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To contain all Words, both appellative and proper, Terms of Art, and Phraſes uſed in the *Engliſh* Tongue, arranged in alphabetical Order, and explained in *Hebrew*.

By DAVID LEVI,
AUTHOR of The CEREMONIES of the JEWS, &c.

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D. Levi.

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Hebrew-Engliſh Dictionary.

GIMEL, ג

IS the third letter in the Hebrew alphabet. It is one of the radical letters, and is in number three. It anſwers in ſound to the Engliſh g, hard, as before *a*, *o*, *u*, *l*.

It is uſed as an abbreviation by the Jewiſh writers, in a number of inſtances; ſome of which, I ſhall notice: ג"ח ſtands for gemeeloeth cheſadeem. Beneficence. ג"י for gimel yameem. Three days. ג"פ for gimel peangmeem. Three times. ג"ר for gimel reveengeeth. Three fourths, &c. &c.

גג

גַּג Gag. The roof, or top of a houſe: alſo the higheſt part, ſurface, or ſuperficies of a thing.

כְּצִפּוֹר בּוֹדֵד עַל גָּג As a ſparrow (or bird) alone upon the *houſe top*, Pſal. cii. 8.

הָעֲרֻכוֹת לָהּ עַל־הַגָּג Which ſhe had laid in order upon *the roof*, Joſh. ii. 6.

Conſtr.

וַיִּתְהַלֵּךְ עַל־גַּג בֵּית הַמֶּלֶךְ And he walked upon *the roof of* the king's houſe, II. Sam. xi. 2.

Affix

Affix.

וְעָשִׂיתָ מַעֲקֶה לְגַגֶּךָ And thou ſhalt make a battlement *to thy roof*, Deut. xxii. 8.

אֶת גַּבּוֹ And *his top*; or, the *top thereof*, Exod. xxx. 3.

Theſe are maſc.

Plu. Fem.

יִהְיוּ כַּחֲצִיר גַּגּוֹת Let them be as the graſs (upon) *the houſe tops*, Pſal. cxxix. 6.

גאה Gaah. Excellence, loftineſs, pride, triumph, &c. Alſo to riſe or lift up, as plants do in growth, &c.

אָשִׁירָה לַה" כִּי־גָאֹה גָּאָה I will ſing unto the Lord, for he hath *triumphed glorioufly*; or *triumph he hath triumphed*, Exod. xv. 1.

כִּי גָאוּ הַמַּיִם For the waters *were riſen*, Ezek. xlvii. 5.

הֲיִגְאֶה גֹּמֶא בְּלֹא בִצָּה Can the ruſh *grow* (or riſe) *up* without mire? Job viii. 11.

וְיִגְאֶה כְּשַׁחַל תְּצוּדֵנִי *For it increaſeth*; thou hunteſt me as a fierce lion, ibid. x. 16.

עַל כָּל גֵּאֶה וָרָם Upon every (one that is) *proud* and lofty, Iſai. ii. 12.

וּרְאֵה כָּל גֵּאֶה וְהַשְׁפִּילֵהוּ And behold every one (that is *proud*, and abaſe him. Job xl. 6.

Plu.

בֵּית גֵּאִים יִסַּח ה" The Lord will deſtroy *the* houſe *of the proud*; or of thoſe that are proud, Prov. xv. 25.

Conſt.

שָׁמַעְנוּ גְאוֹן מוֹאָב We have heard of *the pride of* Moab, Iſai. xvi. 6.

And with the third radical dropt.

גֵּא מְאֹד He (is) very *proud*. Ibid.

The noun.

גַּאֲוָה וְגָאוֹן *Pride and arrogancy*, Prov. viii. 13.

Note. The firſt, is fem.

And with ו vau ſubſtituted for the third radical ה.

גַּאֲוָה אֲפִיקֵי מָגִנִּים His ſcales as ſhields are his *pride*. i. e. the great ſtrength of his ſcales, which ſerve him as ſhields, are his pride, Job. xli. 6.

וּמְשַׁלֵּם עַל־יֶתֶר עֹשֶׂה גַּאֲוָה And plentifully rewardeth *the proud*

proud doer, Pſalm xxxi. 24.

Conſt.

גַּאֲוַת אָדָם תַּשְׁפִּילֶנּוּ *The pride of* a man ſhall bring him low. Prov. xxix. 23.

Another form, wherein the ו vau (as third radical) is quieſcent.

ה' מָלָךְ גֵּאוּת לָבֵשׁ The Lord hath reigned, (or reigneth) he is clothed with *majeſty*. Ibid. xciii. 1.

הוֹי עֲטֶרֶת גֵּאוּת שִׁכֹּרֵי אֶפְרַיִם Woe to the crown of *pride*, the drunkards of Ephraim, Iſai. xxviii. 1.

דִּבְּרוּ בְגֵאוּת They ſpeak *with pride*, or *proudly*, Pſal. xvii. 10.

Plural affix.

בְּיוֹם גְּאוֹנֵךְ In the days of *thy pride*, Ezek. xvi. 56.

This, as Kimchi obſerves, is plural, in order to expreſs the ſeveral forms of pride, which they were guilty of during their proſperity.

Another form, in which the third radical is changed to י *yod*, and additional נ *nun*.

הַבּוּז לִגְאֵיוֹנִים With the contempt *of the proud*, Pſal. cxxiii. 4.

This, is after the form of עליונים elyoeneem, except the change in the vowels, on account of the gutteral letter; and is compounded of two words, yiz. יונים and לגאי. This form occurs but once in ſcripture.

There is another form where the ſecond radical is changed to ו vau. For which ſee גוה.

גאה Geaah. *Cha.* Excellence, loftineſs, &c. as in the Hebrew; but with a great difference in its form.

Preter.

אֲרֵי אִתְגַּאֵי עַל־גַּוָתַנַיָּא For *he hath triumphed* over *the lofty*. Targ. Onk. Exod. xv. 1.

Future.

הַאֶפְשַׁר דְּיִתְגַּאֵי גוּמָּא Is it poſſible the ruſh can *riſe up?* Jeruſ. Targ. Job, viii. 11.

The following example, according to the idiom of the *Cha.* may be termed, Plur.

דְּמִתְגַּאֲן לַחֲדָא For *they are* exceſſively *proud*, Targ. Jona. Iſai. xvi. 6.

Adj.

חֲמִי כָּל גַּיוָתָן Look on every

every *proud one*, or *lofty*. Targ. Jeruſ. Job xl. 7.

The following, according to Elias, is the Plur. form. See, Methurgaman.

עַל כָּל גַּוְתָנַיָּא On all *that are proud*. Targ. Jona. Iſai. ii. 12.

Another form of the Plur.

וְקַטַל מַלְכִין גַּיְתָנִין And he ſlew *proud* or *lofty* kings. Targ. Jeruſ. Pſal. cxxxvi. 18.

And in the Targ. of Jona. on Ezek. xvi. 49. it is written with א, inſtead of י. גֵּאוְתָנִין.

And, in Dan. it is גיוה.

וְדִי מְהַלְכִין בְּגַיְוָה And thoſe that walk *in pride*, Dan. iv. 34.

גַּיְוְתָא Excellent. Targ. Jona. Ezek. xxviii. 13.

גאון Gaoen, Excellent. A title, given to ſome of the eminent Rabbins, who ſucceeded the אמוראים (as רב שרירא גאון Rav Shereera Gaoen, or רב סעדיה גאון Rav Sangadyah gaoen), and who flouriſhed after the finiſhing of the Talmud: for ſo ſays Maimonides in his preface to יד החזקה All the wiſe men that flouriſhed, or roſe up, after the finiſhing of the Talmud; and built, or laboured therein; and who got a name through their wiſdom, are what are called גאונים Gaoeneem.

And Elias obſerves, that he had been informed, that, the reaſon of their being ſo called, was, on account of their great knowledge in the Talmud: and which being contained in ſixty מסכתות, anſwers to the word גאון; for according to the numerical form of the letters, it is in number ſixty. See Elias in Tiſhbee.

גאל Gaal.

1ſt. To redeem, vindicate, ſet free, avenge, &c. as alſo a kinſman: and who is ſo called, for two reaſons. Firſt, for to him belongeth the right of redemption. Levit. xxv. 25. and Ruth. ii. 20. Secondly, as the revenger of the blood of the kinſman ſlain. See Numb. xxxv. 19, 21, &c. and Deut. xix. 6, 12.

Preter.

Preter.

כִּי־גָאַל ה" יַעֲקֹב For the Lord *hath redeemed* Jacob, Iſai. xliv. 23.

גְּאַל לְךָ אַתָּה אֶת גְּאֻלָּתִי *Redeem* thou to thyſelf *my* (right of) *redemption*, Judg iv. 6.

Affix.

וּבָא גֹאֲלוֹ הַקָּרֹב אֵלָיו And (if) *any of his kin* which is near unto him come, Levit. xxv. 25.

מְגֹאֲלֵנוּ הוּא He is *(one) of our next kinſmen*, Ruth ii. 20.

Niph.

אוֹ הִשִּׂיגָה יָדוֹ וְנִגְאָל Or if he be able (he) *may redeem himſelf*. Levit. xxv. 49.

וְאִם לֹא יִגָּאֵל And if it *be* not *redeemed*. ibid. xxv. 30.

The noun.

כִּי לְךָ מִשְׁפַּט הַגְּאֻלָּה לִקְנוֹת For the right of *the redemption* (is) thine to buy it, Jerm. xxxii. 7.

2d. To pollute, or defile.

Pieng.

בַּמֶּה גֵּאַלְנוּךָ Wherein *have we polluted* thee, Malach, i. 7.

Puang. particip.

לֶחֶם מְגֹאָל *Polluted* bread. ibid.

Niph. particip.

הוֹי מוֹרָאָה וְנִגְאָלָה Woe to *her* that is filthy *and polluted*. Zephan. iii. 1.

וַיִּנָּאֲלוּ מִן הַכְּהֻנָּה (Therefore) *were they as polluted* put from the prieſthood, Ezra. ii. 62.

כִּי כַפֵּיכֶם נְגֹאֲלוּ בַדָּם For your hands *are defiled* with blood, Iſai. lix. 3.

This is compoſed of puang. and niph.

גְּאֻלֵי הַכְּהֻנָּה *The defiled* of the prieſthood, Nehem. xiii. 29.

This is the adj. and is formed according to the form of תְּאֻמֵי צביה. See, Kimchi in Sepher Haſharaſheem, and Aben Ezra, on Nehem.

Hiph. Futur.

וְכָל מַלְבּוּשַׁי אֶגְאָלְתִּי And *I will ſtain* all my raiment, Iſai. lxiii. 3.

In this example, the א is ſubſtituted for the ה conjugative; as the proper form

is, הגאלתי. See Kimchi, and Aben Ezra, on Iſai.

Hith.

אֲשֶׁר יִתְנָאֵל בְּפַתְבַּג הַמֶּלֶךְ That *he would* not *defile himſelf* with the portion of the King's meat, Dan. i. 8.

Kal.

יִגְאָלֵהוּ חֹשֶׁךְ וְצַלְמָוֶת *Let* darkneſs and the ſhadow of death *ſtain it*, Job iii. 5. Or as ſome interpret it, *Let his kindred* be darkneſs and the ſhadow of death. But I am of opinion, that the firſt explanation, is preferable.

גאל Gaeal.

Cha. 1ſt. To revenge.

גָּאֵל דְּמָא *The revenger* of blood. Targ. Onk. Numb. xxxv. 19.

But when the word גאל occurs in Hebrew, as ſignifying redemption, it is in *Cha.* פריק. for which ſee פרק.

2d. Filth.

Conſt.

יַת תָּגְאַלַת בְּנָת צִיּוֹן The *filth of* the daughters of Zion. Targ. Jona. Iſai. iv. 4.

גאלק Gœalk, In *Talmudical* Hebrew, denotes, a ſack, bag or budget; and is generally written with ו vau.

הבו לי גואלקי Give me *a ſack*. Taangneeth, fol. xxiii. col. 2. See alſo Perek Kama. fol. xx. and Shab. fol. cliv 2.

גאם Gaam, from whence גאמו and which, in *Talm.* Heb. according to the Gloſſ. denotes to feed, or ſwallow, Chullin. fol. cxi. 1.

גב Gav. High place; alſo the back, a bunch, &c.

וְזֶה גַּב הַמִּזְבֵּחַ And this (ſhall be) *the higher place* of the altar, Ezek. xliii. 13.

Affix.

עַל־גַּבִּי חָרְשׁוּ חֹרְשִׁים The plowers plowed upon *my back*, Pſal. cxxix. 3.

בְּבִנוֹתַיִךְ גַּבֵּךְ In that thou buildeſt *thine eminent place*, Ezek. xvi. 31.

וְגַבֵּיהֶן וְגֹבַהּ לָהֶם *As for their rings*, they were ſo high; i. e. their orbicular circle was of a prodigious height, Ezek. i. 18.

וְגַבֵּיהֶם *And their naves*, I. Kings vii. 33.

אוֹ גִבֵּן Or *crook-backt*, Levit. xxi. 20.

In this example the ן *nun* is additional.

הַר גַּבְנֻנִּים *A high* hill, or high topt hill; or, more properly, the hill of ſeveral tops, heads, or brows, Pſal. lxviii. 17.

וְאֵת גַּבַּת עֵינָיו And his eye *brows*, Levit. xiv. 9.

גב Gav. *Cha.* High, lofty, alſo a ring, &c. as in the Hebrew.

גב Gav, in the Jeruſ. Targ. denotes *with*; as גַּבֵּךְ *with thee*, or to thee. See Elias in Methurgaman.

And in Talmudical Hebrew, it denotes the *back*.

מי שיש לו שני גבין He that hath two *backs*. Nidda. fol. xxiv. col. 2.

It alſo denotes the exterior part.

אין מטמאין מגביהן Do not receive pollution *on their backs*, i. e. on their exterior. Keleem. chap. ii. fol. vii. and chap. xxv. fol. 37.

גבא Geve. A pit, or marſh. And is the contrary of the preceding root; as that is *convex*; and this, *concave*.

וְלַחְשׁוֹף מַיִם מִגֶּבָא Or to take water (withal) *out of a pit*, Iſai. xxx. 14.

Affix.

וּגְבָאָיו *And his marſhes*, or the marſhes thereof, Ezek. xlvii. 11.

It is of the ſame ſignification in Talmudical Heb. and in the plur. is written גבאים Mikvaoeth. chap. i.

גבא Geve. *Cha.* whence גְּבוֹ To receive, take away, chooſe, to exact &c.

Imper.

וּגְבוֹ לְכוֹן יְדִיעָתָא *And chooſe* unto you knowledge. Targ. Jeruſ. Prov. viii. 10.

גְּבוֹ סוּלְאָנָא *Take away* the droſs. Targ. Jeruſ. ibid. xxv. 4.

וְיִגְבּוּן מִנֵּיהּ מְאָה סַלְעִין דְּכַסַף *And they ſhall exact* from him an hundred ſhekels of ſilver. Targ. Onk. Deut. xxii. 19.

It is of the ſame ſignification in Rab. Heb.

It is of the ſame ſignification in *Talm.* Hebrew, as,

הַמְגַבֵּב מִן הַחָצֵר וּמַדְלִיק He *that gathereth* (ſtubble) from the court, or entry, and kindleth (a fire) Betſa. Perek Hameavee. fol. lxxvi. and Sheveengeeth. chap. ix.

It alſo denotes, to *ſeek*, or *ſearch for diligently.*

עַד מָתַי אַתָּה מְגַבֵּב דְּבָרִים וּמֵבִיא עָלֵינוּ How long, or till when, wilt thou *ſearch out* words, and bring (them) againſt us. Yoema. fol. lxxvi.

It alſo denotes *ſtubble.*

כִּירָה שֶׁהִסִּיקָהּ בְּקַשׁ אוֹ בִּגְבָבָא A furnace, or hearth, that hath been heated with ſtraw, or *ſtubble.* Shab. chap. iii. fol. 36.

It alſo denotes *fleece.*

וְסִתְמִינְהוּ בִּגְבֵּי דְּעִמְרָא And hid him *in the fleeces* of wool. Gitteen. fol. lxviii. 1. Berachoeth. fol. viii. 1. and ix. 2. Bava. Bathra. fol. lxxiv. 1. and San. fol. cx. 1.

And in the Jeruſ. Targ. גיב which ſome have arranged under this root, in the *Chaldee*, denotes

Choeſhen Hamiſhpat. ſect. xcviii. xcix.

גַּבַּאי Gabbaay. *Talm.* A collector, or treaſurer. Bava Kama. fol. xciv. 1. and Bava. Metſia. fol. xxxviii. 1.

מַגְבִּיתָא Magbeatha, *Cha.* A tax, or tribute.

וּרְמָא מַגְבִּיתָא עַל עַמָּא דְּאַרְעָא And he impoſed *a tribute* on the people of the land. Targ Jona. II Kings xxiii. 33.

גבב Gavav. *Cha.* To gather, &c.

Particip.

וְאַשְׁכַּחוּ גַּבְרָא דְּ־מְגַבֵּב אָעִין And they found a man *that gathered* ſticks. Targ. Onk. Numb. xv. 32.

וְהָא תַּמָּן אִתְּתָא אַרְמַלְתָּא מְגַבְּבָא אָעִין And behold, there (was) a widow woman *gathering of* ſticks. Targ. Jona. I. Kings xvi. 10.

וְכִגְבַר דְּמְגַבֵּב וְרִדִין And as a man *that gathereth* lilies. Targ. Jeruſ. Sol. Song. vi. 1.

Futur.

וְיִגַּבְּבוּן לְהוֹן תִּבְנָא *And let* (them) *gather* themſelves ſtraw. Targ. Onk. Exod. v. 7.

denotes, heighth, eminence, &c.

עַל גִּיב רָמָתָא Upon *the higheſt* places. Targ. Jeruſ. Prov. ix. 3.

גבה Gavah, High, tall; alſo haughty, proud, &c.

Preter.

לֹא־גָבַהּ לִבִּי My heart is (or *was*) not *haughty*, Pſalm cxxxi. 1.

עַל־כֵּן גָּבְהָא קוֹמָתוֹ Therefore his height *was exalted*, Ezek. xxxi. 5.

In this example, the א is inſtead of ה.

וַיִּגְבַּהּ מִכָּל הָעָם *And he was higher* than any of the people, 1. Sam. x. 23.

וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט But the Lord of hoſts *ſhall be exalted* in judgment, Iſai. v. 16. By the exemplary puniſhment which he ſhall inflict on the wicked, will he be exalted in judgment; i. e. his juſtice will be more fully perceived and known then, than at preſent.

וַתִּגְבְּהֶינָה וַתַּעֲשֶׂינָה תּוֹעֵבָה לְפָנָי *And they were haughty*

and committed abomination before me, Ezek. xvi. 50.

Adj.

הִשְׁפַּלְתִּי ו עֵץ גָּבֹהַּ I have brought down *the high* tree, Ezek. xvii. 24.

Plur.

וְעֵינֵי גְּבֹהִים תִּשְׁפַּלְנָה And the eyes of *the lofty* ſhall be humbled, Iſai. v. 15.

Fem.

אַל־תַּרְבּוּ תְדַבְּרוּ גְבֹהָה גְבֹהָה Talk no more *ſo exceeding proud*, I. Sam. ii. 3.

Another form.

תּוֹעֲבַת יְיָ כָּל־גְּבַהּ־לֵב Every one (that is) *proud in* heart (is) an abomination unto the Lord, Prov. xvi. 5.

גְּבַהּ־עֵינַיִם *An high* look, Pſalm ci. 5.

טוֹב אֶרֶךְ־רוּחַ מִגְּבַהּ רוּחַ The patient in ſpirit (is) better *than the proud in* ſpirit, Eccle. viii. 8.

The noun.

עֵינֵי גַּבְהוּת אָדָם שָׁפֵל *The lofty* looks of man ſhall be humbled, Iſai. ii. 11.

Another form.

הֲלֹא אֱלוֹהַּ גָּבַהּ שָׁמַיִם Is not God

God (in) *the height* of heaven? Job xxii. 12.

וְלִפְנֵי כִשָּׁלוֹן גֹּבַהּ רוּחַ And *an haughty* ſpirit before a fall, Prov. xvi. 18.

Affix.

וַיֵּרָא בְּגָבְהוֹ And he appeared *in his height*, Ezek. xix. 11.

גָּבְהֵי שָׁמַיִם מַה תִּפְעָל (It is) *as high* (as) heaven, what canſt thou do? Job xi. 8.

This example, is plural according to to the *idiom* of the Hebrew. See Kimchi in Sepher Haſhoraſheem.

Another form.

וְאֶל־גִּבְהַּ קוֹמָתוֹ And to the height of his ſtature, I. Sam. xvi. 7.

Hiph.

הִגְבַּהְתִּי עֵץ שָׁפָל *I have exalted* the low tree, Ezek. xvii. 24.

מַגְבִּיהַּ פִּתְחוֹ מְבַקֵּשׁ־שָׁבֶר *He that exalteth* his gate, ſeeketh deſtruction, Prov. xvii. 19.

אִם תַּגְבִּיהַּ כַּנֶּשֶׁר Though *thou exalt* (thyſelf) as the eagle, Obad. i. 4.

הַמַּגְבִּיהִי לָשָׁבֶת Who dwelleth *on high*, Pſalm cxiii. 5.

In this example the י *jod* is redundant. See, the Grammar, page 18, note, 2d.

It denotes the ſame in ſome parts of the Targums; particularly in the Jeruſ. on Pſalm. cxxxi. 1. Eccle. i. 12 and Job xxxv 5.

It likewiſe denotes the ſame in Talmudical, and Rab. Hebrew, Soeta, fol. v. 1. and Kimchi on Iſai. ii. 9. and Pſalm xviii. 28.

גַּבַּח Gibbeaach. Bald on the fore part of the head.

גִּבַּח הוּא He (is) *forehead bald*, Levit. xiii. 41.

Fem.

אוֹ בַּגַּבַּחַת Or *in the bald forehead*, ibid iv. 2.

Affix.

אוֹ בְּגַבַּחְתּוֹ Or *in his bald forehead*, ibid.

In Talmudical Hebrew, it denotes a perſon much above the common ſtature.

גַּבַּי Gabbea, whence,

גַּבִּיטִימוֹן Gavyateemoen. *Rab.* An exactor of tribute.

גֶּבֶל Gaval.

1ſt. A limit, bound, border, or land mark.

לֹא תַסִּיג גְּבוּל רֵעֶךָ Thou ſhalt not remove thy neighbour's *landmark*, Deut. xix. 14.

וַיְהִי גְּבוּל הַכְּנַעֲנִי And *the border* of the Canaanite was, Gen. x. 19.

Fem.

וּגְבוּלָהּ אֶל־שִׁפְתָהּ *And her border* by the edge therefore, Ezek. xliii. 13.

Plur.

שֹׁד וָשֶׁבֶר בִּגְבוּלָיִךְ Waſting nor deſtruction *within thy borders*, Iſai. lx. 18.

The verb.

אֲשֶׁר גָּבְלוּ רִאשֹׁנִים Which they of old time *have limitted*, or *ſet bounds to*, Deut. xix. 14.

וְהַיַּרְדֵּן יִגְבֹּל אֹתוֹ לִפְאַת קֵדְמָה And Jordan *ſhall bound* it on the eaſt ſide. Joſh. xviii. 20.

וְגַם חֲמָת תִּגְבָּל בָּהּ And Hamath alſo *ſhall border* thereby, Zech. ix. 2.

Hiph.

וְהִגְבַּלְתָּ אֶת הָעָם סָבִיב *And thou ſhalt ſet bounds* unto the people round about, Exod. xix. 12.

הַגְבֵּל אֶת־הָהָר *Set bounds* about the mount, ibid. xxiii.

מִגְבָּלֹת תַּעֲשֶׂה אֹתָם *At the borders* or *end* ſhalt thou make them, Exod. xxviii. 14.

שַׁרְשֹׁת גַּבְלֹת Chains *at the ends* or *borders*, Ibid. xxii.

2d. The name of a people, or the land inhabited by them.

גְּבָל וְעַמּוֹן *Geval* and ammon, Pſalm lxxxiii. 7.

וְהָאָרֶץ הַגִּבְלִי And the land of the *Givlites*, Joſhua. xiii. 5.

Theſe, were ſo called, as ſome conjecture, from their living upon the confines of Lebanon, and ſo, were *borderers* between *Iſrael* and *Syria*.

3d. Stone ſquarers; and are ſo called from their working with a line and meaſure, in forming the ſides, and angles of a ſquare.

וְהַגִּבְלִים *And the ſtone ſquarers*, I. Kings v. 18.

And Kimchi obſerves, that the

the following denotes the ſame.

זִקְנֵי גְבָל The antients of *Geval*, i. e. the moſt expert of them, Ezek. xxvii. 9.

In Talmudical Hebrew, it denotes firſt, borders, or bounds, as in the Hebrew.

ובגבולין כדי שתאחוז האור *And in the borders*, that it may lay hold of the fire. Shab. chap. i. Sect. 11.

אין אומרים שם המפורש בגבולין (Muſt) not pronounce the tetragrammaton, or ineffable name (of God) *in the borders*. Yoema. fol. lxix. 5. And which, according to the Gloſ. is explained, thus, כל חוץ לעזרה קרי גבולין All without the court (of the temple) is called *the borders*.

And ſome explain it thus. כל ארץ ישראל קרוי גבולין לבד מירושלים All the land of Iſrael, is called *borders* except Jeruſalem.

גבל Gabbeal, in Talmudical Hebrew, denotes to mix, knead, &c.

שמן זית מן המובחר בין לגבל בין לעשן Oil of olives is the

choiceſt, whether it be to *knead* or mix, (or as ſome explain it, to ſoak) or whether to fumigate. Shab. Soeph. Gem. Perek. Bame Madleekeen. fol. xxiii. col. 1.

גביל Geveel, *Talm.* Meat, food, fodder, &c.

גביל לתורי *Food* or *fodder* for the oxen. Bava. Metſia. fol lxix 1.

גבל Gabbal, alſo denotes a *baker* or cook.

גבלית Gavleeth. In *Talm.* Hebrew denotes *granaries*. Oehaloeth. chap. xiv. fol. lxiii.

And מוגבל Mugbal, denotes, certain, and determinate; generally applied to time.

And in the Jeruſ. Targ. Mount Seir is called טורא דגבלא The mount *of Gaval*. Targ. Jeruſ. Gen. xiv. 6.

גבן Gavan, from whence a גבינה Geveenah. Cheeſe.

וְכַגְּבִינָה תַּקְפִּיאֵנִי *And* curdled me *like cheeſe*, Job x. 10.

גבן Gibbean. *Cha.* 1ſt. Crookbackt, as in the Hebrew,

Hebrew: but is generally written with ' yod, viz. גְּבִין Targ. Onk. Levit. xxi. 20.

2d. The eye-*brows*.

וְיַת גְּבִינֵי עֵינוֹהִי And his eye-*brows*. Targ. Onk. ibid. xiv. 9.

3d. The eye-lids.

Affix.

וְנִימְתָא לְגִבְיָנָיךְ Nor ſlumber *to thine eye-lids* Targ. Jeruſ. Prov. vi. 4.

Fem.

וְלָא תְשַׁרְגִנְנָךְ בְּגִבְיָנָתָהָא Neither let her allure thee with *her eye-lids*. Targ. Jeruſ. ibid. xxv.

נבן Gibbean, in *Talm.* Hebrew, alſo denotes to curdle: and מגבן Megabbean, a curdler, or maker of cheeſe. Shab. fol. xcv. 1.

גביני Geveenee, the proper name of a man, Yoema. fol. xx. 2.

גוּבְנָא Guvna. *Cha.* Cheeſe.

Plur.

וְיַת עֲסַר גוּבְנִין דְחַלְבָא הָאִלֵּין And theſe ten milk *cheeſes*. Targ. Jona. I. Sam. xvii. 18.

And, according to the Targ. which paſſes for Jonathan's on Gen. xliv. 2.

אוּגְבִין Oegeveen, denotes a *cup* or *bowl*.

נבס See, in גפס.

גבע Gevang.

1ſt. A hill; an eminence, ſomething leſs than a mountain.

יְשִׁבִים בְּגֶבַע בִּנְיָמִן Abode *in the hill* of Benjamin, I. Sam. xiii. 16.

And the fem. is, גִּבְעָה.

Conſt.

אֶל־גִּבְעַת הָעֲרָלוֹת At *the hill of* the foreſkins, Joſh. v. 3.

וְשָׁאוּל עָלָה אֶל בֵּיתוֹ גִּבְעַת שָׁאוּל And Saul went up to his houſe on *the hill of* Saul. I. Sam. xv. 34.

Plur.

וְלִפְנֵי גְבָעוֹת חוֹלָלְתָּ Or waſt thou created before *the hills*. Job xv. 7.

Plur. Conſt.

וּמִמֶּגֶד גִּבְעוֹת עוֹלָם And for the precious things *of the* everlaſting *hills*, Deut. xxxiii. 15.

Affix.

גִּבְעוֹתֶיךָ *Thy hills*, Ezek. xxxv. 8.

2d. A bonnet, or tiara worn by the prieſts.

Fem. Plur.

וְחָבַשְׁתָּ לָהֶם מִגְבָּעוֹת And bind or put *the bonnets* on them, Exod. xxxix. 9.

וְאֶת פַּאֲרֵי הַמִּגְבָּעֹת שֵׁשׁ And the goodly *bonnets* (of) fine linen, Ibid. xxxix. 28.

3d. A Cup, or veſſel to drink out of. For Kimchi obſerves, that it is made in a different form from a cup, which is called כוס *a cup*, as both are mentioned in one ſentence, as will be obſerved in the examples.

Conſt. and affix.

וְאֶת גְּבִיעִי גְּבִיעַ הַכָּסֶף And *my cup*, the ſilver *cup*; or more properly, according to the idiom of the Hebrew, *the cup of* ſilver, Gen. xliv. 2.

וַיִּמָּצֵא הַגָּבִיעַ בְּאַמְתַּחַת בִּנְיָמִן And *the cup* was found in Benjamin's ſack. Ibid. xii.

Plur.

שְׁלֹשָׁה גְבִיעִים Three *bowls*, Exod. xxv 33.

גְּבִעִים מְלֵאִים יַיִן וְכוֹסוֹת *Pots* full of wine, and cups, Jer. xxxv. 5.

Affix.

גְּבִיעָהּ *Her cups*, Exod. xxv. 31.

And ſome have arranged the following under this root.

וְהַפִּשְׁתָּה גִּבְעֹל And the flax (was) *bolled*, Exod. ix. 31.

גבע Gevang, *Cha.* a hill, an eminence, as in the Hebrew.

גבעול Gavoengl, *Cha.* a Stalk.

Plur.

גַּבְעוֹלִין *Stalks*, Targ. Onk. Exod. ix. 31.

It denotes the ſame in Talmudical Hebrew. Parah. chap. xi. fol. 106. and Yoema. fol. xiv.

גבר Gavar; firſt, to prevail, be ſtrong, or mighty.

Preter.

גָּבַר חַסְדּוֹ עַל יְרֵאָיו (So) *hath* his mercy *prevailed* toward them that fear him, Pſalm ciii. 11.

וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל הָאָרֶץ And the waters *prevailed* exceedingly upon the earth, Gen. vii. 19.

גָּבְרוּ עַל בִּרְכֹת הוֹרַי *Have prevailed above* the bleſſings of

my

my progenitors. Ibid. xlix. 26.

מֵאֲרָיוֹת גָּבֵרוּ *They were ſtronger* than lions, II. Sam. i. 23.

This is pointed with *tſere*, on account of the end of the ſentence.

כִּי יְהוּדָה גָּבַר בְּאֶחָיו For Judah *prevailed* above his brethren, 1 Chron. v. 2.

כִּי לֹא בְכֹחַ יִגְבַּר אִישׁ For not by ſtrength *ſhall* man *prevail*, I. Sam. ii. 9.

גַּם גִּבְרוּ חָיִל Yea, *are mighty* in power, Job xxi. 7.

Pieng.

וְגִבַּרְתִּי אֶת בֵּית יְהוּדָה *And I will ſtrengthen* the houſe of Judah, Zech. x. 6.

וְגִבַּרְתִּים בַּה׳ *And I will ſtrengthen them* by the Lord. Ibid. xii.

וְחַיָּלִים יְגַבֵּר Then *muſt he put to more ſtrength*, or *muſt prevail*, &c. Eccle. x. 10.

Hiph.

וְהִגְבִּיר בְּרִית לָרַבִּים And *he will ſtrengthen* the covenant with many, Dan. ix. 27.

לְלָשׁוֹנֵנוּ נַגְבִּיר With our tongues *will we prevail*, Pſalm xii. 5.

Hith.

וְאֶל שַׁדַּי יִתְגַּבָּר And *ſtrengtheneth himſelf* againſt the Almighty, Job xv. 25.

וּפִשְׁעֵיהֶם כִּי יִתְגַּבָּרוּ And their tranſgreſſions, that *they have prevailed*, Ibid. xxxvi. 9.

The Noun Fem.

וַיֹּאמֶר אֵין קוֹל עַנּוֹת גְּבוּרָה And he ſaid, (it is) not the voice (of them) that ſhout *for ſtrength*, or *maſtery*, Exod. xxxii. 18.

עֵצָה וּגְבוּרָה לַמִּלְחָמָה Counſel *and ſtrength* for war, Iſai. xxxvi. 5.

Conſt.

לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ He delighteth not *in the ſtrength of* the horſe, Pſalm cxlvii. 10.

Plur.

מִי יְמַלֵּל גְּבוּרוֹת ה׳ Who can utter *the mighty* acts of the Lord! Ibid. cvi. 2.

Affix.

וּדְעוּ קְרוֹבִים גְּבוּרָתִי And ye (that are) near acknowledge *my might*, Iſai. xxxiii. 13.

אַיֵּה קִנְאָתְךָ וּגְבוּרָתֶיךָ Where

(is) thy zeal *and thy ſtrength.* Ibid. lxiii 15.

הַלְלוּהוּ בִּגְבוּרֹתָיו Praiſe him *for his mighty acts,* Pſalm cl. 2.

Adject.

הוּא הֵחֵל לִהְיוֹת גִּבֹּר בָּאָרֶץ He began to be *a mighty one* in the earth, Gen. x. 8.

Plur.

כִּי גִבּוֹרִים הֵמָּה That they (be) *mighty men,* II. Sam. xvii. 8.

Conſt.

גִּבּוֹרֵי חַיִל *Mighty men of* valour, I. Chron. v. 24.

Another form of the adjective, and which denotes lordſhip, dominion, &c.

הֱוֵה גְּבִיר לְאַחֶיךָ Be *Lord* over thy brethren, Gen. xxvii. 29.

הֵן גְּבִיר שַׂמְתִּיו לָךְ Behold, I have made him thy *Lord.* Ibid. xxxvii.

Fem.

אֱמֹר לַמֶּלֶךְ וְלַגְּבִירָה הַשְׁפִּילוּ שְׁבוּ Say unto the king, *and to the queen,* Humble yourſelves, ſit down, Jer. xiii. 18.

וּבְנֵי הַגְּבִירָה And the children *of the queen,* 2 Kings x. 13.

וַתֹּאמְרִי לְעוֹלָם אֶהְיֶה גְּבֶרֶת And thou ſaidſt, I ſhall be *a lady* for ever, Iſai. xlvii. 7.

Conſt.

גְּבֶרֶת מַמְלָכוֹת *The lady of* kingdoms. Ibid. v.

Affix.

מִפְּנֵי שָׂרַי גְּבִרְתִּי אָנֹכִי בֹרַחַת I flee from the face of *my miſtreſs* Sarai, Gen. xvi 8.

שׁוּבִי אֶל גְּבִרְתֵּךְ Return to *thy miſtreſs.* Ibid. ix.

And a man is called, גֶּבֶר. Gever, as being the ſtronger ſex; as alſo having *power* and *might* over the reſt of the creation.

לֹא יִהְיֶה כְלִי גֶבֶר עַל אִשָּׁה The woman ſhall not wear that which pertaineth to *a man,* Deut. xxii. 5.

רַחַם רַחֲמָתַיִם לְרֹאשׁ גָּבֶר To every *man* a damſel or two, Judg. v. 30.

Plur.

אֶת הַגְּבָרִים וְאֶת הַנָּשִׁים (Even) *the men* and the women, Jer. xliii. 6.

Another form.

עִם־גְּבַר תָּמִים תִּתַּמָּם With

an upright *man* thou wilt ſhew thyſelf upright, Pſalm xviii. 26.

And in II. Sam. xxii. 26. it is written גִּבּוֹר

It denotes the ſame in the *Chaldee*, as in the Hebrew, except the verbs: for which ſee תקף. As alſo in Talmudical Hebrew, Berachoeth. fol. xiii. 1. Metſia. fol. xliv. 1. and Bechoeroeth. fol. xliv. 2.

And גִּבָּרַאֵי in the *Chal.* denotes *Giants*. Targ. Onk. Gen. xv. 20.

And in Rabbinical Hebrew, גברנית Gavraneeth, denotes *a ſtrong woman*.

גבר Gever, in *Talm.* Hebrew, denotes *a cock*, the *male* of the ſpecies of domeſtic fowls; and is ſo called, on account of its remarkable courage and gallantry.

פעמים שהוא בא מקריאת הגבר Sometimes that he came from the (time) of the crowing of *the cock*. Perek Kama, Yoema. fol. xx. 1. and 2.

And גבורה Gevurah, is uſed by the *Rabbinical* and *Cabbaliſtical* writers, as an *epithet* to denote the Supreme Being, as deſcriptive of his omnipotence.

שכך נאמר לו מפי הגבורה For ſo was it delivered to him from the mouth of *God*. Kimchi on Joſhua, vii. 25. and Shab. fol. lxxxvii. 1.

And Maimonides in Moreh Nevucheem, uſes התגברות Hithgabbeeruth, to denote temerity, audicity, &c.

גבש Gavaſh. A kind of a gem, called a pearl. R. Levi Ben Gerſhoem on Job.

וְגָבִישׁ לֹא יִזָּכֵר *And pearls* ſhall not be mentioned, Job xxviii. 18.

And the following ſeems to be derived from this root, on account of its near reſemblance to the colour of the pearl.

אַבְנֵי אֶלְגָּבִישׁ תִּפֹּלְנָה *Great hail-ſtones* ſhall fall, Ezek. xiii. 11.

גבש Gavaſh, *Cha.* To *gather*.

Partici.

וְגָבְשָׁא בְּחַצְדָּא מֵיכְלָא *And gathereth* her food in the ſummer

ſummer. Targ. Jeruſ. Prov. vi. 8.

גבשושית Gavſhuſheeth, in *Talm.* and *Rab.* Hebrew, denotes an eminence; a ſmall mount raiſed of earth. Shab. fol. lxxiii. 2. and clii. 1. See alſo Kimchi on Joſhua, viii. 33.

And in the Jeruſ. Targ. Sol. Song. iv. 1. and vi. 5. it is written, בַּלְשׁוּשִׁיתָא with ל *lamed*, inſtead of ב *beth*. But in the ſame Targ. on Eccle. xii. 5. it is with ב *beth*.

גבת Gavath, *Talm.* whence גובתא Guvtha, *a pipe* or *reed*.

בגובתא דנחשא With a braſs *pipe*. Shab. fol. lxvi. 2. and cxlvi. Yoema. fol. lxxxiv. 1. Yevamoeth, fol. lxxv. 2. Chulleen. fol. lviii. 2. and Berach. fol. xviii. 2.

גגם Gagam, whence גֻּגְמֵי Gugmea, *Talm.* a kind of unripe kernels, ſaid to be found in leguminous plants. Hoerayoeth. fol. xiii. 1.

גד Gad Coriander ſeed.

וְהוּא כְּזֶרַע גַּד And it (was) like *coriander ſeed*, Exod. xvi. 31.

גדד Gadad, a troop.

גָּד גְּדוּד יְגוּדֶנּוּ Gad, *a troop* ſhall over come him, Gen. xlix. 19.

But R. Solomon Jarchi obſerves, that יְגוּדֶנּוּ alſo ſignifies a troop, and explains it thus: Gad, a *troop* (from whom) *troops ſhall proceed*. See Jarchi on the place.

יָגוֹדוּ עַל נֶפֶשׁ צַדִּיק *They gather themſelves together* againſt the ſoul of the righteous, Pſalm xciv. 21.

וַתֹּאמֶר לֵאָה בָּגָד And Leah ſaid, *a troop* cometh, Gen. xxx. 11.

But the generality of commentators are of opinion, that גד denotes the ſign or planet of good fortune; an that the meaning of Leah was, that, although the good fortune of bearing more children had for ſome time departed from her, yet was it now returned to her. See Abarbanel, Jarchi, and Aben Ezra.

הָעֹרְכִים לַגַּד שֻׁלְחָן That pre-

pare

pare a table *for that troop*, or that prepare a table *for that planet*, i. e. Jupiter; and which, with aſtrologers, is ſtiled, the *greater fortune*, as being of a kind and temperate nature; ſo, that they are ſaid to have prepared a table for their idol, which they worſhipped under the name of Jupiter, as expecting thereby good fortune. See Jarchi, and Kimchi, on Iſai.

And R. Moſes Cohen obſerves, that גַּד Gad denotes the planet *Jupiter*, as ſo called in Arabic.

Plur.

וַאֲרָם יָצְאוּ גְדוּדִים And the Syrians had gone out (in) *troops*, 2 Kings v. 2.

Conſt.

וַיְשַׁלַּח יהוה בּוֹ אֶת גְּדוּדֵי כַשְׂדִּים And the Lord ſent againſt him *troops of* the Chaldees, 2 Kings xxiv. 2.

Affix.

יַחַד יָבֹאוּ גְדוּדָיו *His troops* come together, Job xix. 12.

Hith.

וּבֵית זוֹנָה יִתְגּוֹדָדוּ *And aſſembled themſelves by troops* in the harlot's houſe, Jer. v. 7.

עַתָּה תִּתְגֹּדְדִי בַת גְּדוּד Now *gather thyſelf in troops* thou daughter of *troops*, Micah v. 1.

2d. To cut with a ſharp inſtrument, &c.

Plur.

עַל כָּל יָדַיִם גְּדֻדֹת Upon all hands *cuttings*, Jerm. xlviii 37.

Hith.

לֹא תִתְגֹּדְדוּ *Ye ſhall* not *cut yourſelves*, Deut. xiv. 1.

עַד מָתַי תִּתְגֹּדְדִי How long *wilt thou cut thyſelf*, Jer. xlvii. 5.

וַיִּתְגֹּדְדוּ כְּמִשְׁפָּטָם *And cut themſelves* after their manner, 1 Kings xviii. 28.

Partici.

וּמִתְגֹּדְדִים *And having cut themſelves*, Jer. xli. 5.

It is uſed figuratively, to denote furrows, as being *cut* by the plough into narrow channels, or hollows.

נַחֵת גְּדוּדֶיהָ Thou ſettleſt *the furrows thereof*, Pſalm lxv. 11.

גַּד and גַּדָּא in Rabbinical

nical Hebrew, denotes fortune.

גדב Gadav, whence.

גִּדְבָּרִין Gidbareen, *Cha. Stewards*, or officers of the houſhold.

וְגִדְבָּרִין דִּי מְמַנָּן עַל מְזוֹנָא דְבֵיתִי *And Stewards* that were appointed over the proviſion of my houſe. Targ. Jeruſ. Eccle. ii. 7.

גִּדַבְרַיָּא Gedavraya, *Cha. Treaſurers*, Dan. iii. 2.

גדג Gadag, whence.

גדיגוד Gedeegud. *Talm.* Rab. A cage, or incloſure for wild beaſts. Shab. fol. cvii. and Yelamdenu, on Numb. xxxi. 2.

גדגדניות Gudgadaneeyoeth *Talm. Cherries*. Berachoeth. fol. lvii. 2.

And ſome ſay, it denotes coriander ſeed; and according to the Aruch, it is a ſpecie of herb, of which the camels are fond of eating.

גְּדוּ Goedu, in *Chaldee*, denotes to *hew down*, Dan. iv. 11.

And גדד Gadead, in *Rab.* Hebrew, denotes to *cut down*,

&c. Bereſheeth Rabba. Sect. lxxi.

גְּדוּדִין Gedudeen, *Cha.* rough, or rugged.

וּבֵית גְּדוּדִין לְבִקְעָה And *the rough* places plain. Targ. Jona. Iſai. xl. 4.

מְגִּדּוּדֵי גַּבְרַיָּא *From the roughneſs*, or *pride* of men, Targ. Jeruſ. Pſalm xxxi. 21.

And גידוד in *Talm.* Hebrew, denotes *roughneſs*; alſo a ſmall hill. Eruveen. fol. xciii. 2. and Gitten. fol. xv. 2. It alſo denotes a border, or extremity.

And גדודיות Gedudeeyoeth, in *Talm.* Hebrew, according to the Gloſſ. denotes broken walls.

היו שם גדודיות גבוהות י" טפחים If there be there *broken walls* ten palms high. Eruveen, chap. v. fol. liii.

And R. Judah explains it thus:

מחיצות שאין עליהן תקרה Walls, (or partitions) without the timber work, or frame of the building.

גדה Gadah, whence.

1ſt. גְּדִי Gedee, a kid.

אָנֹכִי אֲשַׁלַּח גְּדִי עִזִּים I will ſend (thee) *a kid* of the goats, Gen. xxxviii. 17.

Plur.

אֶחָד נֹשֵׂא שְׁלֹשָׁה גְדָיִים One carrying three *kids*. 1. Sam. x. 3.

Conſt.

וְקַח לִי מִשָּׁם שְׁנֵי גְדָיֵי עִזִּים טֹבִים And fetch me from thence two good *kids of* the goats, Gen. xxvii. 9.

וּרְעִי אֶת גְּדִיֹּתַיִךְ And feed *thy kids*, Solm. Song. i. 8.

Plur. Affix.

2d. A bank.

וְהַיַּרְדֵּן מָלֵא עַל כָּל גְּדוֹתָיו כָּל יְמֵי קָצִיר For Jordan over floweth all *his banks* all the time of harveſt. Joſhu. iii. 15.

וְהָלַךְ עַל כָּל גְּדוֹתָיו And he ſhall go over all *his banks*. Iſai. viii. 7.

גַּדְיָא Gadya, *Cha*, a *kid*, as in the Hebrew.

גדי Gedee, in Aſtronomy denotes Capricorn; the tenth ſign of the Zodiac.

גדיאן Gadyan, *Talm*, a ſpecie of Locuſt. Chulleeen, fol. lxv. 1.

גדל Gadal, 1ſt. To grow; to be great; to promote; educate; alſo elderſhip, &c.

וַיִּגְדַּל הַיֶּלֶד *And* the child *grew*, Gen. xxi. 8.

מַה גָּדְלוּ מַעֲשֶׂיךָ ה" How *great* are thy works O Lord! Pſalm. xcii. 6.

ה' אֱלֹהַי גָּדַלְתָּ מְאֹד O Lord my God, *thou art* very *great*. Pſalm. civ. 1.

כַּאֲשֶׁר גְּדָלָה נַפְשְׁךָ As thy life *was much ſet by*, i, e, was of *great* value. I. Sam. xxvi. 24.

וַיִּגְדַּל הַמֶּלֶךְ שְׁלֹמֹה מִכֹּל מַלְכֵי הָאָרֶץ *And* king Solomon *paſſed* all the kings of the earth. II. Chron. ix. 22.

רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָּ Only in the throne *I will be greater* than thee. Gen. xli. 40.

Pieng.

גִּדַּל הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ אֶת הָמָן King Ahaſuerus *did promote* Haman. Eſth. iii. 1.

הַיּוֹם הַזֶּה אָחֵל גַּדֶּלְךָ This day will I begin *to magnify thee* Joſhu. iii. 7.

Hiph.

הִגְדִּיל ה" לַעֲשׂוֹת עִם אֵלֶּה The Lord *hath done great*

things for them, (or for thoſe,) Pſalm ; cxxvi. 3.

וּצְפִּיר הָעִזִּים הִגְדִּיל עָד מְאֹד

And the he goat *waxed* very *great*. Dan. viii. 8.

וַתִּרְבִּי וַתִּגְדְּלִי And thou haſt increaſed *and waxen great* Ezek. xvi. 7.

Hith.

וְהִתְגַּדַּלְתִּי *And I will magnify myſelf*, Ibid. xxxviii. 23.

And with *Kibbuts*.

הַלְלוּהוּ כְּרֹב גֻּדְלוֹ Praiſe him according to *his* excellent *greatneſs*, Pſalm. cl. 2.

Another form.

לְךָ ה" הַגְּדֻלָּה Thine, O Lord, (is) *the greatneſs*, I. Chron. xxix. 11.

Another form.

בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן *By the greatneſs* of thine arm they ſhall be ſtill as a ſtone. Exod. xv. 16.

Affix.

בָּנִים גִּדַּלְתִּי *I have brought up* children, Iſai. i. 2.

Plur. I.

וּשְׁלֹשָׁה הַגְּדֹלִים And the three *eldeſt*, or according to the idiom of the Hebrew, the three *great ones*. I. Sam. xvi. 15.

Conſt.

אֶת גְּדֹלֵי הָעִיר With *the great men of* the city. II. Kings. x. 6.

גְּדֹלֵי בָשָׂר *Great of* fleſh. Ezek. xvi. 26.

Puang Partici.

מְגֻדָּלִים בִּנְעוּרֵיהֶם *Grown up* in their youth. Pſalm, cxliv. 12.

2d. A tower.

וַיִּבֶן מִגְדָּל בְּתוֹכוֹ And he built *a tower* in the midſt of it, Iſai. v. 2.

אֶתֵּן אֶת הַמִּגְדָּל הַזֶּה I will break down this *tower*. Judg. viii. 9.

Conſt.

וְאֶת מִגְדַּל פְּנוּאֵל נָתָץ And he beat down *the tower of* Penuel, Ibid 17.

Another form with Choelom.

מִמִּגְדֹּל סְוֵנֵה *From the tower of* Sayene, Ezek. xxix. 10

Plur.

בִּנְפֹל מִגְדָּלִים When *the towers* fall. Iſai. xxx. 25.

Fem, Affix.

וּמִגְדִּלֹתַיִךְ יִתֹּץ *And thy towers* he ſhall break down. Ezek. xxvi. 9.

מִגְדָּלוֹת מֶרְקָחִים Sweet *flowers*; or according to the idiom of the Hebrew, as *towers* (made) of ſweet flowers, Solm. Song. v. 13.

3d. A Fringe, or wreath. Plur.

גְּדִלִים תַּעֲשֶׂה לָךְ *Fringes* ſhalt thou make thee. Deut. xxii. 12.

גְּדִלִים מַעֲשֵׂה שַׁרְשְׁרוֹת *Wreaths* of chain work, I. King, vii. 17.

גדל Gadal, *Cha*; denotes great; magnificient &c. As in the Hebrew; and occurs but once; and that, in the Jerus. Targ, on Pſalm. civ. 1. For the other ſignification of the Hebrew word גדל in, the ſenſe of to grow, be great, magnify, &c. Whether verb, or noun is, in *Chaldee*, רַבָּא and סגא for which ſee the proper Roots.

2d. a *tower*, and which is written מִגְדָּלָא

3d. *A cord, wreath* &c.

וְאַסְרוּהוּ בִּתַרְתֵּין גְּדִילָן חַדְתִּין

And they bound him with two new *cords*, Targ, Jona. Judg. xv. 13.

וְתִתֵּן יַת תַּרְתֵּין גְּדִילָן דְּדַהֲבָ And thou ſhalt put the two *wreathen* (chains) of Gold, Targ Onk, Exod. xxviii. 24.

And גדיל and גדלים in Talmudical Hebrew denotes the ſame. See Yevamoeth, fol. v. 1. and Menachoeth, fol. xxxix. 2.

And, גודל is uſed by the Talmudiſts, to denote the *Thumb*, Vide, Kethubboeth, fol. v. 2. and Menachoeth, fol. xi. 1.

It alſo in Talmudical Hebrew denotes the ſame, as in the firſt *ſenſe* in the Hebrew.

ר' גדליה בן הנאון דון יוסף יחייא נולד באימולה באיטליא : ומשפחתו בא מליסבונה כמו שנת ה' אלפים רכ"ב

Rabbi Gedaliah, ſon of the excellent Don Joſeph Yechaya, was born in *Imola*, in Italy, (about the year 1500.) But his family came from Liſbon about the year 5242 (of the creation) He was deſcended from a moſt ancient and

Shalſh. Hakk.) and which was in the year 4656 of the creation, there was a man, wiſe, powerful, and rich, (one) of the nobles of Judah, and, perhaps, of the ſeed of the kings of the houſe of David; who was greatly beloved by the king of Portugal; and the king gave him in fee three towns; and their names were Onis, Prialia, Aldiaſa dus Nigras: and the name of this man of Judah was, Rabbi Don Yechaya, Aben Yangeeſh. And the king conſtituted him lord over his houſehold, and governor over all his poſſeſſions, ſave only in the throne was king Attanriki ſuperior to him. And according to what I have ſeen in the chronicles, Attanriki the firſt was king of the Goths, in the time of Conſtantinus, who was ſtedfaſt in their faith (i.e. the Chriſtian) and St. Silveſter was Pope of Rome. And this Attanriki (I am now ſpeaking of) was the grandſon of Attanriki the firſt

and noble family; who could carry up their genealogy as high as David; as he himſelf expreſſes it, in שלשלת הקבלה Shalſheleth Hakkabala, fol. xxix. 1. And which I ſhall give in his own words.

בימי רב שרירא גאון הנ"ל · והוא בשנת ד' אלפים תשינ"ו לבריאה היה איש אחד חכם נבור ועשיר משועי יהודה ובאולי מזרע מלכי בית דוד נאהב מאד ממלך פורטוגאל: והדרין לו המלך נ' מקומות: ושמם אוניש ופריאליא ואלדיאשה דוש ניגרוש: ושם האיש היהודי היה הרב דון יחייא ז' יעיש · וישימהו המלך אדון לביתו ומושל בכל קנינו: רק הכסא של מלך אטנריקו גדול ממנו· ולפי מה שראיתי בקרוניקי אטנריקו הראשון היה מלך גוטי בספרד בימי קוסטנטינו מחזיק אמונתם וס" סלויסטרו אפיפיור רומה · וזה אטנריקו היה בן בנו מאטנריקו הראשון ומזה השר התחילו זרעו ודורותיו שבאו אחריו להקרא ממשפחת יחייא · בימיו היה נמצא ספר היחס ממשפחתו שהיתה מנזע ישי · ונאבד אחר כך לרב הגזרות וטלטולים וגרושים שנולדו בגלילות הדם:

In the days of Rab Sherira Geoen above mentioned (in

גדל

firſt. And it was from this nobleman that his deſcendants took the family name of *Yechaya*; and in his time, there yet exiſted the pure genealogy of the family, as deſcended from the ſtock of Jeſſe (i. e. David) but which was afterwards loſt, owing to the various troubles, depredations, and baniſhments, which ſucceeded in theſe coaſts (countries.)

And I muſt now take this opportunity to obſerve, that this is the reaſon the reader will find the account of the lives of ſome of the moſt eminent Rabbins, ſo very conciſe; owing to the ſcantineſs of the materials and proper documents that I have been able, after the moſt dilligent ſearch, to collect; and which is the neceſſary conſequence of the many perſecutions that the Jews have ſuffered in all parts of their diſperſion; when they were not only plundered of their property, but great numbers of their books and public records were wantonly burnt and deſtroyed, eſpecially in Spain and Portugal; theſe perſecutions were the principal cauſe that obliged a great number of the moſt eminently learned men of the Jewiſh nation, to wander in a kind of exile, from place to place, as may be obſerved of the perſon I am at preſent ſpeaking of, by the date of the different places where his works were compoſed: and as will be ſhewn hereafter, in the life of the learned Don Iſaac Abarbanal.

But to return from this digreſſion; after the death of this nobleman, his deſcendants were found in Portugal, and ſome little time in Spain, till the ninth generation, generally in great favor with their ſovereigns; but their greateſt bane and deſtruction, and which obliged them at laſt to leave theſe Kingdoms was, the great bigotry of the kings of Spain and Portugal to the Romiſh church; an inſtance of which, I ſhall give in the words of the author, and was the cauſe of the family's removal into Italy.

נדל

השר דון יוסף היה השני והוא
דור תשעי לר' יחייא: והוא אב
אבות ינו והיה נמצא אז בליסבונה
ויאהב אותו המלך וישמהו לו
ליועץ: אחרי הימים מת דן
אלפונסו המלך ויקם במקומו דן
יואן אשר אהבהו גם הוא ויניחוהו
במקומו מהיועצים: ויהי היום
ויקראהו המלך ויאמר לו הנה
מרוב אהבתי אותך בחרתי
להטיב אליך ולכל ישראל אתך
וזה בהציל את נפשיכם מדינה
של גהינם: ולכן רוצה אני
שתמיר אתה וכל בני ביתיך:
וידעתי שכל ישראל שבמלכותי
יעשו כמותך כי אותך ראיתי
שר וגדול עליהם · ויען השר לא
כן יעשה: ככתוב באורך בספר
דברי הימים מתולדות בני
יחייא: סוף דבר בראות השר
כי כלתה אליו הרעה מאת
המלך: גם בהיות כי לא לקחו
עצתו קהלות פורטוגאל ע"ד
גרוש קסטילייא כאשר תראה
במקומו · בחר לצאת הוא ובני
בירתו מגלילות ספרד ולבא
באטליא · The prince Don
Joseph was the second (ſon of
Don David.) And he was the
ninth generation (in a lineal
deſcent) of Abben Yechaya.
And he was the father of our
father: (i. e. grandfather) and
he did then reſide in Liſbon,
and was greatly beloved by the
king, who conſtituted him his
counſellor. Some time after,
Don Alphonſa the king died,
and was ſucceeded by Don
John, by whom he was alſo
beloved, and he continued him
in his poſt of counſellor. And it
chanced one day that the king
called him, and ſaid unto him,
behold, from the great love I
have unto thee, I have de-
ſired to do thee, and all thy
brethren of Iſrael, good: and
that is, in delivering your
ſouls from Gehinnam, (Hell;)
and therefore, my will is,
that you and all your houſe-
hold do change, (your reli-
gion) and I know that all
Iſrael, which are in my king-
dom, will do like thee; for
I ſee that thou art a prince,
and great (lord) over them.
But this prince anſwered,
that he would not do ſo, as
written at large in the book
of the chronicles of the gene-
rations of the ſons of Yecha-
ya. In fine, when the prince
(Joſeph Yechaya) ſaw that
there was evil determined
againſt him from (or of) the
king

king, and alſo that the congregation in Portugal did not take his advice, concerning the expulſion (of the Jews) from the kingdom of Caſtile, as may be obſerved in its proper place. He choſe to take his family, and retire from the regions of Spain entirely, and go into Italy, as above mentioned.

His works (of R. Gedaliah) are numerous; and which I ſhall give in his own words, and in the order he relates them himſelf, in ſpeaking to his ſon Joſeph, in Shalſheleth Hakkabala, fol. 53. 1.

הראשון נקרא פירוש אבות ל"ג יחייא ויש בו כמה וכמה פשטים שקבלתי מאבותי והשם יתברך נתן לי לשון למודים · והתחלתידהו בבחרותי קודם שנשאתי אשה באימולה · The firſt is called, an expoſition of the fathers (or anceſtors) of *Aben Yechaya*; and in which there are various literal expoſitions, which I received from my anceſtors; and the bleſſed God having endowed me with a learned tongue, I began it in my youth, before I eſpouſed a wife, in Imola.

השני נקרא ספר יחייא והו זה · כוונתי בו להודיע שלשלת הקבלה · מתורת משה מ'מ'ר'ע'ה עד היום והתחלתיהו על שם יוסף בני ברוניה שנת ש'ט: The ſecond is called the book of *Yechaya*. And this is it; (i. e. Shalſheleth Hakkabala) in which my intention is to make known the chain of tradition of the law of Moſes, from the time of Moſes our maſter, on whom be peace, till the preſent time; and I began it on thy name, (i. e. his ſon Joſeph) in Ravena, A. M. 5309.

השלישי נקרא ספר הדרשות דרשתי ברבים בכמה מקומות באיטאליאה והתחלתי לכתבם על ספר בשנת ש'יב על שם ר' משה בני · וביום הזה הם סך ק'פ: The third is called the book of *Orations*; (being ſuch) as I delivered in public, in ſeveral places in Italy. And I began to write them in a book, in the year 312, on the name of my ſon Rabbi Moſes;

kinſmen, that were ſettled in Theſſalonica and Conſtantinople: all which I have written therein, with a preface proper to the connexion, as was not heretofore. And I began it on the name of my ſon Rabbi Jehudah, in the year 316, Chriſtian 1556, in Ravenna.

החמישי נקרא משלי שלמה וכוונתי בו לתת פתרון לכל מיני החלומות. והתחלתיהו באימולה על שם רבי שלמה בני שנת שי"ז

The fifth is called the Proverbs of Solomon. And my intention therein is, to give an interpretation to all ſorts of dreams. And I began it in Imolia, on the name of my ſon Rabbi Solomon, in the year 317, Chriſt. 1557.

הששי הוא ספר שבו פרשתי כל המלות זרות הנמצאות במחזור ספרדי. והתחלתיהו על שם רבי דוד בני שנת שי"ב בקודיניולה

The ſixth is a book, wherein I have explained all the ſtrange words in the *Machezoer*, (i. e. the feſtival prayer book) of the Spaniſh (Jews). And I began it in Cudinoela, on the name of my ſon Rabbi David,

les; and at this day their number is, 180.

הרביעי נקרא ספר דברי הימים לתולדות בני יחייא. וכוונתי להודיע שלשלת זרענו. מתחיל מדון יחייא הראשון בשנת די אלפים ת'ר'צ'ו' עד היום אשר חדשתיהו ומלאתיהו יותר ממה שהיה כתוב ביד זקנינו. וזה לפי שמצאתי חדושים ביד קרובינו העומדים בשלוניקי וקושטנטינו וכתבתים בו עם הקדמה יפה להבור שלא היה מאז. והתחלתיהו על שם רבי יהודה בני שנת שי"ו ברוינה:

The fourth is called the book of the Chronicles of the generations of the children (or poſterity) of Yechaya. And my intention therein is, to make known the chain of our race. It begins from Don Yechaya the firſt, in the year four thouſand ſix hundred and fifty-ſix, till this day that I have brought it forth, and with more exactneſs than it was written (when) it was in the hands of our anceſtors: and this (I was the better-enabled to do) as I found ſeveral new (things) that were in the hands of our

it to the name of R. Gedaliah thy ſon; and to all thoſe that deſcend from my loins, which ſhall be named after my name. And I began it in Piſuari, An. 335, Chriſ. 1575.

התשעי נקרא ספר בית אמונה וכוונתי בו להראות מעלת התורה ומעלת מ׳רע״ה. והתחלתידהו שנת של״ו באליסנדריאה על שם רבי גדליה בן מרת קמילה בתי׃

The ninth, is called the Book of the Houſe of Faith. And my intention therein is, to point out the excellence of the Law (of Moſes) and the excellence of our maſter Moſes, on whom be peace. And I began it An. 336, Chriſ. 1576, in Alexandria (Italy) to the name of Rabbi Gedaliah, the ſon of the lady Camilla, my daughter.

העשירי נקרא ספר הר סיני וכוונתי בו לפרש חלוק הדברות שיש בפרשת יתרו. וקדושים. ואתחנן; ולבסוף אני עושה חלוק המצוות הנהוגות להויה חוצה לארץ עם דרך נאות ויפה. והתחלתידהו באליסנדריאה אדר שלי״ז על שם רבי משה בן מרת קמילה בתי׃

David, Anno 322, Chriſ. 1562.

השביעי נקרא ספר חנוך וכוונתי לתת טעם ופתרון לכל מיני שרטוטי הידים והפנים מבני אדם. והתחלתידהו בפיסארו על שם בני רבי חנוך שנת ש״ל׃

The ſeventh is called the Book of Enoch. And my intention (in it is) to aſſign a reaſon and interpretation of all the lines in the hands and faces of mankind. And I began it in Piſauri, on the name of my ſon Rabbi Chanoech, An. 330, Chriſ. 1570.

השמיני נקרא ספר גדליה וכוונתי בו לדרוש פסוקים הרבה שבתורה שבכתב ומאמרים שבתורה שעל פה עם פשטים יפים וצחים. והתחלתידהו על שם רבי גדליה בנך. ועל שם כל יוצאי חלצי אשר בשמי יכונה. והתחלתידהו בפיסארו שנת של״ה

The eighth, is called the Book of Gedaliah. And my intention in it was, to explain a great number of verſes in the Written Law; and (alſo) ſeveral predications (or precepts) in the Oral Law, with very fair and clear literal explanations; and I dedicated

bad intention, (or will.) And I began it on the name of R. Moſes Gedaliah, ſon of R. Jehudah, my ſon, in Caſtelletto, Anno 337, Chriſ. 1577.

השנים עשר נקרא ספר המשכיל וכוונתי בו ויכוח ופלפול בין יצר הטוב ויצר הרע על עסקי התשובה ודינים על מצות ראש השנה וצום כפור · והתחלתיהו בקיירי שנת ש'ל'ח על שם רבי משה בנך :

The twelfth, is called the Book of Intelligence. And my intention therein, a diſputation and queſtion, between the good ſpirit and the evil ſpirit, on the occaſions of penitence; and the rites and precepts relative to the (Feſtivals) Beginning of the Year, and the Faſt of Expiation. And I began it in Cherii, Anno 338, Chriſ. 1578, on the name of thy ſon Rabbi Moſes.

השלשה עשר נקרא ספר הלליה. וכוונתי בו לפרש בדבור רחב מן ברוך שאמר עד סוף שמונה עשרה . והתחלתיהו בקיירי על שם החכם רבי מנחם סיני שנת ש'ל'ח :

The

The tenth, is called the Book of Mount Sinai. And my intention therein was, to explain the variations in the commandments, or laws, as delivered in the ſection (called) *Yithra*, and the ſection *Kedoeſheem*, and the ſection *Vaethchannun* (i. e. Exod. xx. Levit. xix. and Deut. v.) and at the end of it, I have ſhewn the diſtinction of the precepts in uſe without the Land of Promiſe, in a clear and beautiful manner. And I began it in Alexandria (Italy) in the month Adar, Anno 337. Chriſ. 1577, to the name of Rabbi Moſes, ſon of the lady Camilla, my daughter.

האחד עשר נקרא עין המינין . וכוונתי בו לפרש טעם מיני ישראל . והכופר ועיא על עין הרע . והתחלתיהו על שם רבי משה גדליה בן רי יהודה בני בקסטיליטו שנת ש'ל'ז :

The eleventh, is called the Eye of the Heretics. And my intention therein is, to explain the reaſon of the hereſies of Iſrael, and the derider, (a Jew,) and idolator's

מזמור אשרי תמימי דרך :
והתחלתידו שנת של"ט
בקסטיליטו על שם ר' דוד בן רבי
יהודה בני : The fifteenth,
is called the Book of Beatitude. And my intention therein was, to explain the whole Pſalm, (which begins) Bleſſed (are) the perfect in the way, (i. e. the 119th) and I began it Anno. 339, Chriſ. 1579. in Caſtelletto, on the name of R. David, ſon of R. Jehudah my ſon.

הששה עשר נקרא ספר תוכחות
מוסר : וכוונתי בו להביא בקצור
רוב המחברים שדברו על דרכי
התשובה ואחריו חברתי וידוי
יפה מאד : והתחלתיהו על שמי
שנת ש"מ"ו בכפר פומה : The
ſixteenth, is called the Book of interpretation of diſcipline; and my intention therein was, to adduce briefly, the greater part of the Authors, that have written on the ways of Repentance; after which, I have compoſed a very fair form of confeſſion of ſins. And I began it, on my name, Anno 341, Chriſ. 1581, in the village of Poma.

השבעה עשר נקרא ספר
הלמודים וכוונתי בו לפרש הרבה
אגדות ומדרשים קשים ורחוקים
מפשטם

The thirteenth, is called the Book of Praiſe the Lord. And my intention therein is, to explain in a moſt copious manner, from the beginning of "Bleſſed is he that ſaid, to the end of the eighteen (Prayers.") And I began it in Cherii, Anno, 338. Chriſ. 1578, on the name of the wife Rabbi Menacheam, Sinai.

הארבעה עשר נקרא ספר נח
וכוונתי בו לפרש ברכת
יעקב שנתן לבניו וחיתתו וחיתת
יוסף עם למוד. ענייני הספד
ובכיה ונחמה . והתחלתיהו
באליסנדריאה שנת ש"ח על שם
רבי נח בן ר' יהודה בני : The
fourteenth, is called the Book of Noah. In which my intention was to explainthe bleſſing which Jacob gave to his ſons; and his life, and the life of Joſeph: with inſtructions on the ſubjects, of wailing, weeping, and comforting. And I began it in Alexandria, (Italy,) Anno. 338, Chriſ. 1578. on the name of R. Noah, ſon of R. Jehudah my ſon.

החמשה עשר נקרא ספר
האשורים : וכוונתי בו לפרש כל

24 Orations on Sections of the Pentateuch. And I began it in Poma, Anno. 342, Chrif. 1582.

התשעה עשר נקרא ספר הפרשיות וכוונתי בו לתת טעם אל כל הפרשיות שבתורה שהם תרסט׳ למה זאת פתוחה וזאת סתומה ׳ וכן לתת טעם למה נסמכו זו לזו ׳ והתחלתיהו באליס נדריאה כסלו שימ״ג

The 19th, is called the Book of Sections, (of the Pentateuch) and my intention therein was, to give a reaſon for all the Sections in the law, which are 669. Why this is open, and the other cloſed; and alſo to aſſign a reaſon, why (thus arranged) in relation to each other. And I began it in Alexandria, (Italy) in the month Kiſlov, Anno, 343, Chrif. 1583.

העשרים נקרא מועד קטן וכוונתי בו לדרוש בכל מועד שבשנה איזה דרושים קטנים מתועלת הקהל מענייני דיומא ׳והתחלתיהו באליסנדריאה שנת שימ״ח על שם דוד בן החכם ר׳ יוסף בני . אשר כל אלה החבורים ביניע כפי חברתים לא שלותי ולא שקטתי יומם ולילה עד שקשרה נפשי באהבתם מאד :

The

מפשטם אשר מצאתים בספר עין ישראל וספרים אחרים . והתחלתיהו בפומא שנת שימ״א על שם הנאונים אי״א וזקני זצ״ל :

The ſeventeeth, is called the Book of the Teachers; and my intention therein was, to explain a great number of epiſtles, allegorical, difficult, and remote from the literal, which I met with in the Book Ean Iſrael, (the eye of Iſrael,) and other books. And I began it in Poma, Anno. 341, Chrif. 1581. on the name of the ſublime (my) Lord, my father, and my anceſtors, bleſſed be their memory.

השמנה עשר נקרא ספר דרכי נועם וכוונתי בו הדרך הטוב שצריך לאדם להחזיק כל ימי חייו למען יזכה אל האושר האחרון ׳ ונכנס בזה כ׳ד דרושים על פרשיות התורה . והתחלתיהו בפומה שנת שימ״ב

The eighteenth, is called the Book of pleaſant ways; and my intention therein was, (to ſhew) the good way that is neceſſary for man to lay hold of and ſtrengthen himſelf in all the days of his life; that he may thereby it the ultimate beatitude. ere included in this,

As to the literary character of this writer, I cannot ſay much, as I have not ſeen the greater part of his works above mentioned; conſequently, am not competent to decide thereon: however, I muſt acknowledge, that he does not bear the character among the learned Jews of a correct writer, or an exact Hiſtorian.

ר' גדליה בן שלמה איש פולין המכונה זלמן ליפשיף במלכות פולין:

Rabbi Gedaliah, the ſon of Solomon, a man of Poland, ſurnamed, Zalmon Lipſheeph in the kingdom of Poland, was born A. M. 5351. He was the author of the following work; and which, he compoſed in his twenty-ſixth year: it is called, ספר עץ שתול the Book of the planted tree. והוא ביאור על ספר עקרים שחבר ר' יוסף אלבו, וכמו שחלקי האילן הם עקרי"ם שרש"ים ענפ"ים ועל"ין. כן בספר הזה יש בו עקרים, שחבר ר' יוסף אלבו. ושרשים הם ביאור או פירוש של זה המחבר ר' גדליה על העקרים. וענפים הם דברים

The twentieth, is called the ſmall Feſtival; and my intention therein, to deliver on every feſtival in the year, ſome ſmall oration, for the utility of the congregation, on the ſubject matter of the day: and I began it in Alexandria, (Italy) Anno, 348, Chriſ. 1588, on the name of David ſon to the learned R. Joſeph my ſon. All which compoſitions, I compoſed with the labour of my hands, (only) I neither ceaſed nor reſted, day or night, ſo was my heart knit unto them, with an extraordinary delight.

העשרים ואחד נקרא עץ חיים. וכוונתי בו להשיב אל כל מיני ספקות אשר יוכל האיש לשאול על עסקי תחיית המתים. והתחלתיהו שנת שמ"ו על שם חנגאל בן ר" יהודה בני:

The twenty firſt, is called the Tree of Life; and my intention therein was, to anſwer all the doubts, which man might be induced to aſk concerning the reſurection of the dead. And I began it, Anno, 346, Chriſ. 1586, on the name of Chenaneal ſon of R. Jehuda my ſon.

גדם Gadam, *Talm, Maimed.*

גדם משתי ידיו *Maimed* in both his hands, Taangneeth. fol. xxi. 1.

עדים גדמים Wineſſes that are a *maimed* (in their hands.) San. Perek Nigmar Haddeen. fol. xlv. 2.

גדום Giddum, *Talm*, denotes a *piece*, or *fragment*, (of bread, &c.) Breſheeth Rabba, Sect. xxxiii.

And the Aruch reads גרדומי for which ſee גרד

גדן or גדודין *Cha*, denotes a bucket or pitcher of water, for which ſee נגד as the proper root.

גדין Gadeen, *Cha*, diviners: or more properly, the inſtruments of divination: for ſo are the Hebrew words וְקֶסָמִים בְּיָדָם And *inſtruments of divination* in their hands, tranſlated in the Targum which paſſes for Jonathan's on the Law, viz.

גדין דקסמין חתימין But in the Jeruſ, Targ, it is written, וְאַגָּדִין And in ſome editions, it is written, וּמְגַדִּין

דברים הנוספים ממקראי קדש . וממדרשי חכמים הקדמונים . עלין . הם מראה מקום על הפסוקים והמדרשים הבאים בזה הספר :

And it is a commentary on the book of Fundamental points (of the Law of Moſes) compoſed by Rabbi Joſeph Alboe. And, as the parts of the tree, are divided into Fundamental, Root, Branches, and Leaves; ſo, is there in this book; for there are in it the Fundmentals, which were compoſed by R. Joſeph Alboe. And the Roots; theſe are the comments of this Author R. Gedaliah on the fundamentals: and the Branches; are the different paſſages or expoſitions from parts of ſcripture, and the orations of the ancient ſages: and the Leaves; are the pointings to the place of the citations of the verſes, (from ſcripture) and the orations in this book.

It is written in a candid and clear ſtyle: and was Printed in venice, A. M. 5378, Chriſ. 1617.

גְּדַנְפָּא Gedanpha, *Cha.* a border or wreath; a circumference; ſhutting in; &c.

וְתַעֲבֵד לֵיהּ גְּדַנְפָּא And thou ſhalt make unto it *a border*, Targ. Onk. Exod. xxv. 25.

וּגְדַנְפָּא מַכַּךְ לָהּ *And the border* round about it, Ezek. xliii. 13.

Plur.

וּגְדַנְפִּין בֵּין שְׁלִיבַיָּא *And* (the) *borders* (were) between the ledges, 1 Kings vii. 18.

It denotes the ſame in Talmudical Hebrew. Succah, chap. i. fol. xx. and Avoedang Zara, fol. lxxvi. 2.

נדע Gadang. To cut down.

Kal.

נָדַע בָּחֳרִי־אַף *He hath cut off* in (his) fierce anger. Lament. ii. 3.

וְנָדַעְתִּי אֶת זְרֹעֲךָ *And I will cut off* thine arm, 1 Sam. ii. 31.

וְרָמֵי הַקּוֹמָה גְּדֻעִים And thoſe of high ſtature (ſhall be) *hewn down*, Iſai. x. 33.

Niph. Preter.

נִגְדַּעְתָּ לָאָרֶץ *Thou art cut down* to the ground. Ibid. xiv. 12.

נִגְדְּעָה קֶרֶן מוֹאָב The horn of Moab *is cut off*. Jerm. xlviii. 25.

Future.

וַאֲשֵׁירֵהֶם תְּגַדֵּעוּן And their groves *ſhall ye cut down*. Deut. vii. 5.

וּבְרִיחֵי בַרְזֶל אֲגַדֵּעַ And the bars of iron *will I cut aſunder*. Iſai. lxv. 2.

Puang.

שִׁקְמִים גְּדָעוּ The ſycamors *are cut down*. Ibid. ix. 10.

נדע Gadang. *Cha.* is uſed once, to expreſs the Hebrew word ויגלח, *and he ſhaved.*

וּגְדַע יַת פַּלְגוּת דְּקְנֵיהוֹן *And he ſhaved off*, (or cut off) the one half of their beards. Targ. Jona. II Sam. x. 14.

And in the Targum, which paſſes for Jonathan's, on the Law, it is uſed once, Numb. xxxiii. 4. in the ſenſe of the Hebrew, *to cut off.*

נדף Gadaph. To blaſpheme, reproach, &c.

Pieng.

אֶת מִי חֵרַפְתְּ וְגִדַּפְתְּ And whom haſt thou reproached, *and*

and haſt thou blaſphemed? Iſai. xxxvii. 23.

Particip.

אֶת ה' הוּא מְנַדֵּף The ſame *reproacheth* the Lord. Numb. xv. 30.

And Kimchi obſerves, that נדוף and חרפה Cherpah, *reproach*, and Gidduph, *blaſphemy*, are of a like import. See Kimchi on the Roots, fol. xxii. 1.

Plur.

וְיִשְׂרָאֵל לְגִדּוּפִים And Iſrael *to reproaches*. Iſai. xliii. 28.

Conſt.

וְגִדֻּפֵי בְּנֵי עַמּוֹן *And the reproaches of* the children of Ammon. Zephan. ii. 8.

Fem.

וְהָיְתָה חֶרְפָּה וּגְדוּפָה And it ſhall be a taunt *and reproach*. Ezek. v. 15.

Plur.

וּמִגִּדֻּפָתָם אַל תֵּחָתּוּ *And of their revilings* be ye not afraid. Iſai. li. 7.

It is of the ſame ſignification in the Chaldee, as uſed in the Targums of Jona. on the Law; and the Jeruſ. on Pſalms.

And in Talmudical and Rabinical Hebrew, it denotes *blaſphemy*, and is generally written מגדף. Kereethuth, fol. ii. Shab. fol. lxii. and lxxv. 1. Peſacheem, fol. lxxi. and xciii. and San. fol. xl.

גדפא Gadpha. *Cha.* The wing of a bird.

Plur. Carſt.

עַל גַּדְפֵי נְשָׁרִין On *the wings of* Eagles. Targ. Jona. Iſai. xl. 31.

Affix.

פְּרִיסָן גַּדְפֵיהוֹן Stretching out *their wings*. Targ. Onk. Exod. xxv. 20.

And in *Talm.* Hebrew, גדפא Gadpha, denotes feathers. Chullen. fol. xlvi. 2.

גדר Gadar. 1ſt. To fence, or hedge in, &c.

גָּדַר דַּרְכִּי וְלֹא אֵצֵא *He hath hedged* (in) my way, that I cannot get out. Lament. iii. 7.

גָּדַר דְּרָכַי בְּגָזִית *He hath incloſed* my ways with hewn ſtone. Ibid ix.

אָרְחִי גָּדַר וְלֹא אֶעֱבוֹר *He*

hath

hath fenced up my way that I cannot paſs, Job xix. 8.

וְגָדַרְתִּי אֶת גִּדֵּרָהּ *And I will incloſe her fence*, (or wall) Hoſ. ii. v.

וַתִּגְדְּרוּ גָּדֵר עַל בֵּית יִשְׂרָאֵל *And ye incloſed* (not) *a fence* for the houſe of Iſrael, Ezek. xiii. 5.

Plur. And which occurs but once in Scripture.

וְלַגֹּדְרִים *And to the maſons*, i. e. one that builds a wall in ſtone; and were employed in repairing the walls, or fences, of the court-yard of the Temple. See Jarchi, Kimchi, R. Levi Ben Gerſhom, &c. on 2 Kings, xii. 13.

And the noun, from whence the verb is derived.

גָּדֵר מִזֶּה וְגָדֵר מִזֶּה *A fence* (being) on this ſide, *and a fence* on that ſide, Numb. xxii. 24.

Affix.

פָּרַץ גְּדֵרוֹ Break down *the fence thereof*, Iſai. x. 5.

Plur. Affix.

לָמָּה פָּרַצְתָּ גְּדֵרֶיהָ Why haſt thou broken down *her hedges*, Pſalm. lxxx. 13.

The noun fem.

וְיֹשְׁבֵי נְטָעִים וּגְדֵרָה And thoſe that dwell amongſt plants *and hedges*, 1 Chron. iv. 23.

Another form of the fem.

בִּפְנֵי הַגְּדֶרֶת Before *the walls*, Ezek. xlii. 12.

It is thus tranſlated in the Engliſh: but this is not the proper meaning of the word; for it is the opinion of the moſt eminent commentators, that it denotes a kind of ſteps (or ſtairs) in the form of a hedge, or fence. See Jarchi, Kimchi, and Abarbanal.

Plur.

וְהִתְשׁוֹטַטְנָה בַּגְּדֵרוֹת And run to and fro *by the hedges*, Jer. xlix. 3.

הַחוֹנִים בַּגְּדֵרוֹת בְּיוֹם קָרָה Which camp *in the hedges*, in the cold days, Nahum, iii. 17.

Affix.

פָּרַצְתָּ כָּל גְּדֵרוֹתָיו Thou haſt broken down all *his hedges*, Pſalm. lxxxix. 41.

2d. A fold, a ſheep cot; a place, or ſtable, where ſheep are houſed; or incloſed.

That they may not *lift themſelves up* above the congregation. Nedarin, fol. viii. 1.

אלא מקום הניחו לו אבותיו להתגדר בו אף אני מקום הניחו לי אבותי להתגדר בו But (as) his anceſtors have left him a place, or (an occaſion) *to extol himſelf*; ſo alſo, have my anceſtors left me an occaſion *to extol myſelf*. Chulleen, fol. vi. 2.

2d. A difinition; as uſed by Logicians, and Philoſophers.

Niph.

פעמים יגדר האדם Sometimes man *is defined*.

גדר האדם שהוא חי המדבר *The definition* of man, who is an animal endowed with ſpeech.

3d. A gathering, or collection.

עד שיגדור ג' גדירות Till *he collects* three gatherings. Bathra, fol. xxxvi. 2.

4th. A beaſt; and which according to the Gloſſ. denotes, בהמה דקה a ſmall beaſt; i. e. ſheep, &c.

גודרות אין להן חזקה *Sheep* have not poſſeſſion. Beraechoth,

Plur.

וּגְדֵרֹת לְצֹאנֵכֶם *And folds* for your ſheep, Numb. xxxii. 24.

וַיָּבֹא אֶל גְּדֵרוֹת הַצֹּאן And he came to *the ſheep cots*, 1 Sam. xxiv. 3.

גדר Gadar. *Cha.* A fence, or hedge. As in the Hebrew.

אַתְרָא דְּגַדִּירָא מִבָּא וְגַדִּירָא מִבָּא A place (where there was) *a fence* on this ſide, *and a fence* on that ſide. Targ. Onk. Numb. xxii. 24.

לָמָּה תַּקַּפְתָּא גּוּדָּרָהָא Why haſt thou thrown down *her hedges*. Targ. Jeruſ. Pſalm lxxxviii. 13.

And ſometimes the *Heb.* word גדר is tranſlated in *Cha.* גודא; for which ſee גד.

And גדר *in Talm. Hebrew*, denotes, firſt, to extol; magnify, &c. generally uſed in Hith.

כשם שהוא אינו מתגדר במלאכתו כך אני איני מתגדר במלאכתי As well as he does not *magnify himſelf* in his art, ſo do I not *magnify myſelf* in my art. Berachoeth, fol. xvii. 1.

כדי שלא יתגדרו על הציבור

choeth, fol. lxxxiv. 1. and Bathra, fol. xxxvi. 1.

The meaning of this is, that ſheep, and ſuch like cattle, as run about in the ſtreets. or open places, poſſeſſion, does not prove the property in them; as the perſon that demands them may alledge, that they ſtrayed into the other's premiſes, and that he detained them. See alſo Gitten, fol. xx. and Mamonides in הלכות טוען ונטען chap. x. ſect. i. fol. cxx. 1.

גדרון. See גייד.

And גדרום See גרד.

גדש Gadaſh. Whence גָּדִישׁ A ſtack of corn.

וְנֶאֱכַל גָּדִישׁ *And a ſtack of corn* (ſhall) be conſumed, Exod. xxii. 6.

וַיִּבְעֵר מִגָּדִישׁ וְעַד־קָמָה And burnt up *both the ſtock*, and alſo the ſtanding corn, Judg. xv. 5.

Uſed figuratively, to denote the *tomb*.

וְעַל גָּדִישׁ יִשְׁקוֹד And ſhall remain in *the tomb*, Job. xxi. 32.

This is a moſt beautiful metaphor: and denotes, that as the corn is gathered together, ſo, is man gathered to the tomb.

Or, as Rav Haay has obſerved, that the tombs being made in a ſpiral form, reſemble the ſtacks of corn.

גדש Gadaſh *Cha.* the ſame as in the Hebrew: but with this diſtinction, that, except in the Jeruſ. Targ. on Job v. 26. where it is written, גָּדִישָׁא in the ſinglur: it is in all the other parts of ſcripture tranſlated in *Cha.* גְּדִישִׁין in the plural. See Targ. Onk. Exod. xxii. 6. and Targ. Jeruſ. Job. xxi. 32.

And in the Targ. of Jona. Judg. xv. 5. it is written, מִגָּדִישַׁיָּא and which is, according to the Emphatic, form of the *Chaldee*.

And גודש Goedaſh, in *Rab.* Hebrew, denotes *a heaped meaſure*.

במקום שנהגו למחוק לא יגדוש

In a place where the cuſtom is to ſcrape off (the meaſure) ſhall not *heap the meaſure*, Bava Bathra, fol. lxxxviii. 2.

כל המדות שהיו במקדש היו נגדשות All the meaſures, that were in the ſanctuary were *heaped*. Manachoeth, fol. xl. 1. and Soeta fol. xxxiv· 1. Bereſheeth Rabba, Sect. 22. Kimchi: Jarchi: and R. Levi Ben Gerſhoem, 1 Kings vii. 26.

It is uſed in the ſame ſenſe, in the Targ. which paſſes for Jona. Levit. xix. 35.

And in Rab. Hebrew, it is uſed to denote *a guide*: a ſuſtainer. Bamidbar Rabba, Sect. 18.

גה Geah, *This*: and which occurs but once in ſcripture: and is the ſame as the *Hebrew* word זֶה *this*, for which it is uſed; The ג *Gimel*, being ſubſtituted for the ז *Zain*, according the form of אשבחנז ſee Kimchi on the roots: and not as *Bate* hath erroneouſly conjectured, as belonging to the following root; for the context will by no means admit thereof.

זֶה גְּבוּל אֲשֶׁר תִּתְנַחֲלוּ אֶת הָאָרֶץ *This* (ſhall be) the border, whereby ye ſhall inherit the Land. Ezek. xlvii. 13.

Note, In the Targ. of Jona. on Ezek. it is rendered in the ſame ſenſe, viz. דֵּין תְּחוּמָא *This is* the border.

We alſo meet with another expreſſion of ſimilar form in this Prophet, where the ג *Gimel* is written inſtead of ז *Zain*, viz. לבג, Ezek. xxv. 7. and which, according to the karee is read לבז, ſee alſo Jarchi, Kimchi, and Abarbanal, on theſe paſſages, in Ezek.

גה Gah, whence מגידה Maggeaah, *Talm.* a corrector.

ואין מגידין אות אחת And (muſt) not correct (even) one letter, Perek, Veillu Megalcheen, fol. 18.

מוגה Moegah, Talm. *Correct*, Kethub, chap. ii. fol. 19.

גהא Gaha, whence, גוהא Goeha, *Talm. a commotion, trembling, or quaking of the earth.* Berachoeth, fol. lxi.

גוהא In *Talm.* Hebrew, alſo denotes a large ciſtern: and בר גוהא *a ſmall ciſtern.* Moengead Kaoen, fol. viii. 2.

גהה Gehah, to cure or heal, alſo medicine.

וְלֹא־יִגָּהֶה מִכֶּם מָזוֹר And *he could*

could not *cure* you of your wound, Hoſea. v. 13.

לֵב שָׂמֵחַ יֵיטִיב גֵּהָה A merry heart doth good (like *a*) *medicine*, Prov. xvii. 22.

Or, more properly, will forward; or render *medicine* effectual: for as Kimchi obſerves, (in the name of his father) the cure is more likely to be performed, when the patient is chearful, than when melancholy.

נהט Gahat; whence גהיט *Talm.* And which, according to the Gloſſ. denotes, *to blot*, or *ſcratch out*. Berachoeth, fol. lviii.

And the Bangal Aruch writes it with ח *cheth*, נחיט, and ſays, it denotes *deficient*.

נהן Gahan; whence גֵּהִנֹּם Gehinnam, *Cha.* denotes, a place of torment for the wicked after death; the heat of which is exceſſive.

דַּמְיָא לְגוּמְרִין דְּאֶשָּׁא דִּגְהִנֹּם דִּבְרָא יְתֵהִי ה' בְּיוֹמָא תִנְיָנָא לִבְרִית עָלְמָא (Which is) like the (burning) coals of fire *of Gehinnam*, which God created on the ſecond day of the creation ef the world. Targ. Solom. Song, viii. 6. See alſo the Targ. on Eccleſ. viii. 10. iv. 15. and x. 11.

It denotes the ſame in *Talm.* and *Rab.* Hebrew. Peſacheem, fol. liv. 1. and Nedareem, fol. xxxix. 2.

נהץ Gahats. *Talm.* To bleach, or whiten linnen.

אפילו עני שבישראל בבגדי פשתן המגוהצין Even a poor perſon in Iſrael (muſt appear) in linnen garments, *which have been bleached* (or whitened.) Peſaceeem, fol. cix. 1.

וכשם שאבל אסור בכיבוס בגדים כך אסור ללבוש כלים לבנים חדשים ומגוהצין And as well as the mourner is prohibited from waſhing his garments, ſo is he prohibited from dreſſing himſelf in new white, *bleached* garments. Maimonides, in Hilchoeth אבל, chap. v. ſect. iii.

And נידון denotes the ſame. Taangneeth, fol. xxix.

נהץ Gahats, in *Rab.* Hebrew, according to the Gloſſ. denotes, *to rejoice*. Bereſheth Raba, ſect. xxxix. fol. xliii. 1.

And

And ſome of the commentators are of opinion, that it is of the ſame ſignification as the preceding; and uſed as a figurative expreſſion, to denote readineſs, willingneſs, &c.

גהק Gehak; whence גיהק *Talm.* denotes, *to belch.* Berachoeth, fol. xxv.

גהר Gahar. To expand the body at full length.

וַיִּגְהַר אַרְצָה *And he caſt himſelf down* (at full length) upon the earth, 1 Kings xviii. 42.

For Kimchi obſerves, he firſt caſt himſelf on the earth, in order to pray for rain; and afterwards only ſtooped, and put his face between his knees. And in the ſame ſenſe does Jarchi and Jonathan explain it. But R. Levi Ben Gerſhom, and Abarbanal, are of opinion, that he only bent down his head, in ſuch a manner as to be able to put it between his knees.

וַיִּגְהַר עָלָיו *And ſtretched himſelf* upon him, 2 Kings iv. 34.

גיהר Gehar. *Cha.* uſed in the Targ. on Solom. Song, v. 14. to denote a precious ſtone; and which Buxtorf conjectures to be a jaſper. But the Moeſaph Aruch ſays it is pearl.

גוהרקא Goeharka, *Talm.* and denotes a magnificent ſeat; a throne: alſo a chariot, &c.

יתיב בגוהרקא דדהבא He ſat *in a throne*, or *ſeat*, of gold. Gitten, fol. xxxi. 2.

לבר מגוהרקיה דרבי חייא Except *the ſeat* (or chariot) of Rab. Bechaya; Metſia, fol. lxxxv. 2. See alſo Taangneeth, fol. xx. 2. and Metſia lxxiii. 2.

גו Geav. 1ſt. The preposition *among.*

מִן גּוֹ יִגּוֹרָשׁוּ They were driven forth from *among* (men.) Job xxx. 5.

2d. The back, or body.

וְשֵׁבֶט לְגֵו ח�ֲסַר לֵב And a rod (is) *for the back* of him hat is void of underſtanding, Prov. x. 13.

Affix.

גְּוִי נָתַתִּי לְמַכִּים I gave *my back*

back to the ſmiters, Iſai. l. 6.

כִּי הִשְׁלַכְתָּ אַחֲרֵי גֵוְךָ כָּל־חַטָּאָי For thou haſt caſt all my ſins behind *thy back*. Ibid. xxxviii. 17.

וַתָּשֶׂם כָּאָרֶץ גֵּוֶךָ And thou haſt laid *thy body* as the ground. Ibid. li. 23.

And with dagaſh in the ſecond radical.

וְאֹתִי הִשְׁלַכְתָּ אַחֲרֵי גַּוֶּךָ And me haſt thou caſt behind *thy back*, 1 Kings xiv. 9.

וַתַּשְׁלִיכִי אוֹתִי אַחֲרֵי גַּוֵּךְ And caſt me behind *thy back*, Ezek. xxiii. 35.

וַיַּשְׁלִכוּ אֶת תּוֹרָתְךָ אַחֲרֵי גַּוָּם And they caſt thy law behind *their back*. Nehem. ix. 26.

And with ה Fem.

שָׁלַף וַיֵּצֵא מִגְוָה It is drawn, and cometh *out of the body*, Job xx. 25.

And ſome are of opinion, that the ה is not fem. but radical, as belonging to the root גוה; which ſee,

גּוֹ Gav. *Cha.* 1ſt. Within, in the midſt, &c.

בְּגוֹ קַרְתָּא *Within* the city. Targ. Onk. Gen. xviii. 24.

בְּגוֹ יַמָּא *In the midſt* of the ſea. Targ. Onk. Exod. xiv. 19.

מִגָּיו וּמִבָּרָא *Within* and without. Targ. Onk. Gen. vi. 14.

And in Dan. it is written with א *Aleph*.

לְגוֹא אַתּוּן נוּרָא יְקִדְתָּא *Into the midſt* of the burning fiery furnace, Dan. iii. 28.

דְּיִפֵּיל מִנְּהוֹן לְגַוֵּיהּ כָּל דִּי בְּגַוֵּיהּ יִסְתָּאֵב *Where into* (any) of them falleth, whatſoever (is) *in it* ſhall be unclean. Targ. Onk. Levit. ii. 33.

It alſo denotes the inwards; the entrails: the inner part.

רְחָבִית גַּוָּא That covereth *the entrails*. Targ. Onk. Exod. xxix. 13.

And גַּוֵּיהּ in Targ. Onk. Levit. i. ix. denotes the ſame.

וְיַהֲבִית כְּרוּבַיָּא בְּגוֹ בֵּיתָא גַּוָּאָה And he ſet the cherubims *within the inner* houſe. Targ. Jona. 1 Kings vi. 27.

In *Talm.* and *Rab.* Hebrew גו denotes, *in the midſt*; alſo the interior part of any thing. Kethuboeth, fol. xv. 1.

It likewiſe denotes ſomething hidden, or ſecret.

דברים בגו ידע יוסף Joſeph knew *ſome ſecret*, or *hidden things*, Kethub. fol. cxi 1.

It alſo denotes ſome hidden thing to which objection may be made, on conſideration, as in the following example, in Keduſheen xliv. 2.

דברים בגו Words *in* the midſt. Gloſſ. *a ſecret*, worthy of conſideration, to which objections may be made.

גוב Goev. 1ſt. Locuſts.

וְטַפְסְרַיִךְ כְּגוֹב גּוֹבָי And thy captains *as the graſhopper*; i. e. locuſt, Nahum iii. 17.

וְהִנֵּה יוֹצֵר גֹּבַי And behold he formed *locuſts*, Amos vii. 1.

כְּמַשַּׁק גֹּבַיִם שׁוֹקֵק בּוֹ As *the* running to and fro of *locuſts* ſhall he run upon them, Iſai. xxxiii. 4.

גוב Goev. *Cha.* 1ſt. Locuſts, as the preceding root in the *Heb.* And is generally written גובא.

גּוֹבָא בִּתְחוּמָךְ *Locuſts* into thy coaſt, Targ. Onk. Exod. x. 4. Alſo 12, 13, 14, &c.

2. A pit, or den.

וּרְמוֹ יָתֵיהּ לְגוּבָא And caſt him *into the pit*, Targ. Onk. Gen. xxxvii. 24.

Note the examples in the Targ. of Onk. are pointed with *ſhurick*, but in Dan. ſome are with *choelam*, and ſome with *kibbuts*.

יִתְרְמֵא לְגֹב אַרְיָוָתָא He ſhall be caſt *in the den* of lions, Dan. vi. 7.

וּרְמוֹ לְגֻבָּא דִי אַרְיָוָתָא And caſt him *into the den* of lions. Ibid. xvii.

גוב Goev, *Talm.* and *Rab.* whence אגיב Aggeev. And which frequently occurs in the Jeruſ. Talmud; and according to the Gloſſ. denotes *to anſwer*.

ר' יוסי אמר לא אגיבום R. Joeſea ſaid *I will* not *anſwer them*, Keduſheen, chap. ii. fol. lxiii. 2.

הוא מגיב לי He *anſwered* me, San. chap. ii. fol. xx. 4. Bereſheeth Rabba, ſect. lxxx. alſo Madraſh Sheer. chap. iv. verſe 4.

גובא Goeva, *Talm.* A fragment, ſcrap, &c.

ונפק מניה גובי גובי And he took from it *fragments*, *fragments*;

ments; i. e. piecemeal. Shab. fol. cix. 2.

ושדי בתרתי גובי And he caſt (it) out in two *fragments*, Shab. fol. clviii. 2. and Bava Kama, fol. xcvi. 1.

גוד Goed. To draw, &c. See נגד.

גוד Gud; whence גיידיה Gaydeah, *Talm.* to cut or tear aſunder, San. fol. lxvii. 2.

ואפילו ראודו מגוייד And even if they ſaw him *cut* or *torn aſunder*, Yevamoeth, fol. lxx. 2. and Gitteen, fol. lxx. 2.

גוּדָא Guda, *Cha.* a wall, fence, or hedge.

הֵיךְ גּוּדָא רְעִיעָתָה As a tottering *wall*, (or *fence*,) Targ. Jeruſ. Pſalm. lxii. 4.

ותקיפו גודא דעלמא And they that break *the fence* of the world, Targ. Jeruſ. Eccleſ. x. 8.

In *Talm.* and *Rab.* Hebrew it alſo denotes a wall, or partition. Taangneeth, fol. xxi. 1. and the beginning of Bava Bathra, alſo Medraſh Koeheleth, chap. x. 8.

גודא Guda, in *Talm. He-*

brew, alſo denotes a *plank* or *board*; alſo a *writing table*. Chagiga, fol. li. 1. San. fol. vii. 1.

It alſo in *Talm. Heb.* denotes *the bank* of a river.

יתבי אגידא דנהרא (They) ſat (on) *the bank* of the river, Shab. fol. cviii. 1. Taang. fol. xx. 2. and Yoema, fol. lxxvii. 2.

אגודא דנהד מלכא *The bank* of the king's river, Gitteen, fol. lxxiii. 1.

It is alſo written with י *yod*; גידא, Chullin, fol. lx. 1.

It alſo denotes a bottle, or veſſel, to hold water.

משוינן ליה גודא ומלינן ביה מיא They gave (or procured) *him a bottle*, and filled it with water, Succah, fol. xlviii. 2.

גוה Geavah, 1ſt. The body, whether of man or beaſt; alive or dead.

שָׁלַף וְיֵצֵא מִגְוִיָּה It is drawn and cometh out *of the body*, Job xx. 25.

This example, as I opine, belongs to this root, as mentioned in גו, conſequently the ה is not *fem.* but radical;

and when *fem.* is written with ת *thau*; the third radical ה *he*, being changed to י *yod*, eſpecially in Conſt.

וַיִּקְחוּ אֶת גְּוִיַּת שָׁאוּל And they took *the body of* Saul, 1 Sam. xxxi. 12.

עֲדַת דְּבוֹרִים בְּגְוִיַּת הָאַרְיֵה A ſwarm of bees *in the carcaſe of* the lion, Judg. xiv. 8.

Affix.

וּגְוִיָּתוֹ כְּתַרְשִׁישׁ *And his body* (was) like the beryl, Dan. x. 6.

Plur.

וְאֶת גְּוִיֹּת בָּנָיו And *the bodies of* his ſons, 1 Sam. xxxi. 12.

מָלֵא גְוִיּוֹת (He ſhall) fill (the places) *with dead bodies*, Pſalm. cx. 6.

Note, of theſe two examples, the firſt, is חסר chaſar; i. e. deficient in ו *vau*, according to the Maſorah.

Affix.

בִּלְתִּי אִם גְּוִיָּתֵנוּ Ought but *our bodies*, Gen. xlvii. 18.

גְּוִיֹּתֵיהֶם *Their bodies*, Ezek. i. 23.

גְּוִיֹּתֵיהֶנָּה *Their bodies*. Ibid. ii.

2d. A lifting up, pride, or elevation; nearly as גאה. The ſecond radical א being changed to ו *vau*.

כִּי הִשְׁפִּילוּ וַתֹּאמֶר גֵּוָה When (men) are caſt down, then thou ſhalt ſay, (there is) *lifting up*, Job xx. 29.

בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי מִפְּנֵי גֵוָה My ſoul ſhall weep in ſecret places for (your) *pride*, Jer. xiii. 17.

וְגֵוָה מִגֶּבֶר יְכַסֶּה *And* hide *pride* from man, Job, xxx. 17.

גוה Geavah, *Cha.* is of the ſame ſignification, as the firſt ſenſe in the *Heb.* viz. *body*.

And in *Talm. Heb.* it denotes, *a member*.

לְפַסּוֹל אֶת הַגּוִיָּה To render *the member* (of virility) profane. Eruveen, fol. xxix. 1. Kethub. fol. lxiv. 2. Kereethoeth, fol. xiii. and Mikvaoeth, chap. laſt, fol. cxxxiv. &c. &c.

רֹאשׁ הַגּוִיָּה The head of *the member*; i. e. the *glans*. Nedarim, fol. xxxii.. Kedusheen, fol. xxv. 1. and Negangeem, chap. vi.

גוז Goez. To cut off; take, or bring away.

כִּי גָז חִישׁ וַנָּעֻפָה For *it is* ſoon *cut off*, and we fly away, Pſalm. xc. 10.

This is pointed with kamats, and is an *intraſitive* verb.

The following are *tranſitive*.

וַיָּגָז שַׂלְוִים מִן הַיָּם *And (he) brought* quails from the ſea, Numb. xi. 31.

Affix.

מִמְּעֵי אִמִּי אַתָּה גוֹזִי Thou art *he that took me out* of my mother's bowels, Pſalm. lxxi. 6.

גוז Guz, *Cha.* To go, or paſs over, (a river).

וְגָזוּ יַרְדְּנָא קֳדָם מַלְכָּא *And they went over* Jordan before the king, Targ. Jona. 2 Sam. xix. 17.

Infin.

אוֹרַח לְמֶגְז מְשֵׁיזְבָיָא A way for the ranſomed *to paſs over*, Targ. Jona. Iſai. li. 10.

Affix. Future.

וּבוּרְנֵי רַבְּתָא לָא תְגוֹזְנֵיהּ Neither ſhall (a) gallant ſhip *paſs thereby*, Targ. Jona. Ibid. xxx. 21.

The noun.

Conſt.

בְּמְגִיזַת עֲבָרֵי *In the paſs*, or *(paſſage) of* the brook, Targ. Onk. Numb. xxi. 11.

לְמְגִיזַת מִכְמָשׁ *To the paſſage of* Michmaſh, Targ. Jona. 1 Sam. xiii. 23.

Plur.

וּבֵין מְגִיזָתָא And between *the paſſages*, Targ. Jona. Ibid. xiv. 4.

בְּחֵילְתָא מְגִיזָתָא In the valley of *the paſſengers*, Targ. Jona. Ezek. xxix. 11.

גַּוְזָאָה Gavzaah, *Cha.* an officer; or, as ſome ſay, an eunuch. For, although caſtration was ſtrictly prohibited from being performed by the Jews; yet, had the kings of Iſrael eunuchs in their houſhold; and which they procured from other nations. See Kinchi, on 2 Kings. viii. 6.

לְגַוְזָאָה חַד *To an eunuch*, or *officer*, Turg. Jona. 1 Kings xxii. 9.

And without א *aleph*.

וּמַנִּי לָהּ מַלְכָּא גָּוְזָה חַד And the king appointed unto her a cer-

a certain *eunuch*, or *officer*, 2. Kings, viii. 6.

Plur.

תְּלָתָא נַחֲוָאִין Three *eunuchs* Ibid. ix. 32.

It denotes the ſame in *Talm. Heb.*. and is generally written גואזי, Megillah, fol. xxviii. 1. Keduſheen, fol. xxxiii. 1. and Shab. fol. clii. 1.

גוח Goeach. To bring forth, to take out, or draw forth.

Hiph.

יְבְטַח כִּי יָגִיחַ יַרְדֵּן אֶל־פִּיהוּ He truſteth that *he can draw up* Jordan into his mouth, Job. xl. 23.

Partici.

מֵגִיחַ מִמְּקוֹמוֹ *Came forth* from his place, Judg. xx. 33.

בְּגִיחוֹ מֵרֶחֶם יֵצֵא *When it brake forth* (as if) it had iſſued out of the womb.

וַתָּגַח בְּנַהֲרֹתָיִךְ *And thou cameſt forth* with thy rivers, Ezek. xxxiii. 2.

This ſome conjecture to be in *Kal*.

Affix.

כִּי אַתָּה גֹחִי מִבָּטֶן But thou (art) *he that took me out* of the womb, Pſalm. xxii. 10.

חוּלִי וָגְחִי בַּת־צִיּוֹן Be in pain, *and labour to bring forth*, O daughter of Zion, Micah iv. 10.

It denotes the ſame in *Cha.* as in the Hebrew.

It alſo denotes, to prepare; go forth; draw near; &c. generally applied to war.

וְאַגַּח קְרָבָא עִם יִשְׂרָאֵל *And prepared* to fight with Iſrael, Targ. Onk. Exod. xvii. 8.

Futur.

וְיִגְּחוּן בָּנָא קְרָב *And they prepare* to fight againſt us, Targ. Onk. Ibid. i. 10.

בֵּין גַּבְרֵי מְגִיחֵי קְרָבָא Between the men *that took*, or *bore* the war upon them, Targ. Onk. Numb. xxxi. 27.

וְאַגְחוּתָא *And war*, Job. Targ. Jeruſ. xxxviii. 23.

In *Talm. Heb.* דמגחי denotes, to dwell a conſiderable time on a ſubject, Niddah, fol. lxv.

גוי Goey. A nation.

וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ And what one *nation* in the earth (is) like thy people, (even) like Iſrael, 2 Sam. vii. 23.

Affix.

וְיֶתֶר גּוֹי יִנְחָלוּם And the remnant of *my people* ſhall poſſeſs them, Zephan. ii. 9.

In this example the י *yod*, which forms the *pronoun*, is deficient in the writing, tho' retained in the pronounciation; for it is pronounced as if written with two *yods*; viz. *Goeyeey*.

Plur.

וְהָיִיתָ לְאַב הֲמוֹן גּוֹיִם And thou ſhalt be a father of many *nations*, Gen. xvii. 4.

הַרְנִינוּ גוֹיִם עַמּוֹ Rejoice, *O ye nations* (with) his people, Deut. xxxii. 43.

Affix.

לְשִׂמְחַ בְּשִׂמְחַת גּוֶיךָ That I may rejoice in the gladneſs of *thy nation*, Pſalm. cvi. 5.

Plur.

וּמְשַׁכֶּלֶת גּוֹיַיִךְ הָיִיתָ And haſt bereaved *thy nations*, Ezek. xxxvi. 13.

לְמִשְׁפְּחֹתָם בְּגוֹיֵהֶם After their families, *in their nations*, Gen. x.

בְּאַרְצֹתָם לְגוֹיֵהֶם In their lands, *after their nations*. Ibid. xxxi.

In all theſe examples, beſides a number of others, the י *yod* is deficient in the writing; but retained in the pronounciation.

In the following examples (beſides ſeveral others) the *yod* which forms the *plural*, is retained in the writing, as well as in the pronounciation.

Conſt.

וְנִבְרְכוּ בוֹ כֹּל גּוֹיֵי הָאָרֶץ And all *the nations* of the earth ſhall be bleſſed in him, Gen. xviii. 18.

אֱלֹהֵי גּוֹיֵי הָאֲרָצוֹת The gods *of the nations of* thoſe lands, 2 Chron. xxxii. 13.

לְכָל גּוֹיֵי הָאָרֶץ To all *the nations of* the earth, Jer. xxvi. 6.

And גּוֹי *Goey*, is uſed by the Talmudical, and Rabbinal writers, to denote *a Gentile, a Heathen*. The reaſon of which is, that when they had

had occaſion to mention any perſon that was not of the ſtock of Iſrael; and not knowing exactly whether he was an Iſhmaelite, an Edomite, or any other particular nation; they were wont to ſay *ſimply* גוי he was of a nation; i. e. an other nation, not of Iſrael.

And the *fem.* in the ſing. is גויה and in the plur גוית.

גול Goel. To rejoice, &c.

Kal.

וְגַלְתִּי בִירוּשָׁלַיִם *And I will rejoice* in Jeruſalem, Iſai. lxv. 19.

Hiph.

גִּיל יָגִיל אֲבִי צַדִּיק The father of the righteous *ſhall rejoice greatly*, Prov. xxiii. 24.

גִּילִי מְאֹד בַּת צִיּוֹן *Rejoice* greatly, O daughter of Zion, Zech. ix. 9.

וְגִילוּ בִּרְעָדָה *And rejoce* with trembling, Pſalm ii. 11.

וְאַתָּה תָּגִיל בַּה׳ And thou *ſhalt rejoice* in the Lord, Iſai. xli. 16.

The noun.

אַל תִּשְׂמַח יִשְׂרָאֵל אֶל גִּיל כָּעַמִּים

Rejoice not, O Iſrael, for *joy*, as other people, Hoſea ix. 10.

וְנֶאֱסַף שִׂמְחָה וָגִיל מִן הַכַּרְמֶל And gladneſs *and joy* is taken away from the plentiful field, Iſai. xvi. 10.

And with the ה fem.

כִּי הִנְנִי בוֹרֵא אֶת יְרוּשָׁלַיִם גִּילָה For behold, I create Jeruſalem *joy*, Ibid. lxv. 18.

And with ת inſtead of ה.

אַף גִּילַת וְרַנֵּן Even (with) *joy* and ſinging, Ibid. xxxv. 2.

גול *Cha.* See גול. For that is the proper reading in the correct editions; though the corrupt ones read with ג Gimel.

גויל Geveel. In *Talm.* Heb. denotes, *unhewn*, *rough*, or *unpoliſhed* (ſtones). And is uſed in contradiſtinction to גזית, which denotes *cut*, *hewn*, or *poliſhed* (ſtone). Bava Bathra, fol. iii. 1.

It alſo in *Rab.* Heb. denotes *parchment*. See in דכס.

גום Gum. *Cha.* A pit, trench, &c.

בְּרִגְזוֹ וְרוּגְזָא יַעְבֵּד גּוּמְתָא בְּאַרְעָא With fierceneſs and

rage

rage he maketh a *pit* in the earth, Targ. Jona. Job, xxxix. 24.

See farther in גמא.

גון Gavan. *Cha.* Like; ſimilar, &c.

כְּגַוָּן אֶרְסָא דְּחִוְיָא (Is) *like* the poiſon of a ſerpent, Targ. Jeruſ. lviii. 5.

כְּהָא גַוְנָא לֵית אֲנָא יָכִיל לְמִפְרוֹק As *like*, or *after this manner*, I cannot redeem it, Targ. Jeruſ. Ruth iv. 6.

And in *Rab.* Heb. it is frequently uſed with כ *Caph ſervile* prefixed, and is written כגון, and pronounced *Cagoen*; and denotes *like*; *as if*; *as if it were*, &c.

In *Cha.* occupation, &c.

גַּוָּן בִּישׁ Evil *occupation*, Targ. Jeruſ. Eccle. i. 13.

עַל דְּקָנָא לֵיהּ בְּגַוָּן בִּישׁ Becauſe he obtained it to him, by evil (or wicked) *occupations*, Targ. Jeruſ. Ibid. v. 13.

Affix.

גַּוָּנֵיהּ *His occupation*, Targ. Jeruſ. Ibid. ii. 23.

3d. Colour.

יְרִיעָן דְּבוּץ גַּוָּן חִוַּר Linen hangings of a white *colour*, Targ. Jeruſ. Eſth. i. 6.

And Onk. in his Targ. on Exod. xxv. 5. has tranſlated the Hebrew word תחש סַסְגוֹנָא Saſgoena.

And Jarchi obſerves, that it denotes, a beaſt of divers colours. And therefore was called ססגונא; i. e. שְׁשָׁשׁ וּמִתְפָּאֵר בְּגַוָּנִין שֶׁלּוֹ He rejoiced, and was proud of his colours, Jarch. Exod. xxv. 5.

And in *Talm. Heb.* it likewiſe denotes *colour*.

מַה גוון טליתך What *colour* is thy veil, or garment, Eruveen, Perek Keytſad Meangbereen, fol. xxv. 2.

לפי שאין עושין אותן אלא לגוון Becauſe they no not make them, but only to *colour*. Shab. fol. cii.

גוס Gus. In *Talm. Heb.* denotes *amputation*. עד שיגוס Until (it is) *cut away*, Sheveengeeth, chap. iv.

מְגוּס Megus. *Cha.* A piece, &c.

וּבְמִגוּסִין דִּלְחֵים *And pieces* of bread, Targ. Jona. Ezek. xiii. 19.

גוע Gaveang. To expire.

Kal.

Kal. Prater.

כִּי גָוַע אַהֲרֹן That Aaron *was dead*, or *had expired*, Numb. xx. 29.

הֵן גָּוַעְנוּ אָבַדְנוּ Behold, *we die*; we periſh. Ibid. xvii. 27.

Or, *we have died*. For that is the real ſenſe of the word; for their complaint was, that ſeveral of them had not only ſuffered death *already*; (ſee chap. xvi.) but that they were hence forward alſo liable to die, verſe 25. This perfectly agrees with the context; and in conſequence of this repreſentation, God's command came to Aaron, in order to prevent it. See chap. xviii. &c.

וַיִּגְוַע וַיָּמָת אַבְרָהָם And Abraham *gave up the ghoſt*, and died, Gen. xxv. 8.

Futur.

כָּל אֲשֶׁר בָּאָרֶץ יִגְוָע Every thing that (is) in the earth *ſhall die*. Ibid. vi. 17.

עָנִי אֲנִי וְגוֹעַ מִנָּעַר I (am) afflicted *and ready to die* from (my) youth up. Pſalm. lxxxviii. 16.

Infin.

הַאִם תַּמְנוּ לִגְוֹעַ Shall we be conſumed *with dying*. Numb. xvii. 28.

גוּף Guph. The body.

Fem. Conſt.

וַיִּשְׂאוּ אֶת גּוּפַת שָׁאוּל And they took away *the body of* Saul, 1 Chron. x. 12.

Plur.

וְאֶת גּוּפֹת בָּנָיו And *the bodies of* his ſons, Ibid.

And with the ſecond radical (which was quieſcent,) abſorpt in the dagaſh of the third radical; and forms the pronoun *Maſc.*

אִם בְּנַפּוֹ יָבֹא בְּנַפּוֹ יֵצֵא If he came in *in his body*, he ſhall go out *in his body*; i. e. if he came by himſelf, not having wife or children: ſo that he brought nothing but his body, Exod. xxi. 3.

It denotes the ſame in *Cha.* with ſome ſmall variation in the form, but not ſo as to make it neceſſary to produce examples.

It is uſed in the ſame ſenſe, in *Rab. Heb.*

And in *Talm. Heb.* it alſo denotes

denotes *ſubſtance*; the *eſſential part*.

נופו של גט *The ſubſtance* of a bill of divorcement. Gitteen, fol. lxxxv. 1.

והן הן גופי התורה And theſe are *the eſſentials* of the Law. Chagiga, fol. x. 1.

והרבה גופי תורה לא ניתנו אלא ברמיזה And many *eſſentials* of the Law, were not given but by indication, R. Sol. Jarchi. Gen. xxiv. 42.

מגופה Megupha, *Cha.* a covering; the lid of a veſſel.

דְּלִית מְגוּפַת שִׁיעַ מַכַּף עֲלוֹהִי Which hath no *cloſe cover* bound upon it, Targ. Onk. xix. 15.

Plur. Affix.

תְּחוֹת מְגוּפָתְהוֹן Under *their covers*; i. e. the clods. Targ. Jona. Job, i. 17.

It is uſed in the ſame ſenſe in *Talm.* Heb.

במגופת החבית *In the cover* of the veſſel. Seder Taharoeth, fol. cliv. 2.

נוץ Guts. *Cha.* Short.

נוץ יומין *Short* of days. Targ. Jeruſ. Job, xiv. 1.

It denotes the ſame in *Talm.* Heb.

הוא ארוך · והיא נוצא He is long, and ſhe is *ſhort* (of ſtature), Yevamoeth, chap. xii. fol. 106. See alſo San. fol. civ. 2. and Bava Metſia, fol. lix. 1.

נור Gur. 1ſt. To ſojourn, to dwell; alſo a ſtranger, &c.

Preter.

אֲשֶׁר גָּר שָׁם אַבְרָהָם Where that Abraham *had ſojourned*. Gen. xxxv. 27.

Affix.

עִם לָבָן גַּרְתִּי *I have ſojourned* with Laban, Ibid. xxxii. 4.

Futur.

וְגָר זְאֵב עִם כֶּבֶשׂ *And* the wolf *ſhall dwell* with the lamb, Iſai. xi. 6.

מִי יָגוּר בְּאָהֳלֶיךָ Who *ſhall dwell* in thy tabernacle, Pſalm, xv. 1.

Plur.

וַיִּהְיוּ־שָׁם גָּרִים עַד הַיּוֹם הַזֶּה And were *ſojourners* there until this day, 2 Sam. iv. 3.

Fem. Conſt.

וּמְגָרַת בֵּיתָהּ *And of her that ſojourneth* in her houſe, Exod. iii. 22.

Partici.

פָּרִץ נַחַל מֵעִם גָּר The flood

 breaketh

Plur.

כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם For ye were *ſtrangers* in the land of Egypt. Exod. xxii. 20.

לַגֵּר אֲשֶׁר בִּשְׁעָרֶיךָ *To the ſtranger* that is in thy gates. Deut. xiv. 21.

This was one of the ſtrange nations who dwelt in the promiſed land, and abſtained from idolatry; otherwiſe he was not ſuffered to abide there. There was alſo another ſort of ſtrangers, who embraced Judaiſm, and of whom mention is made in the Law, as being obliged to the performance of the precepts, as,

הָאֶזְרָח וְהַגֵּר (Whether it be) one of your own country, or *a ſtranger*. Levit. xvi. 29.

וְהַגֵּר הַגָּר בְּתוֹכָכֶם לֹא יֹאכַל דָּם *And the ſtranger* that ſojourneth among you, ſhall not eat blood. Ibid. xvii. 12.

וְלַגֵּר וּלְאֶזְרַח הָאָרֶץ *Both for the ſtranger*, and for him that was born in the land. Numb. ix. 14.

2d. To fear, tremble, &c.

Kal. Preter.

breaketh out from (where it) *dwelleth*, Job, xxviii. 4.

Imp.

גּוּר בָּאָרֶץ הַזֹּאת *Sojourn* in this land. Gen. xxvi. 3.

The noun.

Fem. Conſt.

וַיֵּשְׁבוּ בְּגֵרוּת כִּמְהָם And they dwelt *in the habitation* of Chimham, Jer. xli. 17.

Another form of the affix. with ſhurik.

יְמֵי שְׁנֵי מְגוּרַי The days of *my pilgrimage*, Gen. xlvii. 9.

Plur.

וְאֵין־שָׂרִיד בְּמְגוּרָיו Nor any remaining *in his dwellings*. Job, xviii. 19.

כִּי רָעוֹת בְּמְגוּרָם For wickedneſs (is) *in their dwellings*. Pſalm, lv. 16.

אֶרֶץ מְגוּרֵיהֶם The land (wherein) *they were ſojourned*. Gen. xxxvi. 7.

Hith.

Partici.

אֲנִי מִתְגּוֹרֵר עִמָּהּ With whom *I am ſojourning*. 1. Kings, xvii. 20.

Adjec.

כִּי גֵר יִהְיֶה זַרְעֲךָ That thy ſeed ſhall be *a ſtranger*. Gen. xv. 13.

וַיָּגָר מוֹאָב מִפְּנֵי הָעָם מְאֹד
And Moab *was* ſore *afraid* of the people. Numb. xxii. 3.

Imp.

גּוּרוּ לָכֶם מִפְּנֵי חָרֶב *Be* ye *afraid* of the ſword. Job, xix. 29.

לֹא תָגוּרוּ מִפְּנֵי אִישׁ *you ſhall* not *be afraid* of the face of man. Deut. i. 17.

Futur.

יָגוּרוּ שֹׁכְנֵן שֹׁמְרוֹן The inhabitants of Samaria *ſhall fear*. Hoſea, x. 5.

The noun.

Plur. Affix.

תִּקְרָא בְיוֹם מוֹעֵד מְגוּרַי מִסָּבִיב
Thou haſt called as in a Solemn day, *my terrors* round about. Lament. ii. 2.

וּמְגוּרֹתָם אָבִיא לָהֶם *And* I will bring *their fears* upon them. Iſai. lxvi. 4.

Theſe are all with *ſhurik*.

Another form, with *Choelam*.

מָגוֹר מִסָּבִיב *Fear* (was) on every ſide. Pſalm, xxxi 14.

Fem. Conſt.

מְגוֹרַת רָשָׁע הִיא תְבֹאֶנּוּ
The fear of the wicked, it ſhall come upon him. Prov. x. 24.

And ſome are of opinion, that the following likewiſe denotes *fear*.

לוּלֵי כַּעַס אוֹיֵב אָגוּר Were it not *that I feared* the wrath of the enemy. Deut. xxxii. 27.

This is the opinion of Aben Ezra, R. Levi Ben Gerſhoem, Kimchi, &c. as alſo the generality of Lexicographers; but Jarchi, and the learned Abarbanal are of opinion, that it denotes *gathered*. The ſame as אָגְרָה בַּקָּצִיר *Gathereth* in the harveſt, Prov. vi. 8.

So that the א *aleph* is properly radical: and this ſeems to be the opinion of the *Chaldee* paraphraſt Onkelos; for he hath tranſlated it בְּנִישׁ which denotes *gathered*. And as this ſenſe ſo finely illuſtrates the context, and clearly points out the verity of the *prophecy*, as alſo the *particular* providence of God, viſible in the preſervation of the Jewiſh nation, in their diſperſion throughout the world. I cannot, for theſe reaſons,

reaſons, forbear giving a full and clear explanation of the word, and its harmony with theſe particulars.

The Prophet, in verſe 26, ſays, אָמַרְתִּי אַפְאֵיהֶם I ſaid I would drive them into one corner. Not as the generality of commentators have explained it, and as it ſtands in the verſions; viz. into corners. For that has really come to paſs; and in that caſe, how can we ſay, that the conſequence of לוּלֵי כַּעַס אוֹיֵב אָגוּר *Were it not that I feared the wrath of the enemy*, hath been fulfilled; from which it is manifeſt, that this ſenſe was not that of the Prophet, who was then ſpeaking in the perſon of the Supreme Being. But what appears to me, to be the real ſenſe of the paſſage, I ſhall (without any preamble) lay before the reader; and which I hope he will weigh with candor and impartiality: more eſpecially, as it ſo forcibly marks the authenticity of the ſacred writings, and the truth of prophecy in its full accompliſhment; notwithſtanding all the aſſertions of freethinkers, and infidels to the contrary.

"*I ſaid I would drive them into one corner*, (and conſequently) *I would make the remembrance of them to ceaſe from among men.*" This hath really been the caſe of the ten tribes, (as the learned Abarbanal obſerves;) whom the King of Aſſyria carried captive to Halah, and Habor by the river Gozan. And of whom we have not to this hour any certain or authentic account of, as to their real place of abode. And this would have been the caſe of the reſt of the nation, had they been carried to one ſpot. And therefore, the Prophet proceeds thus: "Were it not that the wrath of the enemy *would be collected.*" The ſenſe of which is, that if they were all in one part, and the wrath of the enemy ſhould ariſe againſt them, it would be *more collected*; and, conſequently, operate with a greater force; and might the eaſier

effect

effect their deſtruction; as was likely to have been the caſe in the time of Ahaſuerus, who had, by the inſtigation of Haman, decreed the deſtruction of *all* the Jews throughout his extenſive empire, in *one* day.

But, on the contrary, God in his great mercy ſcattered them among all nations; and thereby prevented their annihilation: for if one king perſecutes them, they retire to ſome of their brethren, who are under the dominion of another who favors them, as hiſtory clearly evinces.

And agreeable to this, is that ſublime ſentence of the Rabbins. in Peſacheem, fol. lxxxvii. צדקות פזרונו בישראל (His) righteouſneſs (is manifeſt) in the diſperſion of Iſrael; i. e. the bleſſed God hath acted a righteous part by Iſrael, in diſperſing them among different nations. And which hath really been the cauſe of their preſervation.

For inſtance, the Trojans, were a powerful nation; yet, by being all on one ſpot, were deſtroyed by the Greeks, in ſuch a manner, as to leave neither name nor remainder. The like hath happened to divers other nations; whereas, the Jews, by being diſperſed, do ſtill ſubſiſt as a nation.

And although they are but few, in compariſon to what they were, (and which is owing to the numberleſs perſecutions and maſſacres which they have ſuffered in the different kingdoms of Spain, Portugal, France, Germany, Poland, England, &c. at different periods): yet, had they all been in one kingdom, they might have been annihilated; but their diſperſion among different nations, was the very means of their preſervation: for the intereſts of the different princes were ſo oppoſite to each other, that, when one perſecuted them, another favoured, and granted them an aſylum. And thus are the words of God fulfilled: "And yet for all that, when they be in the land

land of their enemies, I will not caſt them away, neither will I abhor them, to *deſtroy* them *utterly*," Levit. xxvi. 44. And therefore the diſperſion may well be termed, an act of great *righteouſneſs* and *beneficence* on the part of the Supreme Being; as the means of preſerving them as a nation, till the time of their redemption. Hence it is manifeſt, that their diſperſion among ſo many different nations, is not a ſign that God hath entirely caſt them off; but on the contrary, is the ſtrongeſt apparent *proof*, that they are under the immediate providence of God, who carefully watches over and preſerves them, amidſt the numerous enemies that ſurround them.

And as *Baſnage* juſtly obſerves, (Hiſt. of the Jews, B. 6. p. 1. cha. 1.) neither the ſevere edict of kings, nor the hand of the executioner, have been able to deſtroy them. No, nor the ſeditious multitude, who have performed *maſſacres* and *executions*, infinitely more tragical than the princes. Both kings and people, Heathens, Chriſtians, and Mahometans; and who are ſo oppoſite in ſuch a number of things, have nevertheleſs all united in the deſign of ruining this nation, and ſtill have not been able to effect it. No! The *Buſh* of Moſes, ſurrounded with flames, hath always burnt without conſuming. Notwithſtanding that they have ſuffered miſery and perſecutions from age to age, and have waded through *torrents* of their own blood; yet, they ſtill ſubſiſt a diſtinct nation; whilſt nothing remains of the greateſt monarchies but the name.

3d. To gather together; to aſſemble, &c.

מִי גָר אִתָּךְ Whoſoever *ſhall gather together* againſt thee. Iſai. liv. 15.

הֵן גּוֹר יָגוּר אֶפֶס מֵאוֹתִי Behold, *they ſurely gather together* (but) not by me. Ibid.

יָגוּרוּ ו יִצְפֹּנוּ *They gather themſelves together*, they hide themſelves, Pſalm, lvi. 7.

יָגוּרוּ עָלַי עַמִּים The mighty *are gathered* againſt me. Ibid lix. 4.

And with *choelam*.

יְגֹרְרוּהוּ בְּחֵרְמוֹ *They gather* (or catch) *them* in their net. Habbak. i. 15.

Hith.

עַל דָּגָן וְתִירוֹשׁ יִתְגּוֹרָרוּ *They aſſemble themſelves* for corn and wine. Hoſea, vii. 14.

And the following is of the ſame ſignification.

סַעַר מִתְגּוֹרֵר *A gathering* whirlwind; i. e. an accumulating whirlwind. Jer. xxx. 23.

The noun.

הַעוֹד הַזֶּרַע בַּמְּגוּרָה (is) the ſeed yet *in the barn*; i. e. in to the place where it is gathered. Hagga. ii. 19.

And with additional מ *mem* and kibbuts.

נֶהֶרְסוּ מַמְּגָרוֹת *The barns* are broken down. Joel, i. 17.

4th. A whelp; the young of any beaſt of prey.

Maſc.

גּוּר אַרְיֵה יְהוּדָה Judah (is) a lions *whelp*. Gen. xlix. 9.

Plur. Affix.

רִבְּתָה גּוּרֶיהָ She nouriſhed *her whelps*. Ezek. xix. 2.

And with ו *vau* deficient, and kibbuts.

וַתַּעַל אֶחָד מִגּוּרֶיהָ And ſhe brought up one of *her whelps*. Ibid.

הֵנִיקוּ גּוּרֵיהֶן They give ſuck to *their whelps*. Lament. iv. 3.

And with choelam.

נָעֲרוּ כְּגוּרֵי אֲרָיוֹת They ſhall yell as lions *whelps*, Jer. li. 38.

The following, according to the idiom of the Heb. is fem.

בְּדֵי גַרְוָתָיו For *his whelps*. Nahum, ii. 2.

גּוֹר Gur. *Cha.* 1ſt. a ſojourner; generally applied to a proſelyte to the Jewiſh religion.

Hith.

וַאֲרֵי יִתְגַּיַּר עִמְּכוֹן גִּיוֹרָא And if a ſtranger *ſojourn* with you. Targ. Onk. Levit. xix. 33.

Partici. Plur.

וּבְרַם סָרְבַנַיָּא דִי מִתְגַּיְּרִין וְתָיְבִין בְּתוּבָא And verily, the rebellious who *become proſelytes*

או עובר ממקום למקום בסחורה
לא יעבור בארצנו · עד שיקבל
עליו שבע מצות שנצטוו בני נח ·
שנאמר לא ישבו בארצך אפילו
לפי שעה · ואם קבל עליו ז" מצות
הרי זה גר תושב · ואין מקבלין
גר תושב אלא בזמן שהיובל נוהג
אבל שלא בזמן היובל אין
מקבלין אלא גר וצדק בלבד :

It is prohibited to us, to ſuffer a Gentile, who is an idolator, to dwell among us, although it be accidental, or in paſſing from place to place with merchandize; he muſt not be ſuffered to paſs thro' our land, till ſuch time as he accepts to conform to the ſeven precepts of the ſons of Noah: (For a full account of theſe precepts, ſee in צוה) as it is ſaid, They ſhall not dwell in thy land, (Exod. xxiii. 23.) not even for the preſent. And if he has accepted the ſeven precepts, he is then denominated a ſojourning Proſelyte, (as being allowed to dwell among us.) But ſuch proſelytes are not received, except in the time that the Jubilee obtains; i. e. when

ſelytes and reformed penitents. Targ. Jeruſ. Pſalm. lxviii. 19.

Infin.

אֲרוֹם תָּאֵיבָה אֲנָא לְאִתְגַּיָּרָא

For that I deſire *to be made a proſelyte*. Ruth, i. 16.

And the adj. is גִּיּוֹרָא *The ſtranger*.

2d. Adultery.

כַּן דְּגַיֵּר בְּאִתְּתָא *That committeth adultery* with a woman. Prov. vi. 32.

Futur.

לֹא תְגַיֵּר אִתַּת חַבְרָךְ בְּלֵילְיָא

(Do) not *commit adultery* (with) thy neighbour's wife in the night. Targ. on Job, xxxvi. 20.

And in *Talm.* and *Rab. Heb.* גֵּר Gear, denotes *a proſelyte* to the Jewiſh faith.

Of theſe there were anciently two ſorts; firſt גירי שער, The Proſelytes of the Gate, as being permitted to dwell within the gates. For as Maimonide obſerves, in יד החזקה · הלכות עכום וחוקותיהם, chap. x.

אסור לנו להניח גוי עובד עז" בינינו · אפילו יושב ישיבת ארעי

שיתרפא רפואה שלימה ואחר כך מטבילין אותו: In what manner do they receive *proſelytes* of *righteouſneſs?* when a perſon is willing to become a proſelyte, and ſtrict inquiry being made concerning him, and no (ſiniſter) cauſe found; they queſtion him thus: What is it that moves thee to become a proſelyte? (to Judaiſm,) doſt thou not know that Iſrael, at this time, is ſubject to woe; and are hurried, expelled, and devoured (by all nations,) and that afflictions are continually coming on them? If he ſays, I know it; and that I am unworthy: they immediately receive him, and make known unto him the fundamentals of the Law; which are, the Unity of God, and the Prohibition of Idolatry: on which they dwell for ſome time.

They alſo inform him of the puniſhment for tranſgreſſing the commandments: for inſtance, ſay they, you muſt take notice, that, hitherto if

when the nation is in the land of Promiſe, (for then they were able to expel from among them all idolators;) but when the Jubilee does not obtain (as at preſent) we do not receive any but proſelytes of *juſtice* only. And which are the ſecond claſs; of whom Maimonides obſerves, in ספר קדושת הלכות איסורי ביאה, chap. xiv.

כיצד מקבלין גירי הצדק. כשיבא להתגייר ויבדקו אחריו ולא ימצאו עילה. אומרין לו מה ראית שבאתה להתגייר. אי אתה יודע שישראל בזמן הזה דווים ודחופים ומסוחפין ומטורפין. ויסורין באין עליהם. אם אמר אני יודע ואני כדאי מקבלין אותו מיד ומודיעין אותו עיקרי הדת. שהוא ייחוד השם ואיסור ע"ז. ומאריכין בדבר הזה. ומודיעין אותו עונשין של מצות. כיצד אומר לו הוי יודע שעד שלא באת לדת זו אם אכלת חלב אי אתה ענוש כרת. אם חללת שבת אי אתה ענוש סקילה. ועכשיו אחר שתתגייר אם אכלת חלב אתה ענוש כרת. ואם חללת שבת אתה ענוש סקילה. אם חזר בו ולא רצה לקבל הולך לדרכו. ואם קבל אין משהין אותו אלא מולין אותו מיד ומשהין עד

thou hadſt eaten *fat*; i.e. tallow, (See Levit. vii. 25.) you would not have been ſubject to exciſion; or, if you had prophaned the Sabbath, you would not have been deſerving of the puniſhment of being ſtoned to death. But from hence forward, after you are become a proſelyte, if you eat *fat*, you are ſubject to the puniſhment of exciſion; and if you prophane the Sabbath, you are ſubject to the puniſhment of ſtoning. If (when he is thus informed) he repents himſelf, and does not chuſe to accept of it, he may go his way; but if he ſtill perſiſts, and is willing to bear all, there ought to be no delay, but he is to be immediately circumciſed: and after that he is perfectly cured; he muſt perform ablution.

In fine, the Proſelyte of Juſtice muſt conform to every particular of the Law of Moſes, (See above, in the Hebrew root גור) and is then incorporated with the nation; and which was not the caſe with the Proſelyte of the Gate.

גוי שקבל עליו שלא לעבוד עז ועדיין אוכל נבלות ובא וָגָר בשערי עירנו הוא הנקרא גר תושב . ונקרא גר שער :

A Gentile, who hath taken upon him not to ſerve or worſhip idols, but ſtill eats that which dieth of itſelf, and comes and ſojourns within the gates of our cities, he is called a ſojourning Proſelyte, and is alſo called a Proſelyte of the Gate. R. Bechai, in כד הקמח, fol. xviii. col. 4. See alſo Peſacheem, fol. xxi.

כל המטה דינו של גר כאילו מטה דינו של מעלה Whoever perverts the judgment of the ſojourner, or proſelyte, is (equally guilty) as if he perverted the judgment of God. Chagiga, fol. v. 1.

And according to the tradition of our Rabbins.

נעמן גר תושב היה נבוזראדן גר צדק Naaman was a ſojourning proſelyte, Nebuzaradan (was) a proſelyte of juſtice. San. fol. xcii. 2.

And the fem. is גיורת .

מָגֵיר Magear. *Cha.* A neighbour.

מָגֵיר וְקָרִיבֵיהּ יֵיבְדוּן *The neighbour*

neighbour and his friend ſhall periſh. Targ. Jona. Jer. vi. 21.

Plur. Affix.

כְּדֵנָן אֲמַר ה' עַל כָּל מָגֵרַיָּא בִּישַׁיָּא Thus ſaith the Lord againſt all *my* evil *neighbours*. Targ. Jona. Ibid. xii. 21.

וּלְכָל־מְגִירוֹהִי And to all *his neighbours*. Targ. Onk. Deut. i. 7.

It denotes the ſame in Talm. and Rab. Heb.

Nedareem, fol. xxi. 2.

מגורה Megura. *Talm.* denotes a barn, or ſtore-houſe.

מי שהיו פירותיו במגורה He that had his fruit *in the ſtore-houſe*, Maangſer, chap. i.

It alſo denotes a receptacle for water. Miſhna. Bava Bathra, chap. iv.

And גור, whence גורייתא Goeraytha, *Talm.* a whelp; generally applied to the females of the dog ſpecie.

Hence the proverb.

נבד בך כלבא עול · נבד בך גורייתא פוק If a male dog bark at thee, go in; (but) if *a female* dog bark at thee, depart. Eruveen, fol. lxxxvi. 1. and Kethub. fol. lxi. 2.

גוש Guſh. A lump of earth; a clod.

וְגוּשׁ עָפָר *And clods* of duſt, Job. vii. 5.

It denotes the ſame in *Talm.* Heb. And in the plur. is written גושין, Taharoeth, chap. iii. and v.

And גושש in *Rab.* Heb. denotes to wreſtle; chiefly uſed in Hith.

אתליטים היו עומדים ומתגוששים לפני המלך The champions were ſtanding, *and wreſtled* before the king. Bereſheeth Rabba, ſect. xx.

עומד ומתגושש עם בנו He ſtands *and wreſtles* with his ſon, Ibid. ſect. lxxvii.

נתגוששת עם העליונין ויכולת להם *Thou haſt been wreſtling* with the mighty ones; (i. e. the angels) and haſt prevailed againſt them, Ibid. ſect. lxxviii.

גזז Gazaz. 1ſt. To ſhear; cut off, &c. alſo fleece, &c.

וְלָבָן הָלַךְ לִגְזֹז אֶת צֹאנוֹ And Laban went *to ſhear* his ſheep. Gen. xxxi. 9.

Plur.

Plur.

וְעַתָּה שָׁמַעְתִּי כִּי גֹּזְזִים לָךְ And now I have heard that thou haſt *ſhearers*. 1 Sam. xxv. 7.

Conſt.

וַיַּעַל עַל גֹּזְזֵי צֹאנוֹ And he went up unto *the ſhearers of* his ſheep. Gen. xxxviii, 12.

Imper.

גֹּזִּי נִזְרֵךְ *Cut off* thine hair. Jer. vii. 29.

וַיִּגֵּז אֶת רֹאשׁוֹ *And he ſhaved his head*, Job i. 20,

Niph.

וְכֵן נָגֹזוּ וְעָבָר Yet thus *ſhall they be cut down* and paſs away. Nahum, i. 12.

The noun maſc.

וְרֵאשִׁית גֵּז צֹאנְךָ תִּתֶּן לוֹ And the firſt *fleece* of thy ſheep ſhalt thou give him, Deut. xviii. 4.

It is uſed to denote the graſs as ſpringing up after it is mowed.

יֵרֵד כְּמָטָר עַל גֵּז He ſhall come down like rain upon *the mowed graſs*, Pſalm, lxxii 6.

Plur. Conſt.

אַחַר גִּזֵּי הַמֶּלֶךְ After the king's *mowings*. Amos vii. 1.

Fem.

אִם טַל יִהְיֶה עַל־הַגִּזָּה לְבָדָהּ If the dew be on *the fleece* alone. Judg. vi. 37.

Conſt.

הִנֵּה אָנֹכִי מַצִּיג אֶת גִּזַּת הַצֶּמֶר Behold, I will put *a fleece* of wool in the floor. Ibid.

2d. *Hewn ſtone*.

לֹא תִבְנֶה אֹתָהֶן גָּזִית Thou ſhalt not build it of *hewn* (ſtone,) Exod. xx. 25.

אַבְנֵי גָזִית *Hewed* ſtones. 1 Kings, v. 17.

גֵּז Gaz. *Talm.* A waſp.

Plur.

דבש הגזין Honey of *the waſps*. Bechoeroeth, fol. vii. 2.

הצד חגבי הגזין צירעין ויתושין בשבת חייב He that hunts locuſts, *waſps*, hornets, or flies, on the Sabbath, is guilty. Shab. fol. cvi. 2.

בר גזא Bar Geaza, is uſed in the Targum of Jona. on Levit. xi. 13. and Deut. xiv. 12. to denote an *unclean bird*, and which anſwers to the *Hebrew* word, עזניה, the oſpray.

גזא Geza. *Talm.* To cut off.

off; alſo to run away, &c.

למגזי דקלא *To cut off* a branch of date (tree). Bava Bathra, fol. xxxvi. 1.

למיגז ליה אסא *To cut off* for her (the bride) myrtle. Hallacha Kama Debeatſa, fol. xxxvi.

למיגז ליה גלימא *To cut* ſo much as the upper garment; and ſome explain it *to ſew* Ibid. &c. Shab. fol. clii 2.

And the Aruch reads למיגד with ד inſtead of ז.

And ſo does the Moeſaph Aruch.

לגזוי לה *To run away* becauſe of her. Peſacheem, fol. cxi. 2.

This is the infin.

And in the *Cha.* it denotes, to plane.

Purticip.

מְגַזֵּי לֵיהּ *He planeth* it. Targ. Jona. Iſai. xliv. 13.

And according to ſome, למגזי Lemigzeay, denotes, *to recompenſe*, &c.

גזא Gaza, denotes a treaſurer; or treaſury.

בית גזא *The treaſury* houſe.

It is uſed frequently in this ſenſe by the Talmudiſts.

גזי דרחמנא *The treaſurers of* mercy, or pity. Nedareem, fol. l. 1. and Mengeela, fol. xvii.

גזא Gaza; or גוזא Gavza, in *Talm.* Hebrew, denotes a branch, or piece of a tree.

בקטפא דגזא The juice of *the branch of the tree.* Perek Ean Maangmeedeem, fol. xxxv. 2. and Nidda, fol. viii. 2.

דפסק ליה גוזא לע"ז That he cut off *wood* for the idols. Chulleen, fol. viii. 2. Gloſſ. *pieces of wood.*

שושילתא וגזה A chain *and a ſtaff*, or *cudgel.* Kethub, fol. xxvii. 1.

מגוזא פרסיכנא Which, according to the Gloſſ. denotes open, or ſpreading trees. Shab. fol. cliv. 2.

And in Bava Kama, fol. lix. 2. it is explained according to the Gloſſ. קוצים Koetſeem, *thorns.*

And the Bangal Aruch explains it, עצים יבשים Dry trees, or wood. And that

in

in Arabic, they call קורות beams, גוזאין.

And לשכת הגזית *Liſhchath Haggazeeth*, denotes the place where the Sanhedereen, or ſenate of the Jewiſh nation ſat.

לשכת הגזית בה היתה סנהדרין גדולה של ישראל In the chamber of *hewn ſtone* ſat the great Sanhedereen of Iſrael. Middoeth, *chap.* v.

See alſo Yoema, fol. xxv. *chap.* 1.

גזב Gazav; whence גִּזְבַּר, which in *Cha.* denotes a treaſurer.

Emphatic.

לְכֹל גִּזְבְּרַיָּא דִּי בַּעֲבַר נַהֲרָה To all *the treaſurers* which are beyond the river, Ezra, vii. 21.

And in Eccleſ. ii. 7. and Dan. iii. 2. it is written with ד inſtead of ז; for which ſee גדב.

It denotes the ſame in *Rab.* Heb.

גזז Gazaz. *Cha.* To ſhear, or ſhave, as in the Heb. but with ſome trifling variation in the form.

In *Talm.* Heb. it denotes, *to cut*, *cleave*, or *break*. San. fol. xcvi. 1. and Kethub. fol. li. 1.

And in *Talm.* Heb. גזיזא or גזיזה according to the Gloſſ. denotes *a clenched fiſt*; but according to the Aruch, it denotes, armour.

גברא דרחיצנה עליה אדייה לגזיזה וקם The man in his preſumption, lifted up *his clenched fiſt*, or, *armour*, and aroſe againſt me. San. fol. vii. 1. and Kama, fol. v. 1.

גזוזטרא Gezuztera, *Talm.* denotes a floor, or ſtage, ſomewhat like a gallery. Succah. Perek Hachaleel, fol. li. and Middoth, chap. ii. fol. 25.

Plur.

שתי גזוזטראות זו כנגד זו ברשות הרבים Two *floors*, or *galleries*, one oppoſite the other, in the power of the public. Shab. chap. i. ſect. ii. fol. xcvi. and Eruveen, fol. lxxviii.

It alſo denotes *beams*, timber, &c. See Bava Bathra, fol. lx. and Oehaloeth. chap. x. fol. 54.

Conſt.

גָּזַל גֵּזֶל אָח He ſpoiled *his* brother *by violence.* Ibid. xviii. 18.

וְגֵזֶל מִשְׁפָּט וָצֶדֶק *And violent perverting of* judgment and juſtice. Eccl. v. 7.

Fem. Conſt.

גְּזֵלַת הָעָנִי בְּבָתֵּיכֶם *The ſpoil of* the poor (is) in your houſes. Iſai. iii. 14.

And the plur. is גְּזֵלוֹת. Ezek. xviii. 12.

2d. A young pigeon; the young of a bird.

וְתֹר וְגוֹזָל And a turtle-dove, *and a young pigeon.* Gen. xv. 9.

Affix.

עַל גּוֹזָלָיו יְרַחֵף Fluttereth over *her young.* Deut. xxxii. 11.

גזל Gazal, *Cha.* 1ſt. To take by force, or violence, &c. the ſame as in the Heb.

2d. The young of a bird.

Affix.

גּוֹזָלֶיהָ *Her young.* Targ. Jeruſ. Pſalm, lxxxiv. 4.

Plur.

וְדָמִין לְגוֹזָלִין Which are like *young pigeons.* Targ. Jeruſ. Solom. Song, iv. 1.

גוזיתא Gazaytha, *Talm.* and denotes *a winding way.*

לאפוקי גזיתא Except *a winding way.* Peſacheem, fol. xix. 2.

And according to the Gloſſ. it denotes מבואות קטנים Small *entries,* or paſſages.

But the author of the Aruch explains it, שבילים עמוקים *crooked paths,* as not approriated for aſcending or deſcending.

גזל Gazal. 1ſt, To take by force, or violence; rapine; robbery, &c.

Kal. Preter.

אֶת הַגְּזֵלָה אֲשֶׁר גָּזָל That which *he took violently away.* Levit. v. 23.

פֶּן־תִּגְזֹל אֶת־בְּנוֹתַי מֵעִמִּי Peradventure *thou wouldeſt take by force* thy daughters from me. Gen. xxxi. 31.

Niph.

וְנִגְזְלָה שְׁנָתָם And their ſleep *is taken forcibly away.* Prov. iv. 16.

The noun maſc.

אוֹ בְגָזֵל Or *in a thing taken by violence.* Levit. v. 21.

וְגֶזֶל וְגָזֵלוּ And exerciſed *robbery.* Ezek. xxii. 29.

It denotes the ſame in *Talm.* and *Rab.* Hebrew; viz. 1ſt. To rob, or plunder.

אֵיזֶהוּ גַּזְלָן Who is it that is accounted *a robber?* אָמַר בַּר קַפָּרָא Bar Kaphara ſaith. זֶה שֶׁהוּא גּוֹזֵל בְּפַרְהֶסְיָא *He that robs* (or *ſteals*) in public. Bereſheeth Rabba, ſect. 54. See alſo Chulleen, fol. cxxxvi.

2d. Young pigeons.

Plur.

אָכַל גּוֹזָלוֹת הַרְבֵּה He eat a number of *young pigeons*. San. fol. xciv. 2.

גֹּזָם Gazam; a ſpecie of locuſts, called a palmer worm. And ſome are of opinion that it is ſo called, on account of its ſharp teeth, with which it cuts off fruit, &c. from גָּזַז, to ſhear. Kimchi, on Joel.

יֶתֶר הַגָּזָם אָכַל הָאַרְבֶּה That which the *palmer worm* hath left, hath the locuſt eaten. Joel, i. 4.

And the learned Abarbanal does not underſtand this prophecy of the four ſpecies of locuſts in a literal ſenſe; but as a figurative expreſſion of the four great monarchies; viz. the Babylonian, the Perſian, the Greek, and the Roman. And he further obſerves, that the Babylonian is repreſented by the גזם, *palmer worm*; and which is derived from גזז, to cut, or ſhear; and is a proper type of Nebuchadnezzer, who *cut off* all, or moſt of the nations. See Abarbanal on Joel.

גָּזַם Gazam; *Cha.* To threaten; avenge, &c.

Particip.

גָּזֵם בְּשִׂפְוָתֵהּ *(He) threateneth* with his lips. Targ. Jeruſ. Prov. xvi. 30.

Affix.

בְּאַלֵּימוּת אִידָךְ תְּגַזְּמַנְנִי With thy ſtrong hand *thou threateneſt me*. Targ. Jeruſ. Job, xxx. 21.

לְבַטָּלָא בְּעֵיל דְּבָבָא וְגָזְמָא To aboliſh the enemy *and avenger*. Targ. Jeruſ. Pſalm. viii. 3.

And in *Talm.* and *Rab.* Hebrew, it denotes, 1ſt, to threaten.

אניש דגזים ולא עביד A man *that threatens* and does not do it. Sheveengeeth, fol. xlvi. 1.

דרך ניזום או דרך לעג By way of *threatening*, or by way of ſarcaſm. Kimchi on Pſalm. lx. 10.

2d. Hyperbole.

שהם הפלגה וגוזמא They are exceſſive, *and hyperbolical.* Maimonides Moerah Nevucheem, part ii. chap. 47.

And Elias, in Tiſhbee, obſerves, that הבאי and גוזמא are ſynonimous. See in הבא.

3d. To cut off; to amputate.

סכין שמגן לגזום Anoint with oil in the place that *is cut off.* Avoedang Zara, fol. lv. 1.

גזע Gazang; the ſtem of a tree; that part which is left in the ground after the tree is felled: and is uſed figuratively to denote a family race, or generation.

וְיָצָא חֹטֶר מִגֵּזַע יִשָׁי And there ſhall come forth a rod out *of the ſtem* of Jeſſe. Iſai. xi. 1.

Affix.

וּבֶעָפָר יָמוּת גִּזְעוֹ And *the ſtock thereof* die in the ground. Job, xiv. 8.

אַף בַּל שֹׁרֶשׁ בָּאָרֶץ גִּזְעָם

Yea, *their ſtock* ſhall not take root in the earth. Iſai. xl. 24.

It denotes the ſame in *Talm.* Heb.

העולה מן הגזע שלו That which ſpringeth up from *the ſtem* thereof. Bathra, Perek Hamoechar eth Haſpheenah, in Miſhna, fol. lxxxi. See alſo in Eruveen, Perek Hamoetſea, in Gemara, fol. c.

גזף Gazaph; *Talm.* to be angry; wrath, &c.

דכי מגזף בעלמא Wherefore *is wrath* in the world. In Avoedang Zaza, Beperek R. Yiſhmangael, in *Gem.* fol. lv. 1.

גזר Gazar; to cut off; divide; ſeparate; decree, &c. alſo the parts ſo divided or cut.

Kal. Preter.

גָּזַר מִמַּכְלָה צֹאן *He hath cut off* the flock from the fold. Habbak. iii. 17.

לְגֹזֵר יַם־סוּף לְגֻזָרִים *To him that divided* the Red Sea into parts. Pſalm. cxxxvi 13.

גִּזְרוּ אֶת הַיֶּלֶד הַחַי לִשְׁנָיִם *Divide* the living child in two. 1 King. iii. 25.

Affix.

וַיְגֻזְרוּ הָעֵצִים *And they cut down* the wood. 2 King. vi. 4.

Niph.

כִּי נִגְזַר מֵאֶרֶץ חַיִּים For *he was cut off* out of the land of the living. Iſai. liii. 8.

Affix.

וְהֵמָּה מִיָּדְךָ נִגְזָרוּ And they *are cut off* from thy hand. Pſalm. lxxxviii. 6.

אָמַרְתִּי נִגְזַרְתִּי I ſaid *I am cut off*. Lament. iii. 54.

נִגְזַרְנוּ לָנוּ *We are cut off* for our parts. Ezek. xxxvii. 11.

The noun.

בֵּין הַגְּזָרִים הָאֵלֶּה Between thoſe *pieces*. Gen. xv. 17.

אֶל אֶרֶץ גְּזֵרָה *To a ſeparate* land; i. e. a land *ſeparated*, or *cut off* from inhabitants. Levit. xvi. 22.

וְהַבִּנְיָן אֲשֶׁר אֶל פְּנֵי הַגְּזֵרָה And the building that was before *the ſeparate place*. Ezek. xli. 12.

סַפִּיר גִּזְרָתָם *Their cutting* (was) of ſapphire. Lament. iv. 7.

This is a figurative expreſſion, to denote their great purity and clearneſs, as if cut from the ſapphire.

Note, for a farther explanation of the word ספיר, and which I take to be a *diamond*. See in ספר.

It is alſo uſed to denote an *axe*.

וּבְמַגְזְרוֹת הַבַּרְזֶל *And* (under) *axes* of iron. 2 Sam. xii. 31.

It is uſed to denote *a decree*, on account of its force, and deciſiveneſs.

וְתִגְזַר אֹמֶר וְיָקָם לָךְ *Thou ſhalt decree* a thing, and it ſhall be eſtabliſhed unto thee. Job. xxii. 28.

Niph.

וְאֵת אֲשֶׁר נִגְזַר עָלֶיהָ And what *was decreed* againſt her. Eſth. ii. 1.

It is alſo uſed to denote a haſty biting, or catching at any thing.

וַיִּגְזֹר עַל יָמִין וְרָעֵב *And he ſhall ſnatch* on the right hand, and be hungry. Iſai. ix. 20.

גזר Gazar; *Cha.* 1ſt. to cut off, &c. as in the Heb.

כְּסוּסְיָא דְּגָזַר בְּקְרָבָא As the horſe *cut off* in battle. Targ. Jona

Jona. Jer. viii. 6. i. e. is ſuddenly *cut off* in the throng and ruſh of the battle.

Hith.

דִּי חֲזֵיְתָ דִּי מִטּוּרָא אִתְגְּזֶרֶת אֶבֶן As thou ſaweſt that the ſtone *was cut out* of the mountain. Dan. ii. 45.

אִתְגְּזֵרִית מִן עַלְמָא *I am cut off* from the world. Targ. Jeruſ. Lament. iii. 54.

יִתְגְּזַר מִמַּשְׁכְּנֵיהּ רוּחֲצָנֵיהּ His confidence *ſhall be cut off* from his dwelling; or, according to the Hebrew, *rooted out*, Targ. Jeruſ. Job. xviii. 14.

2d. To circumciſe.

Imper.

גְּזַר יָת בְּנֵי יִשְׂרָאֵל *Circumciſe* the children of Iſrael. Targ. Jona. Joſhu. v. 2.

Particip.

אֲרֵי גְזִירִין הֲווֹ כָּל עַמָּא דִּי נְפַקוּ For all the people that came out, *were circumciſed*. Targ. Jona. Ibid. v.

Futur.

וְתִגְזַר יָתֵיהּ *And when thou haſt circumciſed* him. Targ. Onk. Exod. xii. 44.

וְתִגְזְרוּן יָת בִּסְרָא דְעָרְלַתְכוֹן *And ye ſhall circumciſe* the fleſh of your foreſkin. Targ. Onk. Gen. xvii. xi.

Infin. and Futur.

מְגַזַּר יִגְזַר יְלִיד בֵּיתָךְ *Circumciſed he ſhall be circumciſed* that is born in thy houſe. Targ. Onk. Ibid. xiii.

It denotes the ſame in *Talm.* and *Rab.* Hebrew. Maccoeth, fol. ii. Bereſheeth Rabba, ſect. 8.

And גוזר Goezear, in *Talm.* Heb. denotes *a circumciſer*.

שאיליה את רבי יהודה הגוזר I queſtioned Rabbi Jehudah *the circumciſer*. Shab. fol. cxxx. 2. Gloſſ. מוהל Moeheal, *a circumciſer*.

3d. To decree; ordain, &c. in which ſenſe it is uſed metaphorically.

Futur.

וְתִגְזַר מֵימְרָא וְיִקוּם לָךְ *And thou ſhalt decree* a thing, and it ſhall be eſtabliſhed unto thee. Targ. Jeruſ. Job, xxii. 28.

Imper.

גְּזַרוּ תַעֲנִי *Ordain* a faſt. Targ. Jona. Joel, i. 14.

Hith.

בָּתַר דְּאִתְגְּזֵרַת מֵימְרָא דְמַלְכָּא After *that* by the word of the king (it) *hath been ordained.* Targ. Jeruſ. Eccleſ. viii. 4.

עֲשַׂרְתֵּי כַּנְפִּין תַּקִּיפִּין אִתְגְּזַרוּ מִן שְׁמַיָּא Ten great (or grievous) famines (which) *had been decreed* from heaven. Targ. Jeruſ. Ruth, i. 1.

In this ſenſe, it is frequently uſed by the Rabbinical writers.

The noun.

וַהֲוָת לִגְזֵרָא בְּיִשְׂרָאֵל And it was *a cuſtom* in Iſrael. Targ. Jona. Judg. xi. 39.

Conſt.

בִּגְזֵרַת עִירִין *By the decree of* the watchers. Dan. iv. 14.

גְּזֵרַת שְׁנָא בְּשְׁנָא (At a) *ſettled rate*, year by year. Targ. Jona. 1 King. x. 25.

בִּגְזֵרַת מֵימַר מַלְכָּא *According to the decree* (or command) *of* the word of the king. Eſth. i. 13.

Emphat.

בָּתַר דְּתִתְחַתֵּם גְּזֵרְתָּא After that *the decree* hath been ſealed. Targ. Jona. Iſai. viii. 21.

Plur.

וַעֲבַדוּ גְּזִירָן דְּלָא תַקָּנָן And they made *decrees* that were not right. Targ. Jona. Ezek. xx. 25.

And גזירה Gezearh, is frequently uſed by the Talmudical and Rabbinical writers, to denote *perſecution.* Being uſed in this ſenſe, as ſynonimous to שמד ; which ſee.

גזר דין Gezar deen ; a judicial *ſentence*, or *decree.*

4th. To *make*, or *enter* into *a covenant* ; and which anſwers to the Hebrew word כרת ; which ſee. Preter.

בְּיוֹמָא הַהוּא גְּזַר ה' עִם אַבְרָם קְיָם In that day the Lord *made* a covenant with Abram. Targ. Onk. Gen. xv. 18.

דִּי גְזַרוּ קְיָמִי וְקַיְמוּ אוֹרַיְתִי That *have made* a covenant with me, and kept my law. Targ. Jeruſ. Pſalm. l. 5.

Affix.

וּגְזַרְתּוּן קְיָם קֳדָמַי *And ye had made* a covenant before me. Targ. Jona. Jer. xxxiv. 15.

Futur. Imper.

לָא תִגְזַר לְהוֹן וּלְמַעֲוָתְהוֹן קְיָם *Thou ſhalt not make* with them, or

or with their gods, a covenant. Targ. Onk. Exod. xxiii. 32.

נִגְזַר קְיָם *Let us make* a covenant. Targ. Onk. Gen. xxxi. 44.

5th. A *derivation*; as uſed by the Grammarians.

גם כן הגוזרים אותו ממלת השליך As alſo *thoſe that derive it* from the verb השליך. Aben Ezra. Iſai. vi. 13.

גזרה Gezearah; among Logicians, denotes a *conſtitution*, or *ordinance*; as deduced from ſome other by logical rules: as,

גזרה שוה *Conſtitutio par, argumentum a pari.* An ordinance deduced from an agreement, or equality of texts. Example: in Deut. chap. xiv 1. it is ſaid, "Ye ſhall not make any baldneſs between your eyes for the *dead*." And in Levit. xxi. 5. the command to the prieſts, is thus: "they ſhall not make baldneſs upon their *heads*." The former precept concerns the Iſraelites; i. e. all the Jewiſh nation, except the prieſts, (the

deſcendants of Aaron, who was of the tribe of Levi;) and the latter, them only. Now, by this argument, or parity of reaſoning, we deduce one from the other; viz. we, in the firſt place, learn how the Iſraelites are to act: for although the command to them only expreſſes, between their eyes; yet, as by the prieſts it mentions, the whole *head*; ſo, in like manner, is it to be underſtood, in the ſame ſenſe, by the Iſraelites. Secondly, we learn how the prieſts are to act from the Iſraelites: for, as it does not particularize on what occaſion the prieſts are forbidden to make this baldneſs on their heads, and by the Iſraelites it does; namely, for the *dead*, we from thence, conſequently imply the ſame by the prieſts. All this, is deduced from the agreement of the Hebrew noun קָרְחָה *Baldneſs*, occurring in both texts. See Jarchi on Levit. xxi. 5. Shab. Perek Hazoerak, fol. xcvi. Peſacheem, fol. lxvi.

נזרא Gizra; *Talm.* an axe. בגיזרא דפרזלא *With an axe* of iron. Bava Kama, fol. lxxxi. 2.

This, ſome take to be a metaphorical expreſſion, to denote the ſeverity and duration of that ſpecie of excommunication called נדוי; tho' others underſtand it literally.

ופוצעין את מוחו בגזרין And knocked out his brains *with axes.* San. lxxxi. 2. Or, as ſome explain it, בגזרין של עצים *with pieces* of wood.

It alſo in *Talm.* Heb. denotes *a cut*, or *wound.*

ולא ברצועה שברגלו דעבדי לה לגיזרא And not with the leather which is on his foot, that was made for it, *for the cut.* Shab. Perek Bameh Beheamah, *Gem.* fol. liv. 2.

And which is explained, according to the Gloſſ. to denote, a beaſt, whoſe leg is *cut*, or *chapt*, and hath a leather about it, for to aſſiſt the cure. And ſome ſay it denotes a beaſt that *wounds* one leg with the other.

גזרה Is uſed by the Hebrew Grammarians to denote the form of the verbs: as, גִּזְרַת הַשְּׁלֵמִים *The form* of the perfect verbs. גִּזְרַת הַחֲסֵרִים *The form* of the defective verbs, &c.

גָּזְרַיָּא Gazraya; *Cha.* ſoothſayers. Dan. iv. 4.

And גָּזְרִין denotes the ſame. Ibid. ii. 27.

גזרי Gizrea; in Talmudical Hebrew nenotes *pieces.*

שני גזרי עצים Two *pieces* of wood. Gloſſ. עצים ארוכים Long pieces of wood. And the Aruch explains it, חתיכות עצים Pieces of wood, chap. ii. in Yoema, fol. 24; chap. vi. in Shekaleem; chap. ii. Tameed, fol. 29; in *Gem.* chap. iii. fol. 33; and Zevacheem, fol. 82.

Note. This is the wood which the prieſt was commanded to burn on the altar every morning. See Levit. vi. 5.

גזרדיא Gazardeya; the name of an angel, according to the Orientals. Zoehar, col. 353.

And גזרון denotes the name of a ſtar. Zoehar, col. 305.

גזרפיתין Gezirpheatheen; *Talm.* officers; exactors, &c.

And the Aruch reads נאזי דפאטי.

אי בטלי דייני בטלו נאזי דפאטי When the judges ceased (then) also ceased *the exactors*. San. fol. xcviii. 1. and fol. cxxxix.

נחה Goecha; *Talm.* denotes a *leaning*, or *sloping*.

כותל הנוחה ברשות הרבים A wall *that leans* in the power of the public; i. e. that seems in danger of falling. Perek Kama. Moengead Katoen, in *Gem.* fol. cvii. 2. and Succah, fol. xlv.

נחך Gachach; *Cha.* to laugh; sport; deride, &c.

כַּד נָחֲדָא סַכְלָא (It is) as *laughter*, or *sport* (to) a fool. Targ. Jerus. Prov. x. 23.

וְנָחֲכָא בְיוֹמָא אַחֲרִיתָא *And she shall rejoice* in time to come. Targ. Jerus. Ibid. xxxi. 25.

Infin. Preter.

מְנָחַדְ נַחְבִית *In sport; is sported.* Targ. Jerus. Ibid. xxvi. 19.

Futur.

אַף אֲנָא בְתַבְרכון אֶנְחַדְ

I also *will laugh* at your calamity, or sorrow. Targ. Jerus. Ibid. i. 26.

דְיָתֵיב בִּשְׁמַיָא יִנְחַדְ He that sitteth in the heavens *shall laugh*. Targ. Jerus. Psalm. ii. 4.

Puang. Partic.

וּכְדון מְנַחֲכִין עֲלַי זַעֲדָקִין And now the little ones *have* me *in derision*. Targ. Jerus. Job, xxx. 1.

It denotes the same in *Talm.* Hebrew. Niddah, fol. xxiii. San. fol. xvi. and xxix. 1.

נחל Gachal. Coal.

Plur.

גֶּחָלִים בָּעֲרוּ מִמֶּנּוּ *Coals* were kindled by it. 2 Sam. xxii. 9.

כִּי גֶחָלִים אַתָּה חֹתֶה עַל רֹאשׁוֹ For thou shalt heap *coals* (of fire) upon his head. Prov. xxv. 22.

Const.

וְלָקַח מְלֹא הַמַּחְתָּה גַּחֲלֵי אֵשׁ And he shall take a censor full of *burning coals* of fire. Levit. xvi. 12.

עִם גַּחֲלֵי רְתָמִים With *coals of* juniper. Psalm. cxx. 4.

Affix.

וְאַף אָפִיתִי עַל גַּחָלָיו Yea, I have

I have alſo baked bread upon *the coals thereof.* Iſai. xliv. 19.

And with ת *thau*, fem.

אֵין נַחֶלֶת לַחֲמָם (There ſhall) not (be) *a coal* to warm at Ibid. xlvii. 14. Affix.

וְכִבּוּ אֶת נַחֲלָתִי אֲשֶׁר נִשְׁאָרָה And ſo they ſhall quench *my coal* which is left. 2 Sam xiv. 7.

נחל Gachal; whence גחילנא Gecheelna; which in *Talm.* Hebrew denotes *the marks*, or *tokens of birds.* And according to the Gloſſ. it denotes ſuch birds, of whom there is a doubt, whether they be clean or unclean. Chulleen, Perek Illu Tereaphoeth, in *Gem.* fol. lxii.

נחן Gachoen; the belly.

כֹּל הוֹלֵךְ עַל גָּחוֹן Whatſo ever goeth upon *the belly.* Levit. ii. 42.

Affix.

עַל גְּחֹנְךָ תֵלֵךְ *Upon thy belly* ſhalt thou go. Gen. iii. 14.

נחן Gachan; *Cha.* to bow down; incline, &c.

וּגְחִין לְאַרְעָא *And he bowed (himſelf)* to the earth. Targ. Jona. 1 King. xviii. 42.

אִנּוּן גְּחַנוּ וּנְפַלוּ *They are bent down* and fallen, Targ Jeruſ. Pſalm. xx. 9.

וּמָרְדְּכַי לֹא הֲוָה גָּחֵן לְאַנְדְּרְטָא But Mordecai did not *bow himſelf* to the image, Targ. Jeruſ. Eſth. iii. 2.

Plur.

גָּחָנִין לְאַנְדְּרְטָא *Bowed themſelves* to the image, Targ. Jeruſ. Ibid.

Futur.

נִסְגוֹד וְנִגְחַן Let us worſhip *and let us bow down*, Targ. Jeruſ. Pſalm. xcv. 6.

יְקַדְּמוּן יְגַחֲנוּן כָּל נָחֲתִין בֵּיה קְבוּרְתָּא All they that go down to the grave, *ſhall bow* before him, Targ. Jeruſ. Ibid. xxii. 30.

נחץ Gachats, whence גיחוץ Geechuts, and which in *Talmudical* Hebrew denotes to ſmooth, as they anciently uſed to do with a ſmoothing glaſs or ſtone, Kethub. fol. x. 2.

And the Aruch reads גיהוץ.

נחר Gachar, whence גיחור Geechur: and which in *Talm.* Hebrew, denotes according to the Gloſs. one that is *very red.*

ראה את הכושי ואת הגיחור ואת הלווקן If he has ſeen the Æthiopian

Ethiopian, and *the red*, and the exceeding white. Berachoeth, Perek Haroeah, fol. lviii. 2. Bechoeroeth, fol. lxi. and Perek Mumeen in Miſhna, fol. xlv.

גחירים See in גהר.

גט Geat, In *Talm.* and *Rab.* Heb. denotes *a bill* of divorcement.

הזורק גט לאשתו He that throws, (i, e, reaches forth) *a bill of divorcement* to his wife. Miſhna Gitteen, Chap. viii. fol. lxxvii. and Maimonides Hilchoeth, Geruſheen.

גט כשר A Lawful *bill of divorcement:* this is oppoſed to

גט פסול An unlawful bill of divorcement.

גט קרח A bald, or bare bill of divorcement.

איזהו גט קרח כל שקשריו מרובין מעדיו Which is accounted a bald, or bare *bill of divorcement*; all ſuch whoſe bindings are more in number than its witneſſes. Shab. Soeph Perek Hazoereak Geat, fol. lxxxi.

The word גט anſwers to the Hebrew word ספר כריתת *a bill of divorcement*, Deut. xxiv. 1. (ſee in כרת.) and is thus tranſlated in the *Chal.*

ויכתוב לה גט פטורין And he ſhall write her *a bill of diſmiſſion*, Targ. Onk. Deut. xxiv. 1.

And in the Targ. of Jona. on Iſai. l. 1. it is written אגרת פטורין *a letter of diſmiſſion.*

And in the Targ. of Jona. on Jerm. iii. 8. it is, אגרת גט פטורין A letter of a bill of diſmiſſion.

And the Pural is גטין.

גט חוב *A bill* of debt, Bava Kama, fol. xci. 1.

And Elias in Tiſhbee obſerves, that the writers of the Thoeſephoeth, have attempted to give a reaſon why it is called גט, Becauſe, (ſay they) there are twelve lines in it, which anſwers to the numerical number of the word; the ג being 3, and the ט 9. But to this he objects, as other bills are alſo called by that name; as may be obſerved in the preceding example.) To this, it may be anſwered, that the others are only called ſo in a ſecondary ſenſe, to

denote their force; they being as binding on the parties, as the bill of divorce was on the woman.

גטש Gataſh, *Cha.* Filth.

וְיַעֲבֵר יַת קוּרְקְבָנֵיהּ בִּגְטָשָׁא And he ſhall pluck away his crop *with the filth.* Targ. Jeruſ. Levit. i. 16.

גיא Geay, a valley.

Maſc.

כָּל גֵּיא יִנָּשֵׂא Every *valley* ſhall be exalted. Iſai. xl. 4.

This is *with ſegol*, but the reſt are generally with *tſere.*

Fem.

גֵּיא גְּדוֹלָה מְאֹד A very great *valley*, Zech. xiv. 4.

גֵּיא שְׁמָנִים *The* fat *valley.* Iſai. xxvii. 1.

Another form.

וַנֵּשֶׁב בַּגָּיְא And we abode in the *valley.* Deut. iii. 29.

And without א *aleph.*

וְהַגַּי בֵּינָיו וּבֵין הָעָי *And the valley* (was,) between them and Ai. Joſhu. viii. 11.

Plur. and Affix.

גְּבָעוֹתַיִךְ וְגֵיאוֹתַיִךְ In thy hills, *and in thy valleys.* Ezek. xxxv. 8.

And with pronounced י *yod.*

לָאֲפִיקִים וְלַגֵּאָיוֹת To the ſtreams *and to the valleys.* Ibid. xxxvi. 4.

It ſome times denotes the ſame in *Cha.* Though the word for *valley* is generally in *Cha.* חֵילָא, or מֵישָׁרָא, for which ſee חיל and ישר.

גיג Geeg, whence גינית Geegeeth, and which in *Talm.* and *Rab.* Hebrew, denotes a tub, tun, or hogſhead.

וגינית סדוקה And a cleaved *tub*, Shab. fol. clvii. 2. xix. 1. and x. 1.

ההר כגינית The mount as *a tub*, *Gem.* in Avoedang Zara, fol. 2.

ונכפה עליהם כגינית And was turned over them (or covered them) *like a tub*, Jarchi, on Exod. xix. 17.

See alſo Bereſheeth Rabba, Sect. 34.

גיד Geed, a ſinew; nerve, or tendon.

עַל כֵּן לֹא יֹאכְלוּ בְנֵי יִשְׂרָאֵל אֶת גִּיד הַנָּשֶׁה Therefore the children of Iſrael eat not (of) *the ſinew* which ſhrank, Gen. xxxii. 33.

Plur.

And it (was) like *coriander* ſeed, white. Targ. Onk. Exod. xvi. 31.

גיידור Gaydoer, in *Talm.* Hebrew denotes an aſs, an aſs colt; alſo a mule.

In the Jeruſ. *Talmud.* in Bava Metſia, Chap. v. we meet with גיידור קטון a ſmall aſs.

And in the Babyloniſh *Talm.* it is written גידרונא.

גברא מנובתא הוה רכיב גידרונא זוטרא A tall, (or noble) man was riding on a *ſmall aſs.* Nedareem, fol. xli. 1.

Gloſs. פרדה קטנה A ſmall *mule.*

And the author of the Aruch obſerves, that in Greek גיידרו denotes an *aſs.*

And Buxtorf obſerves, that in vulgar Greek, an *aſs* is called γαιδαρος.

גיד Geah; whence גידיא. And which in *Talm.* Hebrew, denotes, *ſpots* (white or red). Bechoeroeth, fol. xlv. 2.

גיל Geel; likeneſs; ſimilitude, &c.

מִן הַיְלָדִים אֲשֶׁר כְּגִילְכֶם Than

וְנָתַתִּי עֲלֵיכֶם גִּידִים And I will lay *ſinews* upon you. Ezek. xxxvii. 6.

Conſt.

גִּידֵי פַחֲדָיו יְשֹׂרָגוּ *The ſinews of* his ſtones are wrapped together. Job. xl. 17.

גיד Geed *Cha.* 1ſt. *A ſinew* &c. as in the Hebrew.

2d. *Wormwood:* and which anſwers to the Hebrew word לענה.

אַרְוַנִי גִּידָא He hath made me drunk with *wormwood.* Targ. Jeruſ. Lament. iii. 15.

וְאַחֲרִיתָהּ מְרִירָא הֵיךְ גִּידָא But her end is bitter as *wormwood.* Targ. Jeruſ. Prov. v. 4.

And the Plur. is written גידין, Targ. Jona. Jerm. ix. 15. and Targ. Jeruſ. Lament. iii. 19.

It denotes the ſame in *Talm.* Hebrew.

דברים שהן קשים כגידים Such words as were as hard, (i, e, bitter) *as wormwood.* Shab. Perek Amar, R. Akeeva, in *Gem.* fol. lxxxvi. 1.

3d. Coriander.

וְהוּא כְּבֵר־זְרַע גִּידָא הִוְּרִ

Than the children which (are) *of your ſort*; i. e. are in the ſame ſituation as you are. Dan. i. 10.

גיל Geel; *Cha.* 1ſt. ſtraw, or ſtubble.

וַיִת גְּלָא יָבֵשׁ תִּרְדּוֹף And wilt thou purſue dry *ſtubble*. Targ. Jeruſ. Job, xiii. 25.

לְגַבָּא גִילֵי לְתִבְנָא To gather *ſtubble* inſtead of ſtraw. Targ. Onk. Exod. v. 12.

לְגָלֵי אִתְחַשִׁיבוּ לֵיהּ אַבְנֵי קְלָעָא Sling ſtones are accounted by him *as ſtubble*. Job, xli. 19. See alſo verſe 20.

Theſe, according to the idiom of the Chaldee, are plur.

In *Talm.* Heb. it denotes ſimilitude; i. e. of an equal nature and condition.

בן גילו The ſon of *his ſimilitude*; i. e. of the ſame hour, and planet. Bava Bathra, fol. xxvii. 2.

It alſo in *Rab.* Heb. denotes *the hammer of a bell*; i. e. the clapper, or tongue.

דומה לפעמון זהב והגיל שלו מן מרגליות Like unto a golden bell, *and* whoſe *hammer* (clapper) is of pearl. Vayikra Rabba. Sect. xxvii. and in Yelamdenu, fol. lx. 3.

And in ſome it is written with ו *vau* inſtead of י *yod*.

בְּגִין Begeen; in the *Cha.* denotes *for*; becauſe; for their ſake; and is only uſed in the Targums of Jona. and Jeruſ.

גיס Gayas; *Cha.* a troop; an army; a legion of ſoldiers: alſo to exerciſe.

Plur. Affix.

אַשְׁרֵד גַּיסָהָא Thou ſettleſt (or reſtraineſt) *her troops*. Targ. Jeruſ. Pſalm. lxv. 11.

It denotes the ſame in *Talm.* and *Rab.* Heb.

ולהציל מן הגיים And to redeem, or deliver from *the troop*. Peſacheem, in Miſhna, fol. xlix.

אתה יודע שהמדינה הזאת משובשת בגייסות Thou knoweſt that this country is diſtreſſed *by the troops*. Yevamoeth, fol. cxx. 1.

See alſo Jarchi, on 2 King. xix. 35.

גיס Gees, in *Rab.* Hebrew denotes a treaſurer or treaſury.

ויגיסין היה פותח ומראה להן He opened and ſhewed them

ſix *treaſuries*. Shemoeth Rabba, ſect. ix. fol. 126.

It alſo in *Talm.* Heb. denotes *to meet*; to happen.

מגיס גייס ביה ויהב ליה גיטא *He happened to meet* her, and gave her, the bill of divorcement. Gitteen, fol. lxv. 2. alſo in Peſacheem, fol. cx. 2.

It alſo in *Talm.* Heb. denotes, to mix; to boil, or bubble.

מגיסה בקדירה *He mixed*, or *ſtirred* in the pot. Avoedang Zara, fol. xxxviii. 2.

רותחת ונוסה Hot *and bubbling*. Niddah, fol. lxiii. 2.

And גיסי Geeſee; is frequently uſed by the Jews, to denote a brother or ſiſter-in-law.

The fem. is גיסתי and גיסה.

גיף Geeph; to ſhut.

יָגִיפוּ הַדְּלָתוֹת *Let them ſhut* the doors. Nehem. vii. 3.

This, as Kimchi juſtly obſerves, denotes ſimply, *to ſhut*, not to *lock* or *bar*.

גיץ Geets; *Cha.* a pit. Plur.

בְּגִיצִין דְּמַחְמְרִין *Into* miry pits. Targ. Jeruſ. Pſalm, cxl. 11.

גיר Geer; Lime.

כְּאַבְנֵי־גִיר מְנֻפָּצוֹת As *lime*-ſtones that are beaten aſunder. Iſai. xxvii. 9.

גֵּיר Geer; *Cha.* 1ſt, Lime, as in the Hebrew, and is written with א in the Targ. Amos and Dan. But in the Targ. on Iſai. xxvii. 9. it is, as in the Heb.

כְּגִירָא בְּבֵיתָא As *the plaſter*, or lime, in the walls of the houſe. Targ. Jona. Amos, ii. 1.

עַל גִּירָא דִּי כְתַל הֵיכְלָא דִּי מַלְכָּא Upon *the plaſter* of the wall of the king's palace. Dan. v. 2.

2d. *An arrow*, or *dart*.

וְלָא יַקְשִׁית תַּמָּן גִּיר Neither ſhall he ſhoot *an arrow* there. Targ. Jona. 2 King. xix. 32.

כְּגִיר דִּי מְחָרַף לִישָׁנְהוֹן Their tongue is *as an arrow* that is ſharp. Targ. Jona. Jer. ix. 8.

וְהוּא שַׁדִּי גִירָא And he ſhot *an arrow*. Targ. Jona. 1. Sam. xx. 36. Plur.

יַת גִּירַיָּא דַּאֲנָא שַׁדִּי The *arrows* which I ſhoot. Targ. Jona. Ibid.

Another form. ושלח

Affix.

וַהֲוָה גֵּיתֵיהּ שִׁבְעָא אַלְפִין דָּעָן And *his flocks* were ſeven thouſand ſheep. Targ. Jeruſ. Job, i. 3.

וּבְנוֹהִי הֲווֹ עִם גֵּיתוֹהִי בְּחַקְלָא And his ſons were with *his cattle* in the field. Targ. Onk. Gen. xxxiv. 5.

Note, this generally anſwers to the Hebrew word מקנה.

And the author of the Aruch has adduced גית from Bereſheth Rabba, ſect. xxxiv. but hath not explained it; though ſome think it denotes a valley.

גלל Gallal; 1ſt, To roll away; remove, &c. alſo the waves of the ſea, &c.

Preter.

הַיּוֹם גַּלּוֹתִי אֶת חֶרְפַּת מִצְרַיִם מֵעֲלֵיכֶם This day *I have rolled away* the reproach of Egypt from off you. Joſhua, v. 9.

וְיָגֹלּוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר *And they rolled* the ſtone from off the well's mouth. Gen. xxix. 3.

גֹּלוּ אֲבָנִים גְּדֹלוֹת אֶל פִּי הַמְּעָרָה

Roll

וּשְׁלַח מָחָתָיהּ כְּגִירִין And he ſent his plagues *as arrows*. Targ. Jona. 2 Sam. xxii. 15.

Affix.

דִּי גִירוֹהִי מְחַרְפִּין *Whoſe arrows* are ſharp. Targ. Jona. Iſai. v. 28.

It denotes the ſame in *Talm.* Heb. Nedareem, fol. lxxvi. 2. and Peſacheem, fol. xxviii. 1.

It alſo in *Talm.* Heb. denotes foliage.

ומגירי דרובי This, according to the Gloſſ. denotes, *the foliage* of the vine; and according to another Gloſſ. *flax ſeed*. Shab. Perek Cheth Sheratſeem, fol. cix. 2.

גית Geath; *Cha.* a flock; cattle, &c.

וַהֲוֹ־לֵיהּ גֵּיתֵי עָנָא וְגֵיתֵי תוֹרֵי And he had *flocks* of ſheep, *and flocks* of oxen. Targ. Onk. Gen. xxvi. 14.

מָרֵי גֵּיתֵי Traders (in) cattle. Targ. Onk. Ibid. xlvi. 35.

Another form.

מָרֵי גִּיתִין A maſter of *flocks*; a *herdman*. Targ. Jona. Amos, i. 1.

Roll great ſtones upon the mouth of the cave. Joſhua, x. 18.

It is uſed figuratively, to denote *to commit to*, or *truſt in* (God) as ceaſing to roll, or run round.

גֹּל עַל יְהוָה דַּרְכֶּךָ *Commit* thy way unto the Lord. Pſalm. xxxvii. 5.

Adj.

גֹּל אֶל יְהוָה יְפַלְּטֵהוּ *He that truſteth* in the Lord, he will deliver him. Ibid. xxii. 9.

Niph.

וְנָגֹלּוּ כַּסֵּפֶר הַשָּׁמָיִם *And* the heavens *ſhall be rolled together*; as a ſcroll, (or book.) Iſai. xxxiv. 4.

וְיִגַּל כַּמַּיִם מִשְׁפָּט *But let* judgment *roll down* as water. Amos, v. 24.

Puang.

וְשִׂמְלָה מְגוֹלָלָה בְּדָמִים And a garment *rolled* in blood. Iſai. ix. 5.

Hiph.

וַיָּגֶל אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר *And he rolled* the ſtone from off the well's mouth. Gen. xxix. 10.

Hith.

וַעֲמָשָׂא מִתְגֹּלֵל בַּדָּם בְּתוֹךְ הַמְּסִלָּה And Amaſa *wallowed* in blood in the midſt of the highway. 2 Sam. xx. 12.

It is uſed figuratively to denote, to ſeek occaſion.

לְהִתְגֹּלֵל עָלֵינוּ *That he may ſeek occaſion* againſt us. Gen. xliii. 17.

Pieng. Affix.

וְגִלְגַּלְתִּיךְ מִן הַסְּלָעִים *And I will roll thee down* from the rocks. Jer. li. 25.]

Hith. Affix.

תַּחַת שֹׁאָה הִתְגַּלְגָּלוּ In the deſolation *they rolled themſelves* (upon me.) Job, xxx. 14.

In theſe examples, the פ *pe, happangul*, or firſt radical, is doubled.

The noun maſc.

וַיַּעֲשׂוּ גָּל And they made *a heap*. Gen. xxxi. 46.

וַיֹּאכְלוּ שָׁם עַל הַגָּל And they did eat there upon *the heap*. Ibid.

Plur.

גַּלִּים נְצִים עָרִים בְּצָרוֹת Fenced cities (unto) ruinous *heaps*. 2 King. xix. 25.

Plur. Conſt.

וְצִדְקָתְךָ כְּגַלֵּי הַיָּם And thy righte-

righteouſneſs *as the waves of* the ſea. Iſai. xlviii. 18.

Affix.

וְגַלֶּיךָ עָלַי עָבָרוּ *And thy waves* are gone over me. Pſalm. xlii. 9.

בְּשׁוֹא גַלָּיו אַתָּה תְשַׁבְּחֵם When *the waves thereof* ariſe, thou ſtilleſt them. Ibid. lxxxix. 10.

שְׁאוֹן גַּלֵּיהֶם The noiſe of *their waves*. Ibid. lxv. 8.

2d. *A bowl*, as being round: and ſo proper to roll.

Fem.

וְגֻלָּה עַל רֹאשָׁהּ *With a bowl* on the top of it. Zech. iv. 2.

אֶחָד מִימִין הַגֻּלָּה One upon the right ſide of *the bowl*. Ibid. iii.

Conſt.

וְתָרֻץ גֻּלַּת הַזָּהָב Or the *golden bowl*, or *bowl* of gold be broken. Eccle. xii. 6.

Plur.

וְהַגֻּלוֹת *And the pommels*. II. Chron. iv. 12.

Conſt.

וְגֻלֹּת הַכֹּתָרֹת *And the* (two) *bowls of* the chapiters. I. Kings. vii. 41.

3d. *Springs of* water.

Conſt.

וְנָתַתָּה לִי גֻּלֹּת מָיִם Give me alſo *ſprings of* water. Joſhua. xv. 19.

4th. The name of a country, borders &c.

עֵבֶר הַיַּרְדֵּן גְּלִיל הַגּוֹיִם Beyond Jordan in *Galilee*, or *the border* of the nations. Iſai. ix. 1.

עֶשְׂרִים עִיר בְּאֶרֶץ הַגָּלִיל Twenty cities in the land of *Galilee*. I. King. ix. 11.

הַמַּיִם הָאֵלֶּה יוֹצְאִים אֶל הַגְּלִילָה הַקַּדְמוֹנָה Theſe waters iſſue out toward the eaſt *country*. Ezek. xlvii. 8.

Conſt.

כָּל גְּלִילוֹת הַפְּלִשְׁתִּים All *the borders of* the Philiſtines. Joſhua, xiii. 2.

וְכָל גְּלִילוֹת פְּלֶשֶׁת And all *the coaſts of* Paleſtine. Joel. iii. 4.

5th. Rings.

יָדָיו גְּלִילֵי זָהָב מְמֻלָּאִים בַּתַּרְשִׁישׁ His hands (are as) gold *rings* ſet with the berryl. Solm. Song. v. 14.

עַל גְּלִילֵי כֶסֶף To ſilver *rings*. Eſth. i. 6.

שְׁנֵי צַלְעוֹת הַדֶּלֶת הָאֶחָת גְּלִילִים The two leaves of the one door

door (were) *folding*. I. King, vi. 34. i. e. *turned*, or *rolled*, as in Ezek. xli. 24. מוסבות *Turning*. This ſeems to be the opinion of Jarchi, and Onkelos. But Kimchi, R. Levi Ben Gerſhoem, and Abarbanal, are of opinion, that גְּלִילִים denotes *rings*; and explain it thus, the two leaves of the one door (was) carved with *rings*, and ſo of the other. See theſe commentators on the paſſage.

6th. A wheel: a circular body that turns round on its axis: alſo any round circular, ſpherical body: alſo rotation; revolution &c.

וְדָמַם גִּלְגַּל עֲגָלָתוֹ And break (it) with *the wheel* of his cart. Iſai. xxviii 28.

וְנָרֹץ הַגַּלְגַּל אֶל הַבּוֹר Or *the wheel* broken at the pit. Eccle. xii. 6.

It alſo denotes the heavens, on account of their revolution.

קוֹל רַעַמְךָ בַּגַּלְגַּל The voice of thy thunder (was) *in the heaven*. Pſalm. lxxvii. 19.

7th. The ſkull: the *arched bone* of the head: alſo the head.

וְלֹא מָצְאוּ בָהּ כִּי אִם־הַגֻּלְגֹּלֶת But they found no more of her than *the ſkull*. II. Kings, ix. 35.

Affix.

וַתָּרֶץ אֶת גֻּלְגַּלְתּוֹ And all to break *his ſkull*. Judg. ix 53.

וְאֶת גֻּלְגַּלְתּוֹ תָּקְעוּ בֵּית דָּגוֹן And faſtened *his head* in the Temple of Dagon. I. Chron. x. 10.

It is alſo uſed in taking the number of the people, becauſe they are numbered by the head, or pole.

Fem.

עֹמֶר לַגֻּלְגֹּלֶת מִסְפַּר נַפְשֹׁתֵיכֶם An omer *for every head*, (according) to the number of your perſons. Exod. xvi. 16.

בֶּקַע לַגֻּלְגֹּלֶת A bekah *for every head*. Ibid. xxxviii. 27.

Plur. Affix.

כָּל זָכָר לְגֻלְגְּלֹתָם Every male *by their polls*, Numb. i. 2.

וַיְהִי מִסְפָּרָם לְגֻלְגְּלֹתָם And their number was *by their polls*. I. Chron. xxiii. 3.

8th. For ſake, becauſe of, &c.

יְבָרֵךְ ה' אֶת בֵּית הַמְּצֹרִי בִּגְלַל יוֹסֵף That the Lord bleſſed

the Egyptian's houſe *for* Joſeph's *ſake*. Gen. xxxix. v.

כִּי בִגְלַל הַדָּבָר הַזֶּה *Becauſe* that for this thing. Deut. xv. 10.

בִּגְלַל חַטֹּאות יָרָבְעָם *Becauſe of* the ſins of Jeroboam. I. Kings. xiv. 16.

בִּגְלַל רָעַת בֵּית יִשְׂרָאֵל *For* the evil of the houſe of Iſrael. Jerm. xi. 17.

Affix.

וַיְבָרְכַנִי ה" בִּגְלָלֶךָ That the Lord hath bleſſed me *for thy ſake*. Gen. xxx. 27.

Plur.

גַּם בִּי הִתְאַנַּף ה" בִּגְלַלְכֶם Alſo the Lord was angry with me *for your ſakes*. Deut. i. 37.

לָכֵן בִּגְלַלְכֶם צִיּוֹן שָׂדֶה תֵּחָרֵשׁ Therefore ſhall Zion *for your-ſakes* be plowed (as) a field Micah iii. 12.

9th. A *roll*; a public writing: according to the ancient method of rolling writings on a ſtick. And thus are the written volumes of the Pentateuch, which are uſed in the Synagogues, rolled to this day.

שׁוּב קַח לְךָ מְגִלָּה אַחֶרֶת Take thee again an other *roll*. Jerm. xxvi. 28.

אֱכוֹל אֶת הַמְּגִלָּה הַזֹּאת Eat this *roll*. Ezek. iii. 1.

וְהִנֵּה־בוֹ מְגִלַּת־סֵפֶר And lo, *a roll of* a book therein. Ibid. 2. 9.

קַח לְךָ מְגִלַּת סֵפֶר Take unto thee *a roll of* a book Jerm. xxxvi. 2. 10th. Dung.

כַּאֲשֶׁר יְבַעֵר הַגֶּלֶל עַד תֻּמּוֹ As (a man) taketh away *dung* till it all be gone. I. King. xiv. 10.

Affix.

גְּלָלוֹ לָנֶצַח יֹאבֵד (Yet) ſhall he periſh for ever, *like his own dung*. Job. xx. 7.

Plur.

וּלְחֻמָם כַּגְּלָלִים And their fleſh *as dungs*. Zephan. i. 17.

תַּחַת גְּלֵלֵי הָאָדָם Inſtead of *the dung of* man. Ezek. iv. 15.

It is alſo uſed to denote the idols or images of the Heathens by way of contempt; as an Abomination.

Plur.

וְעָשְׂתָה גִלּוּלִים And ſhe maketh *idols*. Ezek. xxii. 3.

וְאֵת גִּלֻּלֵיהֶם And *their idols*. Deut. xxix. 17.

גלל Galal; *Cha.* 1ſt. to roll; fold; turn round, &c.

Particip. Paſſive.

גְּלִילִין עַל צִיץ *Folded*, (or *incloſed*) in a plate. Targ. Jeruſ. Solom. Song, v. 14.

Pieng. with the firſt radical doubled.

וְגַלְגֵּל יַת אַבְנֵי *And he rolled away* the ſtone. Targ. Jona. xxix. 10.

Particip.

יְגַלְגֵּל עֲלַי מַחֲתֵיד כָּל יוֹמָא He *rolleth* his plague over me all the day. Targ. Jeruſ. Lament. iii. 3. Hith.

אֲרֵי אִתְגּוֹלַלּוּ רַחֲמוֹהִי עַל אֲחוֹהִי For his compaſſion *did roll itſelf* towards his brother. Targ. Jona. Gen. xliii. 30. Targ. Jona. Jer. iii. 20. and Targ. Jona. Hoſea, xi. 8.

Particip. with the firſt radical doubled.

תְּחוֹת רְנוּשָׁא מִתְגַּלְגְּלִין In a rage *they rolled themſelves* (over me). Targ. Jeruſ. Job, xxx. 14.

In *Talm.* Heb. it denotes *to roaſt*; uſed generally to denote

וְהַאֲבַדְתִּי גִּלּוּלִים And I will deſtroy the *idols*. Ibid. xxx. 13.

וַיָּסַר אֶת כָּל הַגִּלֻּלִים And he removed all *the idols*. 1 King. xv. 12.

Conſt.

וְכָל גִּלּוּלֵי בֵּית יִשְׂרָאֵל And all *the idols of* Iſrael. Ezek. viii. 10.

וּבְגִלּוּלֵי מִצְרַיִם אַל תִּטַּמְּאוּ *And* defile not yourſelves *with the idols of* Egypt. Ibid. xx. 7.

Affix.

וּבְגִלּוּלַיִךְ אֲשֶׁר עָשִׂית טָמֵאת *And in thine idols* which thou haſt made, haſt thou been defiled. Ibid. xxii. 4.

עַל פִּגְרֵי גִּלּוּלֵיכֶם Upon the carcaſes of *your idols*. Levit. xxvi. 30.

וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם And from all *your idols* will I cleanſe you. Ibid. xxvi. 25.

בְּרֹב גִּלּוֹלָיו According to the multitude of *his idols*. Ibid. xiv. 3.

וַיַּחֲטִיא גַּם אֶת יְהוּדָה בְּגִלּוֹלָיו And hath made Judah alſo to ſin *with his idols*. 2 Kings, xxi. 11.

note the roaſting of an egg, alluding to its being frequently turned.

אין נותנין ביצה בצד הכירים בשביל שתתגלגל (Muſt) not put (on the Sabbath) an egg at the ſide of the kettle (when heated) that it may *roaſt*. Shab. in Miſhna, chap. ii. fol. xxxviii. 2. And according to the Gloſſ. שתצלה קצת, that it may be roaſted a ſmall matter, or part.

ביצה מגולגלת An egg *roaſted in part*. Oeketſeen, chap. ii. fol. clx.

It alſo denotes, rolled.

חבית של זתים מגולגלין A veſſel of *rolled* olives; i. e. according to the Gloſſ. olives that have been *ſoaked*, and prepared for eating, are called מגולגלין. Eadayoeth, chap. iv. fol 4. and chap. ii. in Avoedang Zara, fol. 39.

אוכלין עראי מן העיסה עד שתתגלגל בחטין ותטמטם בשערים May eat by accident or caſually, (not a regular meal) of the dough, until *it is turned* in wheat, and cloſed up in barley. Challah, chap. iii. fol. 76.

And the author of the Aruch obſerves, that a dough that is thoroughly kneaded, or worked, is called מגולגלת. And in nearly the ſame ſenſe does Jarchi explain it.

And Maimonides explains it, עד שתתערב until *it is mixed*.

ונזכר שיש לו עיסה מגולגלת בתוך ביתו ומתירא שמא תחמין And remembers that he has *a kneaded* dough in his houſe, and is afraid that it will ferment. Peſacheem, fol. vii. 1. See alſo Niddah, fol. vi. 2. Minachoeth, fol. lxvii. 1. Challah, chap. iii. fol. 76. and Peah, chap. v. fol. 6.

גל Gal; *Cha.* 1ſt. a heap; alſo a wave.

Plur.

אֲרֵי שַׁוְיְתָא קִרְוֵי פַּצְחִין לְגַלִּין For thou haſt diſpoſed, or made the city *into heaps*. Targ. Jona. Iſai. xxvi. 2.

כְּמָא דְאִסְתַּרְפוּ נְבָרַיָּא בְגַלֵּי יַמָּא As the mighty were ſnatched away by *the waves* of the ſea. Targ. Jona. Zech. x. 11.

תְּחוּם שַׁוְיְתָא לְגַלְלֵי יַמָּא Thou haſt ſet bounds *to the waves*

waves of the ſea. Targ. Jeruſ. Pſalm. civ. 9.

Affix.

וְהָמָן גַּלּוֹהִי And *his waves* roared. Targ. Jona. Iſai. li. 15.

וְגַלָּיִךְ עֲלַי עֲבַרוּ *And thy waves* have gone over me. Targ. Jeruſ. Pſalm. xlviii. 8.

It denotes the ſame in *Talm.* Heb.

נמצא טמון בגל Found hid *in the heap.* Soetah, chap. the laſt, fol. 1411. Bava Metſia, Perek Illu metſeeoeth, fol. xxxv. and in *Gem.* chap. xv. in Oehaloeth, fol. lxi.

וכל גל וגל שבא עלי נענעתי לו ראשי And to every *wave* that came over me I bowed my head. Yevamoeth, chap. the laſt in *Gem.* fol. cxxi. and Mikvaoeth, chap. v. fol. cxxx.

2d. To Roll.

וְדוּא מִתְבְּנָא אֶבֶן גְּלָל And which is builded with *rolled* ſtones; i. e. ſtones that were ſo large, as to be obliged to be moved by ſucceſſive application; it not being poſſible to convey them in any other manner, on account of their great weight, Aben Ezra, on Ezra, v. 8.

But Jarchi is of opinion, that it denotes *marble* ſtones. Jarchi. Ibid.

In *Talm.* Heb. it denotes *a great ſtone.*

אתא גללא ופסקיה למוחיה There came *a great ſtone* and divided his brain. Chulleen, Perek Illu Teraphoeth, in *Gem.* fol. lxiii.

Gloſs, a marble ſtone. It alſo denotes ſimply *a ſtone.* San. fol. cix 2.

כלי גללים *marble* veſſels. Keleem. chap ix. fol. xvii. and in Hameavee. chap. v. fol. 30. See alſo Maimonides, ספר היד, in Parah, chap. vi.

3d. In *Cha.* dung.

וְהִיא עַל גְּלֵי מַפְקַת אֱנָשָׁא תַּחְרְרִנַּהּ לְעֵינֵיהוֹן And it with *the dung* that cometh out of man ſhalt thou bake in their ſight Targ. Jona. Ezek. iv. 12.

גְּלֵי תוֹרַיָּא חֲלַף גְּלֵי אֱנָשָׁא *The dung* of oxen inſtead of man's *dung.* Targ. Jona. Ibid. xv.

כְּמָא דִמְגַנְדְּרִין בִּגְלִילִין As a

man

man removeth away *dung*. Targ. Jona. 1 King. xiv. 10.

It denotes the ſame in *Talm.* Heb.

הַהוֹפֵךְ אֶת הַגֶּלֶל He that turneth *the dung*. Bava Kama, chap. iii. in Miſhna, fol. xx.

It alſo denotes rolling, &c.

תְּלָתֵי גַּלֵּי מִלְחָא Three *rollings* of ſalt. Chullen, cxii. 1; i. e. hard ſalt.

4th. In *Cha.* a garment, or veſtment.

Affix.

וַיַּעֲבְדוּן לְהוֹן צִיצִין עַל צְנָפַת דְּגוֹלָתְהוֹן And that they make unto them fringes on the borders of *their garments*. Targ. Jeruſ. Numb. xv. 38.

See alſo Jona. Ibid. and the Targums of Jeruſ. and Jona. Deut. xxii. 12, &c.

In *Talm.* and *Rab.* Heb. it denotes a *long cloak*, &c. Bava Bathra, fol. ci. and Bereſheth Rabba, ſect. 35.

5th. In *Cha.* a bowl.

חַד מִימִין גּוּלְתָּא One upon the right (ſide) of *the bowl*. Targ. Jona. Zech. iv. 3.

Affix.

וְגוּלְתָּא עַל רֵישָׁא *And her bowl* on her top. Targ. Jona. Ibid. ii.

And in *Talm. Heb.* גולה Goelah, denotes a ſpring. Eruveen, chap. x. and Middoeth, chap. v.

גְּלִילָא Geleela; *Cha.* the name of a country; alſo border.

בְּאַרְעָא גָלִילָא In the land of *Galilee*. Targ. Jona. 1. King. ix. 11.

נָפְקִין בְּגָלִילָא מִסְּדִינְחָא Iſſue out towards, or from, the eaſt *country*. Targ. Jona. Ezek. xlvii. 8.

It denotes the ſame in *Talm.* Heb.

גליל העליון Upper *Galilee*. Sheveengeeth, chap. ix.

It alſo in *Cha.* denotes *idols*, ſo called by way of contempt, from גלל dung, filth, &c.

Plur.

לֵית פָּלְחֵי גְּלוּלִין There is not (any) worſhippers of *idols*. Targ. Onk. Numb. xxi. 28.

גוללא In *Cha.* denotes a cover; generally applied to the

פי הקבר מלמעלה מלשון וגללו את האבן *Goeleal* is a large ſtone with which they cloſe the mouth of the grave from above: (and) is of the ſame ſignification, (i. e. derived,) as, and they *rolled* the ſtone. Gen. xxix. 3. Bartenura, Comment. Ibid.

And בְּגִלַּל in *Cha.* denotes, for; becauſe; the ſake of, &c. the ſame as in the Heb.

גללניתא Gelalneetha; *Talm.* the name of a place.

מלחא גללניתא Salt of *Galalneetha*, or Galilee. Kedu-ſheen, fol. lxii. 1.

And the author of the Aruch explains it thus, חזק כאבן Hard as a ſtone.

גַּלְגַּל Galgal; *Cha.* a wheel; a circular body that turns round on its axis; alſo any round, circular, ſpherical, body; alſo rotation, revolution, &c. as in the Heb.

וּכְגַלְגַּלָּא קֳדָם עַלְעוּלָא *And as a rolling thing* before the whirlwind. Targ. Jona. Iſai. xvii. 13.

קָל אַכְלָיוּתָךְ בְּגַלְגַּלָּא The voice of thy thunder was *in the*

the covering of the ſepulchre; a tomb ſtone.

עַד לָא יִסְתַּתֵּם גּוֹלְלָא עֲלוֹהִי Before that *the cover* is cloſed over him. Targ. Shenee. Job, xiv. 22.

It denotes the ſame in *Talm.* Heb.

עד שיסתום הגולל Untill *the cover* is cloſed. Kethub. fol. iv. Gloſſ.

כסוי הקבר The cover of the grave. See alſo Eruveen, fol. 15. Nazeer, chap. vii. fol. 54. Succah, in *Gem.* fol. 24. and Chulleen, in *Gem.* fol. 126, &c.

אבילות מאימתי מתחיל מסתימת הגולל From what time does the mourning commence? From the cloſing of *the cover*. San. fol. xlvii. 2. And Maimonides explaines it thus:

גולל הוא הכפוי אשר יכסו בו המתים *Goeleal* is *the cover* with which they cover the dead. Maimon. Comment. Oehaloeth, chap. ii. ſect. 4.

And R. Obadiah Bartenura obſerves:

הגולל אבן גדולה שסותמים בה

the heavenly orb. Targ. Jeruſ. Pſalm. lxxvii. 19. See alſo Targ. Jona. Iſai. xxviii. 27. Jer. xlvii. 3. and Ezek. i. 16.

And the Hebrew Aſtronomers call the *planets* גלגלים *Galgaleem.*

It is of the ſame ſignification in *Talm.* Heb. viz. a heap; revolution, &c. Peſacheem, fol. xciv. 2. San. fol. cviii. 1. and Nayeer, fol. li. 1.

See alſo Maimonides, in Moereah Nevucheem, part 2, chap. 2, 3, 5, 7, 11, and 24.

גִּלְגּוֹל Gilgal; *Cha.* a rolling; revolution, &c. alſo the eye ball, or apple of the eye.

נְטַר יָתִי כְּגִלְגּוֹל דִּי בְּמְצִיעוּת עֵינָא Keep me *as the ball* that is in the midſt of the eye. Targ. Jeruſ. Pſalm, xvii. 8.

כַּד מוֹשִׁיט יְדֵיהּ לְמִקְרַב בְּגַלְגְּלֵי עֵינוֹהִי As if he reached forth his hand to touch *the apple* of his eye. Targ. Jona. Zech. ii. 2.

See alſo Targ. Jona. Ibid. xiv. 12. and Iſai. xi. 8.

It denotes the ſame in *Talm.* Heb.. See Soeph *Gem.* in Tameed, fol. 32, &c.

It alſo in *Rab.* Heb. denotes a revolution.

גלגול המתים *The revolution* of the dead. Called alſo גִּלְגּוּל מְחִלּוֹת The revolution of *the caverns.* For it is the opinion of the Rabbins, that, at the reſurrection of the dead, none will ariſe but thoſe that are buried in the land of Iſrael; but as to thoſe that are buried out of the land of Iſrael, they will only ariſe by means of revolution, through the caverns of the earth to the land of Iſrael.

אמר אביי מחילות נעשות להם בקרקע Abayay ſaith, caverns (in the earth) will be made for them. Vide, in Zoehar, col. 206.

This, is grounded on the paſſage in Iſai.

וּבָאוּ בִּמְעָרוֹת צֻרִים וּבִמְחִלּוֹת עָפָר And they ſhall go into the holes of the rocks, *and in the caves of the earth.* Iſai. ii. 19.

And it is for this reaſon that the Patriarchs, Jacob and

and Joſeph, were ſo anxious about their burial in the land of Canaan. See Jarchi, on Gen. xlvii. 29. and Abarbanal, Ibid. l. 25. alſo Medraſh Tanchuma, &c.

And the Chaldee Paraphraſt, on Solom. Song. obſerves,

וְאַפִּילוּ צַדִּיקַיָּא דְּמִיתוּ בְּגָלוּתָא עֲתִידִין לְמֵיתֵי אוֹרַח כּוּבַיָּא מִלְּרַע וְנָפְקִין מִן תְּחוֹת טוּר מִשְׁחָא

And alſo the righteous that have died in captivity, will hereafter come the way of *the caverns* under the earth, and will go forth from under the mount of olives. Targ. Jeruſ. Solom. Song. viii. 5.

It is alſo uſed by the Cabbaliſts, to denote a tranſmigration of the ſoul; and which, ſay they, takes place three times. This they ground on the words of Elihu.

הֵן כָּל אֵלֶּה יִפְעַל אֵל פְּעָמַיִם שָׁלֹשׁ עִם־גָּבֶר Lo, all theſe (things) worketh God *three times* with man. Job, xxxiii. 29.

They alſo obſerve, that the ſoul of Adam tranſmigrated into the body of king David; and from David it will tranſmigrate into that of the Meſſiah.

The noun אדם Adam, forming the initials of אָדָם דָּוִד מָשִׁיחַ, Adam, David, Meſſiah. See Elias in Tiſhbee, page 47.

For an account of the reſurrection, as held by the Jews, ſee in חיה.

גלגול שבועה The rolling of an oath: i. e. the impoſing, or demanding an oath. Kedduſheen, fol. xxvii. 2. and xxviii. 1. And Maimonides, in ספר היד הלכות טוען ונטען chap. i.

בית גלגול Beath Gilgul; *Talm. a narrow, intricate,* or *winding* way. Eruveen, fol. xxii. 2. and Taheroeth, chap. vi. fol. 177.

And גּוּלְגַּלְתָּא in *Cha.* denotes the ſkull; the head; a perſon, &c. as in the Heb.

It denotes the ſame in *Talm.* Heb. Oehaloeth, chap. ii. fol. 47. San. fol. 65. and Maimo. in Hilchoeth עכום.

גלגלין Galgaleen, or גלגוליון Galguleyoen, in *Talm.* Heb.

denotes a *girth*, or *girdle*, chap. xi. in Negangeom, fol. 87. and Edayoeth, chap. iii. fol. 6.

And the author of the Aruch explains it *fringes*.

גלגילא Chalgeela; in *Talm.* Heb. denotes the *plant*, called in Engliſh, the *rocket*. Gitteen, fol. lxix. 2.

And the Aruch reads גרגילא.

And מגלה Megillah, in *Cha.* denotes *a roll*, or book; as in the Heb.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And חמש מגלות The *five rolls*; in *Rab.* Heb. denotes the five books of *Solom. Song*, *Ruth*, *Lament. Eccleſ.* and *Eſth.* But the laſt, is in particular ſtyled מגלה *a roll.* As being obliged to be read in the Synagogues, in the form of *a roll*, or letter, ſpread out.

גלב Galav; a barber: one that ſhaves.

Plur.

תַּעַר הַגַּלָּבִים A razor of the *barbers.* Ezek. v. 1.

It denotes the ſame in *Cha.*

It alſo in *Cha.* denotes *ſcales.*

וְשִׁרְיָן גַּלְבִין And a coat *of ſcales.* Targ. Jona. 1 Sam. xvii. 5.

This anſwers to the Heb. word קַשְׂקַשִּׂים Scales, alluding to the form in which the coat of mail was made; viz. like ſmall ſhells or cruſts lying over each other, like ſcales of fiſh.

גולבא Gulva, *Talm.* denotes a ſpecie of wheat, called in Latin ſpeltæ. Peſacheem, fol. xxxv. 1. and Minachoeth fol. clxx.

מַגְלְבָא Magleva, *Cha.* a bridle.

וּמַגְלְבָא לְחַמְרָא *And a bridle* for the aſs. Targ. Jeruſ. Prov. xxvi. 3.

It denotes the ſame in Rab. Heb. as alſo, as ſome think, a whip or cudgel. Bereſheeth Rabba, ſect. xl.

גלבטינון Galbatteenoen, in *Rab.* Heb. denotes a ſpecie of rich wool. Medraſh Koeheleth, chap. v. 9.

גלאבסינון Galavſeenoen; *Rab.*

Rab. denotes a jacket, or veſt; alſo a ſhirt. Bereſheth Rabba, ſect. 20.

And the Aruch writes it גלאקסינון. And obſerves, that it denotes *ſhirts* or *coats*, in which the firſt-born miniſtered.

גלבקיא Galbakya; according to what I can gather from the Aruch, I take it to denote the name of the herb, called *eye-bright*.

גלג Galag; *Rab.* denotes to relate, &c. Gloſſ. to *relate and* praiſe. Bereſheeth Rabba, ſect. 36. Vayikra Rabba, ſect. 5, and 25. Alſo Medraſh Koeheleth, chap. i. 8.

And גלוג Geloeg; denotes, to cluck like a hen; according to the Zoehar.

גלוגיקא Gelugeeka; *Rab.* denotes a ſedan. Yalkut, fol. xxxvii. 2.

And ſome think it denotes a coach.

גולגיקון Goelgeekoen; *Talm.* denotes *a glove*. *Talm.* Jeruſ. Betſa, chap. laſt.

גְּלוּגְדָּקָא Gelugedeka; *Cha.* A foot *ſtool*.

דַּהֲוָה גְּלוּגְדָּקָא דְּרַגְלוֹהִי That was his foot *ſtool*. Targ. Jeruſ. Lament. ii. 1.

הֵיךְ מְלִיךְ דְּאֶטְיְמוּס לְגְלוּגְדָּק As a king prepared for (his) *foot ſtool*. Targ. Jeruſ. Job, xv. 24.

It is uſed in the ſame ſenſe, in the Targum that paſſes for Jonathan's on the Law, Exod. xxiv. 10.

גלונדקא Gelugdeka; *Talm.* and *Rab.* a walking ſtick, or long pole; ſuch as the bargemen uſe.

זקן אחד היה בשכונתינו והיה יוצא בגלונדקא שלו There was an old man in our neighbourhood that uſed to go out *with* his *ſtaff*. Betſa, Perek Ean Tſadeen, in *Gem.* fol. 282.

And the author of the Aruch does not explain it; but quotes the word, which I have brought in the preceding example, as ſynonymous to it.

And ſome write it גלונטקא Gelugteka; and which denotes a wooden leg.

לא תכנס בגלונטקא Not go in *with a wooden leg*. Gloſſ.

גלידין דאנוזא *The rinds* of a nut. Zoehar, on *Gen.*

It alſo denotes peeling.

אתרונא דאינליד A citron *that is peeled.* Succah, fol. xxxv. 2.

ריאה דאינליד Lungs *that hath been peeled.* Chullen, fol. xlvi. 1.

It alſo denotes freezing.

המים מגלידים The waters *became frozen.* R. Sol. Jarchi, Pſalm. cxlvii. 17.

It denotes the ſame in *Cha.*

אֶלָּהֵין עֲדֵי וּגְלִיד But thick *and congealed.* Targ. Jona. Zech. xiv. 6.

וּגְלִידָא נָחִית עָלַי בְּלֵילְיָא *And the froſt* deſcended on me at night. Targ. Onk. Gen. xxxi. 40.

כְּעֵין גְּלִיד חַסִין As the colour of the ſtrong *froſt*, or *ice.* Targ. Onk. Ezek. i. 22.

It is here uſed metaphorically to denote the chryſtal.

גלדאי Gilday; in *Talm.* Heb. denotes, a ſhoemaker.

בשוקא דגלדאי In the ſtreet, or market of the ſhoemakers, Chulleen, fol. xlviii. 2. and Metſia, fol. xlii. 3.

רגל עשוי מעץ A leg made of wood. Yalkut, Levit. fol. cli. col. 4.

גלד Galad; the ſkin: and occurs but once in ſcripture.

Affix.

שַׂק חָפַרְתִּי עַלֵי גִלְדִי I have ſewed ſackcloth upon *my ſkin.* Job, xvi. 15.

גלד Galad; *Cha.* A ſkin, or hide.

חֲפָן גִּלְדִין Covered over *with ſkins.* Targ. Jona. Ezek. xxvii. 24.

It denotes the ſame in *Talm.* Heb. Alſo a ſhell: the rind, or bark of a tree, &c. Alſo the ſcurf of a wound, &c. Alſo congealed excrements.

וגליד שחזן למכה And *the ſcurf* that is on the exterior (part) of the wound. Mikvaoeth, chap. ix. fol. 133.

Plur.

וגילדי מכה שעל בשרו *And the ſcurfs* of the wound which are on his fleſh. Shab. in *Gem.* fol. 10.

כגלדי הבצלים שמקיפין זה את זה בעיגול *As the ſkins* of onions which compaſs one another in a circle.

גלדנא Guldana; in *Talm.* and *Rab.* Heb. denotes a very large fiſh, Bava Bathra, in *Gem.* fol. lxxiii. 2. Berachoeth, in *Gem.* fol. xlvi. and Kethub. fol. cv.

גלה Galah; 1ſt. To depart; emigrate; become captive, &c.

Kal. Preter.

גָּלָה כָּבוֹד מִיִּשְׂרָאֵל The glory *is departed* from Iſrael. 1 Sam. iv. 21.

לָכֵן גָּלָה עַמִּי Therefore my people *are gone into captivity.* Iſai. v. 13.

גָּלָה מְשׂוֹשׂ הָאָרֶץ The mirth of the land *is gone.* Ibid. xxiv. 11.

עַל כְּבוֹדוֹ כִּי־גָלָה מִמֶּנּוּ For the glory thereof, becauſe *it is ſeparated* from it. Hoſea, x. 5.

Futur.

לָכֵן עַתָּה יִגְלוּ בְּרֹאשׁ גּוֹלִים Therefore now *ſhall they go captive* with the firſt that go captive. Amos, vi. 7.

יִגֶּל יְבוּל בֵּיתוֹ The increaſe of his houſe *ſhall depart.* Job. xx. 28.

Niph.

דּוֹרִי נִסַּע וְנִגְלָה מִנִּי Mine age is departed, *and is removed* from me. Iſai. xxxviii. 12.

Hiph.

כַּגּוֹיִם אֲשֶׁר הָגְלָה ה' מִפְּנֵיהֶם As the Heathens whom the Lord *carried away captive* before them. 2 King. xvii. 11.

אֲשֶׁר הָגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל Whom Nebuchadnezzar the king of Babylon *had carried away captive.* Eſth. ii. 6.

אֲשֶׁר הָגְלֵיתִי מִירוּשָׁלַיִם בָּבֶלָה Whom *I have cauſed to be carried away* from Jeruſalem to Babylon. Jer. xxix. 4.

Hiph.

אֲשֶׁר הָגְלָה מִירוּשָׁלַיִם Who *had been carried away* from Jeruſalem. Eſth. ii. 6.

Fem.

הָגְלַת יְהוּדָה כָּלָה הָגְלַת שְׁלוֹמִים Judah *is carried away captive,* all of it *it is* wholly *carried away captive.* Jer. xiii. 19.

The noun.

כְּלֵי גוֹלָה עֲשִׂי לָךְ Furniſh thyſelf (with) veſſels of *captivity.* Ibid. xlvi. 19.

וְגָלַת הֶחֵל הַזֶּה *And the captivity* of this hoſt. Obad. i. 20.

Or,

- Or, of the beginning. See in חיל.

Affix.

וְגָלוּתִי יְשַׁלֵּחַ *And my captives* he ſhall let go. Iſai. xlv. 13.

וְגַם גָּלֵה אַתָּה לִמְקוֹמֶךָ And art alſo *removed* to thy place. 2 Sam. xv. 19.

Plur. Affix.

וַיְגַלֻּם אֶל מָנַחַת *And they removed them* to Manahath. 1 Chron. viii. 6.

- In theſe two examples, the word denotes a voluntary removal; not a captivity.

2d. To reveal; appear; make public, &c.

גָּלָה חָצִיר The hay *appeareth.* Prov. xxvii. 25.

This is an intranſitive verb.

The following are tranſitive.

וַה' גָּלָה אָת אֹזֶן שְׁמוּאֵל And the Lord *had revealed* unto Samuel in his ear. 1 Sam. ix. 15.

כִּי אִם גָּלָה סודו אֶל עַבָדָיו הַנְּבִיאִים But that *he revealeth* his ſecret unto his ſervants the prophets. Amos, iii. 7.

גּוֹלֶה סוד הוֹלֵךְ רָכִיל He that goeth about (as) a tale bearer, *removeth* ſecrets. Prov. xx. 19.

גָּלוּי לְכָל הָעַמִּים (Was) publiſhed unto all people. Eſth. iii. 14.

וְאֶת הַגָּלוּי And *that* (which was) *open,* (or public.) Jer. xxxii. 11.

Niph.

וְנִגְלָה כְּבוֹד ה' And the glory of the Lord *ſhall be revealed.* Iſai. xl. 5.

וְנִגְלָה יְסוֹדוֹ And the foundation thereof *ſhall be diſcovered.* Ezek. xiii. 14.

כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים As one of the vain fellows ſhamefully *uncovereth* (himſelf.) 2 Sam. vi. 20.

Pieng.

עֶרְוַת אָבִיו גִּלָּה *He hath uncovered* his father's nakedneſs. Levit. xx. 11.

מִי גִלָּה פְּנֵי לְבוּשׁוֹ *Who hath diſcovered* the face of his garment. Job, xli. 4.

גַּל עֵינַי *Open thou* mine eyes. Pſalm. cxix. 18.

וַיְגַל ה' אֶת עֵינֵי בִלְעָם *Then* the Lord *opened* the eyes of Balaam. Numb. xxii. 31.

וַיְגַל אֵת מָסַךְ יְהוּדָה *And he discovered* the covering of Judah. Isai. xxii. 31.

Affix.

גִּלִּיתִי אֶת מִסְתָּרָיו *I have uncovered* his secret places. Jer. xlix. 10.

וְהִיא גִּלְתָה אֶת מְקוֹר דָּמֶיהָ And *she hath discovered* the fountain of her blood. Levit. xx. 18.

כִּי מֵאִתִּי גָלִית For *thou hast uncovered thyself* from me. Or, it may signify, *thou hast removed thyself* from me. Isai. lvii. 8.

Futur.

וְגִלִּיתִי לָהֶם עֲתֶרֶת שָׁלוֹם *And I will reveal* unto them the abundance of peace. Ibid. xxxiii. 6.

וְעַתָּה אֲגַלֶּה אֶת נַבְלָתָהּ *And now I will discover* her lewdness. Hosea, ii. 10.

וְיסֹדֶיהָ אֲגַלֶּה And *I will discover* the foundation thereof. Micah, i. 6.

Hith.

וַיִּתְגַּל בְּתוֹךְ אָהֳלָה *And he was uncovered* within his tent. Gen. x. 21.

כִּי אִם־בְּהִתְגַּלּוֹת לִבּוֹ But that his heart *may discover itself*. Prov. xviii. 2.

It denotes the same in *Talm.* and *Rab.* Heb. Also manifest, &c.

3d. A roll, or letter.

קַח לְךָ גִּלָּיוֹן גָּדוֹל Take unto thee a large *roll*. Isai. viii. 1.

4th. A looking glass; and is so called, as it discovers, or represents the figure of the person, by reflection.

הַגְּלִיֹנִים וְהַסְּדִינִים *The glasses*, and the fine linen. Ibid. iii. 23.

And some are of opinion, that it denotes some kind of apparel made of linen, (as a handkerchief, &c.) and was so called, on account of its fineness, through which the skin was discovered.

In *Cha.* it denotes, 1st. to depart; remove; be carried away, &c. as in the Heb.

And in *Rab.* Heb. מגלה Megallah, denotes the giving an improper interpretation; i. e. impudent; shameful, &c.

מגלה פנים בתורה *Revealeth* faces

faces *contrary* to the Law; i. e. explains the Law, in a wanton manner, againſt the true ſenſe thereof.

And גלוי פנים Gilluy Paneem, in *Talm.* and *Rab.* Heb. alſo denotes impudence, &c. Soeta, fol. xlii. 2.

גלוהי Gilloehe; *Talm.* denotes a glittering, or ſparkling.

גלוהי דליליא *The glittering* of the night. Targ. fol. iii. 2.

Gloſſ. in עין משפט Explains it זריחת הלילה *The ſhining* of the night.

And the Aruch explains it by נוגה Splendor. Peſacheem, fol. xiii. 1.

גליא Galya; in *Talm.* and *Rab.* Heb. denotes France. Yevamoeth, fol. lxiii. 1. and in Yelamdenu.

גלי Gallee, or גלא Galla; in *Talm.* and *Rab.* Heb. denotes *a gate*, door, or paſſage. Bava Kama, fol. cxii. 2. Bava Metſia, fol. cviii. 1. and Bathra, fol. viii. 1.

גליון Gillayoen; in *Talm.* and *Rab.* denotes the *margin*; the blank borders of paper in a book which ſurrounds the leaf.

הגליון שבספר *The margin* which is in the book. In Yedayeem, chap. iii. fol. 96.

And the plur. is גליונים Gilyoeneem; Shab. in *Gem.* fol. cxvi.

And מוגלא Mugla; in *Talm.* Heb. denotes a *bliſter*; alſo corrupt blood, or matter coming from ſores. Chulleen, fol. xlviii. 1.

גלח Galach; to ſhave.

Pieng.

וְגִלַּח אֶת־כָּל־שְׂעָרוֹ *Then he ſhall ſhave off* all his hair. Levit. xiv. 8.

וְגִלַּח רֹאשׁוֹ בְּיוֹם טָהֳרָתוֹ *Then he ſhall ſhave* his head in the day of his cleanſing. Numb. vi. 9.

Puang. Preter.

בַּאֲשֶׁר גֻּלָּח When, or after, *he was ſhaven.* Judg. xvi. 22.

Particip. Affix.

אִם גֻּלַּחְתִּי If *I be ſhaven.* Ibid. xvii.

מְגֻלְּחֵי זָקָן *Having* their beards *ſhaven.* Jer. xli. 5.

This, according to the Hebrew, is in Conſt.

Hith.

Hith.

וְהִתְגַּלָּח *And he ſhall ſhave.* Levit. xiii. 33.

Infinit.

אַחַר הִתְגַּלְּחוֹ אֶת נִזְרוֹ *After he hath ſhaven* the hair of his ſeperation, (or, *is ſhaven.*) Numb. vi. 19.

גלח Galach; in *Cha.* To ſhave: the ſame as in the Hebrew.

It denotes the ſame in *Talm.* Heb. Nazeer, fol. xl. 1.

And תגלחת Tiglachath; denotes a razor.

And Elias obſerves, that the Chriſtian prieſts are called in the plur. גלחים Galacheem, and in the ſing. גלח Galach, from גלח, to ſhave; as they ſhave the corners of their beard, in oppoſition to the Jewiſh prieſts. Elias, in Tiſhbee, page 49.

And ſome of the Chriſtian prieſts are called כומרים: for which, ſee in כמר.

גלט Galat; גלטקא Galteka; and which in *Rab.* Heb. denotes *the ſtreet*; a market, &c.

Gloſſ. בשוק In the ſtreet. Yalkut, cxciv. 4.

גלטורין Galtureen, in *Talm.* Heb. denotes *amulets.* Shab. in *Gem.* fol. ciii. 2.

And גליינוס Galeenus; is uſed in *Rab.* Heb. to denote that famous phyſician *Galen.* R. Levi Ben Gerſhoem. Prov. xix. 28.

גליור Galyoer; Whence גליורין Galyoereen. And which, in *Talm.* and *Rab.* Heb. denotes foot ſoldiers; ſkirmiſhers: alſo the ſervants, or followers of an army. Berachoeth, Soeph. *Gem.* fol. xxxv. 2. and in Soeph. *Gem.* Perek Hanazeer, fol. lxvi. and in Bereſheeth Rabba, ſect. lxiii.

And according to the Gloſſ. it denotes a weak and mean perſon.

And in the ſecond Targ. on Eſth. vi. 12. it denotes a *groom*, or jockey.

And in Bamidbar Rabba, ſect. ix. fol. 23. cal. 4. According to the Gloſſ. it denotes a *plebian.*

גלך Galach; Scales. See in גלב.

גלם Galam; 1ſt. To wrap, or fold together: alſo cloaks, or mantles.

וַיִּקַּח אֵלִיָּהוּ אֶת אַדַּרְתּוֹ וַיִּגְלֹם And Elijah took his mantle, *and wrapt it together.* 2 King. ii. 8.

בִּגְלוֹמֵי תְכֵלֶת *In* blue *cloaks.* Ezek. xxvii. 24.

2d. An embryo. And is uſed figuratively to denote the ſtate of any thing not finiſhed, or come to maturity.

גָּלְמִי רָאוּ עֵינֶיךָ Thine eyes did ſee *my ſubſtance yet being imperfect,* Pſalm. cxxxix 16.

גלם Galam; *Cha.* 1ſt. A robe; mantle; or looſe garment.

כִּגְלָם יְשָׁעָר *As an* hairy *mantle.* Targ. Onk. in Gen. xxv. 25.

2d. A little hill.

וְדִיצָא גַלְמָתָא And *the little hills* ſhall rejoice. Targ. Jeruſ. Pſalm. lxv. 13.

גַּלְמָתָא חֵיךְ בְּנִין דְּעָאן *And the little hills* as the young of ſheep. Targ. Jeruſ. Ibid. cxiv. 4 and 6. and cxlviii. 9.

It is uſed in the ſame ſenſe in the Targ. of Jona. on the Law.

And in *Talm.* and *Rab.* Heb. גולם Goelam, denotes the ſtate of any thing in a rude, or unfiniſhed ſtate. San. fol. xxii. 2. Chull. fol. xvv. 1. and Shab. fol. lii. 2. Alſo Kimchi, on Pſalm. cxxxix. 16.

It is uſed figuratively to denote a rude, or ignorant perſon.

שבעה דברים בגולם ושבעה בחכם Seven things are to be found with *a rude perſon,* and ſeven with a wiſe man. Pirkee Avoeth, chap. v.

And Jarchi obſerves, that it denotes a perſon void of ſenſe; a fool: and ſo, an unfiniſhed piece, in compariſon of the reſt of mankind.

גולמין Goelemeen, *Cha.* a ſpecie of offenſive weapon. Targ. Jeruſ. Eſth. ix. 5.

גולמו הרג Goelmoe harag, in *Talm.* Heb. according to the Gloſſ. of Jarchi denotes *a peice of a wall*; for ſo he obſerves, it is called in Perſic.

And

And the Author of the Aruch reads גולמהרג in one word; but according to the Gloſſ. in *Gem.* it is גלמי הרג San. in *Gem.* fol. lxxv. 1.

גוּלְמִישׁ Gulemeeſh, *Cha.* a ſpecie of cedar. Targ. Jeruſ. Solm. Song. i. 17. and Targ. Jona. Numb. xix. 6.

And the Plur. is גַּלְמְשִׁין. Targ. Jeruſ. Solm. Song. v. 15.

גלן Galan, from whence, גליני Galeenee, *Talm.* and denotes a *calm ſea.* Talm. Jeruſ. chap. laſt.

גלס Galas; Whence גלוסטרא Geluſtera, *Talm.* and denotes the thick round part of the pin, or bolt of a door. Eruveen, fol. ci. 2.

And ſome read קלוסטרא, with ק *Koph* inſtead of ג *Gimel.*

גלוסקא Geluſka; or גלוסקין Geluſkeen; *Talm.* and *Rab.* denotes *a cake*; a loaf of bread, &c.

And the plur. is גלוסקאות Geluſkaoeth.

The word is frequently uſed by the Talmudiſts and Rabbinical writers. Beracheth, fol. lx. Shab. in *Gem.* fol. cxi. &c. &c. Alſo in Bereſheeth Rabba, chap. lxxxix.

גְּלוּסְקְמָא Geluſkema; In *Cha.* denotes *a coffin.*

וְשַׁמוּהִי בִּגְלוּסְקְמָא And they put him *in a coffin.* Targ. Jeruſ. Gen. l. 26.

And in Targ. Jona. Ibid.

And in *Talm.* and *Rab.* Heb. it denotes *a cheſt*, or coffer, &c. Bava Metſia, fol. xxi. Gitteen, chap. iii. in Miſhna, fol. xxvii. and Megillah, in *Gem.* fol. xxvi. &c. &c. Alſo in Vayikra Rabba, ſect. 30.

גלע Gallang; To meddle, or interfere, &c.

Hith.

וְלִפְנֵי הִתְגַּלַּע הָרִיב נְטוֹשׁ Therefore leave contention before *it be meddled with.* Job, xvii. 14.

בְּכָל תּוּשִׁיָּה יִתְגַּלָּע *Intermeddleth* with all wiſdom. Ibid. xviii. 1.

וְכָל אֱוִיל יִתְגַּלָּע And every fool *will be meddling.* Ibid. xx. 3

גלע Galang; In *Talm.* Heb. denotes to moiſten.

גלף

אם יש בה מכה והיא יכולה להגלעולהוציא דם If there is a wound in it, and it hath power *to moiſten*, and draw out blood. Niddah, lviii. 2.

Gloſſ. והיא ראויה להתלחלח And it is fit to moiſten.

And the Author of the Aruch explains it, להתגלות to diſcover; or open, &c.

גלעינין Galeengneen; In *Talm.* Heb. denotes the *kernel* of a nut, &c.

קליפי אגוזים והגלעינין The ſhells, or huſks of nuts, *and the kernels*. Sheveengeeth, chap. ix. fol. 42. Terumoeth, chap. laſt, fol. 59. Shab. in Miſhna, Perek Kelal Gadoel, lxxvii. and chap. ii. in Oeketſeen, fol. 160.

And ſome editions read גרעינין Gareengneen, with ר *reſh* inſtead of י *yod*.

גלף Gelaph; *Cha.* To grave; engrave, &c.

Preter.

וּגְלַף עַל לוּחַיָּא *And he graved* upon the plates. Targ. Jona. 1 King. vii. 36.

Particip. Puang.

גְּלִיפָן כְּתַב מְפָרַשׁ *Graven* (in) explained writing. Targ. Onk. Exod. xxxix. 6.

Futur.

וְתִגְלוֹף עֲלֵיהֶן שְׁמָהָת בְּנֵי יִשְׂרָאֵל *And thou ſhalt engrave* on them the names of the children of Iſrael. Targ. Onk. Ibid. xxviii. 9.

כְּגִלּוּף דְּעִזְקָא *As the engraving* of a ſignet. Targ. Jona. Haggai, ii. 24.

And גולפא Gulpha; in *Talm.* Heb. denotes a tankard; pitcher, or earthen veſſel, Chagiga, fol. xxv. Nedareem, in *Gem.* fol. xlix. 2. Megillah, fol. xxvi. 1. &c.

It alſo in *Talm.* Heb. denotes a cudgel, or ſtaff.

שקיל גולפא ומחיד רישיה He took *a ſtaff* and ſtruck (or wounded) his head. Soeta, in *Gem.* fol. xiii. 1.

Gloſſ. מקל; A ſtick, or ſtaff.

גלופקרא Geluphkera; In *Talm.* Heb. denotes a covering for the bed.

או נוטל הגלופקרין ומניח את הסדינין Or he takes *the coverings*, and leaves the linens; i. e. the ſheets. Shab. in *Gem.*

Gem. fol. li. 1. and Gitteen, in *Gem.* fol. xxxv.

And the Aruch obſerves, that it denotes a thick garment, made of wool.

גלק Galak; Whence גלקטיקא Gelakteeka, *Rab.* denotes a chair, or ſedan.

ואפילו בגלקטיקא לא היה יכול להטיען And even *in a chair* he was not able to carry (or bear) them. Medraſh Koeheleth, ix. 11.

גלש Gelaſh; *Cha.* Forehead bald.

גְּלוּשׁ הוּא He is *forehead bald.* Targ. Onk. Levit. xiii. 41.

אוֹ בִּגְלוּשׁוּתֵיהּ Or *in his bald forehead.* Targ. Onk. Ibid. 42.

גלשושיתא See in גבש.

And מי גלשין in *Talm.* Heb. denotes water that is *very hot.* Peſacheem. in *Gem.* fol. xxxvii. 2.

גם Gam; an indeclinable adverb, *alſo*; *moreover*, &c.

וַתִּתֵּן גַּם לְאִשָּׁהּ And ſhe gave *alſo* to her huſband. Gen. iii. 6.

וַיַּעַשׂ גַּם הוּא מַטְעַמִּים And

he *alſo* made ſavory meat. Ibid. xxvii. 31.

It denotes the ſame in *Talm.* and *Rab.* Heb.

It alſo in *Rab.* Hebrew denotes the Greek letter *Gamma.*

מושחין הכהן גדול כמין גם יונית They anoint the high prieſt, in form of the Greek letter *Gamma.* The figure of which is like a Daleth inverted thus ר. Elias in Tiſhbee, fol. 47.

גמא Gema; 1ſt. To drink.

Hiph.

הַגְמִיאֵינִי נָא מְעַט מַיִם מִכַּדֵּךְ *Let me* (I pray thee) *drink* a little water of thy pitcher. Gen. xxiv. 17.

It is uſed figurativly, to denote an abſorbing, &c.

Pieng.

בְּרַעַשׁ וְרֹגֶז יְגַמֶּא אֶרֶץ With fierceneſs and rage *he ſwalloweth* the ground. Job, xxxix. 24.

2d. A bulruſh.

וַתִּקַּח לוֹ תֵּבַת גֹּמֶא And ſhe took for him an ark of *bulruſhes.* Exod. ii. 3.

גמד

וּבִכְלֵי גֹמֶא עַל פְּנֵי מָיִם And in veſſels of *bulruſhes* upon the water. Iſai. xviii. 2.

הֲיִגְאֶה גֹּמֶא בְּלֹא בִצָּה Can *the ruſh* grow up without mire? Job, viii. 11.

It denotes the ſame in *Cha.* as alſo in *Talm.* Hebrew, in which it is written גמי *Gemee.* Kalayeem, fol. 6. Shab. fol. lxxviii. 1.

And גמיאה Gemeah, in *Talm.* Heb. denotes to drink. Shab. fol. lxxvii. 1.

מגמה Megamah; in *Rab.* Heb. denotes deſire, &c.

וּתְהִיה מַגְמַתָּם אֵלַיִךְ And *their deſire* be towards thee. Kimchi, Pſalm, xxvii. 8.

גֹּמֶד Goemed; a certain meaſure called a *cubit.*

גֹּמֶד אַמָּתָהּ *A cubit* was its length. Judg. iii. 16.

It is uſed figuratively to denote men of ſhort ſtrtute.

וְגַמָּדִים בְּמִגְדְּלוֹתַיִךְ *And Gammadeem* were in thy towers; i. e. men of ſhort ſtature; and therefore, as Abarbanal obſerves, they were beſtowed in the towers: not being of ſufficient ſtrength to fight on the wall. Ezek. xxvii. 11.

It denotes the ſame in *Talm.* Heb.

שני גמדים ומחצה Two *cubits* and a half. Bava Bathra, in *Gem.* fol. xcix. and Earcheen, in *Gem.* fol. xi. 1.

גָּמַד Gamad; *Cha.* to ſhut up, applied to a perſon that is left-handed; ſo that his right hand is, as it were, ſhut up, being precluded the uſe of it.

גַּבְרָא גְּמִיד בִּידֵיהּ דְּיַמִּינָא A man that was *ſhut up* in his right hand. Targ. Jona. Judg. iii. 15.

And in *Talm.* Heb. it denotes *contracted.*

אַף אֶרֶץ יִשְׂרָאֵל בִּזְמַן שֶׁיּוֹשְׁבִיהָ עָלֶיהָ רֻוחָא אֵין יוֹשְׁבִיהָ עָלֶיהָ גַּמְדָּא Alſo the land of Iſrael at the time that her inhabitants are not on it, it is wide; (when) her inhabitants are not on it, it is contracted, or narrow. Perek Hanazeekeen, in Gitteen, fol. lvii. 1.

This is a moſt beautiful metaphor; and really heightens the contraſt of the preſent barrenneſs of the holy land, with

with its former plenty; at the ſame time that it points out the real cauſe of it; viz. its not having its true inhabitants, who were under the immediate providence of God; their government being a perfect Theocracy.

It alſo denotes *ſhort*.

אמה גמודה *A ſhort* cubit. *Talm.* Jeruſ. Yoema, chap. iv.

גומדין Goemadeen; in *Talm.* Heb. denotes a veil.

הגומרין של ערבין *The veils* of the Arabians. Keleem, chap. xxvii. fol. 42.

Gloſſ. *Veils* with which the Arabians cover their faces when in the deſerts, to defend them from the cold.

גמה Gamah; whence מְגַמַּת, And which ſome think, denotes *toward*.

מְגַמַּת פְּנֵיהֶם קָדִימָה Their faces (looked) *towards* the eaſt. Habbak. i. 9.

This is the opinion of Abarbanal. Though others think it denotes to *ſup*, or drink, as in גמא, and explain it, "their faces ſhall *ſup up as* the eaſt

wind." See Jarchi, Aben Ezra, and Kimchi, on Habbak.

But, according to this ſenſe, they are obliged to ſupply the כ" הדמין *Caph* Hadimyoen; i. e. Caph ſimilitude: as if it was written כקדימה *as* the eaſt. For which reaſon, I am clearly of Abarbanal's opinion; and although it may be objected againſt this ſenſe, (as Kimchi really does) that the Chaldeans, when they came againſt Judea, could not look towards the eaſt, but towards the weſt; Babylon lying eaſt of Judea. I anſwer, that, as it was the intention of the Prophet to repreſent to them in the moſt lively colours, the fearful vengeance by the Chaldeans; he informed them that they were to expect no mercy from them, their ſole aim being to deſtroy, lay waſte, and gather captives; *becauſe*, their faces looked *towards* the eaſt; i. e. they were intent on immediately returning home to the eaſt with their ſpoil. This is what appears to me

to

to be the real ſenſe of the paſſage.

And גם זו Gam Zoe, denotes the name of a perſon.

נחום איש גם זו Nahum, a man of Gamzoe. Taangneeth, fol. xxi. 1. and San. fol. cviii. 2. He was ſo called, becauſe, whenever any accident befel him, he would ſay גם זו לטובה. This is alſo for the beſt; i. e. he never repined at providence, being fully perſuaded that God knew what was beſt for his creatures.

And the Aruch reads גמזו Gimzoe, in one word; but that was the name of a city, mentioned in 2 Chron. xxviii. 18.

וְאֶת גִּמְזוֹ וְאֶת בְּנוֹתֶיהָ *Gimſo* alſo, and the villages thereof.

גמזוז Gamzuz; in *Rab.* Heb. denotes a fruit ſomewhat like a fig.

אכל חד גמזוז He eat one *fruit like a fig.* Medraſh Eacha, i. 5.

And in the Jeruſ. *Talm.* in Maangſeer Shenee, it is uſed in the ſame ſenſe, and is written גמזוניא Gamzuzenaya.

And in Shevungoeth, chap. iii. it is written corruptly.

גמריה Gamrayah.

And the Aruch writes גמזין Gamzeen, and obſerves, that in Arabic, they are called גומיז Goemeez; a ſycamore. And which hath a likeneſs between a mulberry and a fig tree.

גמזיות Gamziyyoeth; in *Talm.* Hebrew denotes *the branches*, or ſhoots of a tree. Peſacheem, fol. lv. 1. and Menachoeth, fol. lxxi. 1.

גמט Gamat; whence גמטריא Gemmatriyya; a ſpecie of Cabbala, uſed by the Rabbanical writer, to prove different words to have the ſame ſenſe, by the agreement of *number* in their letters.

For inſtance, Kimchi obſerves on the word צֶמַח a branch.

כי המשיח מנחם שמו ומנחם בגמטריא צמח That the name of the Meſſiah is Menacheem; (i. e. the comforter.) And Mena-

Menacheem is in number equal to צמח. Kimchi, Zech. iii. 8.

Explanation: צמח is in number צ Tſadi 90, מ Mem 40, ח Cheth 8. Total 138. And מנחם is the ſame; viz. מ Mem 40, נ Nun 50, ח Cheth 8, מ Mem 40. Total 138.

See alſo Aben Ezra, on Zech.

Note, this is founded on the paſſage in Lament. i. 16.

כִּי רָחַק מִמֶּנִּי מְנַחֵם מֵשִׁיב נַפְשִׁי Becauſe *the comforter* that ſhould relieve my ſoul is far from me.

It alſo denotes *Geometry*.

הלכות תקופות וגמטריאות The laws (or rules) of the ſolſtices, and equinoxes; *and Geometry*. Pirkea Avoeth, chap. iii. ſect. laſt.

גמל Gamal. 1ſt. To reward; beſtow; deal with, &c. Uſed both in a good and bad ſenſe.

Preter.

אָשִׁירָה לַה' כִּי גָמַל עָלָי I Will ſing unto the Lord, becauſe

he hath dealt bountifully with me. Pſalm, xiii. 6.

וְלֹא כַעֲוֹנֹתֵינוּ גָּמַל עָלֵינוּ Nor *hath he rewarded* us according to our iniquities. Ibid. ciii. 10.

Affix.

וְהָשֵׁב יָשִׁיב לָנוּ אֶת כָּל הָרָעָה אֲשֶׁר גָּמַלְנוּ אותו And he will certainly requite us all the evil which *we dealt* unto him. Gen. l. 15.

אֲשֶׁר גְּמָלָם כְּרַחֲמָיו Which *he hath beſtowed on them*, according to his mercies. Iſai. lxiii. 7.

אַשְׁרֵי שֶׁיְשַׁלֶּם לָךְ אֶת גְּמוּלֵךְ שֶׁגָּמַלְתְּ לָנוּ Happy (ſhall he be) that will pay thee *thy reward, which thou haſt dealt* to us. Pſalm. cxxxvii. 8.

יִגְמְלֵנִי ה' כְּצִדְקִי The Lord *rewarded me* according to my righteouſneſs. Ibid. xviii. 21.

The noun.

הַגְּמוּל אַתֶּם מְשַׁלְּמִים עָלָי Will ye render me a *recompenſe*? Joel, iv. 4.

And with ה fem.

וְלָמָּה יְגַמְלֵנִי הַמֶּלֶךְ הַגְּמוּלָה הַזֹּאת And why ſhould the

שְׁבִי עַד גָּמְלֵךְ אוֹתוֹ Tarry until *thou have weaned* him. 1 Sam. i. 23.

Niph.

וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל And the child grew, *and was weaned.* Gen. xxi. 8.

בְּיוֹם הִגָּמֵל אֶת יִצְחָק On the day *that* Iſaac *was weaned.* Ibid.

עַד יִגָּמֵל הַנַּעַר Until the *child be weaned.* 1 Sam. i. 22.

It is uſed to denote the ripening of fruit.

וַיִּגְמֹל שְׁקֵדִים *And yielded* almonds. Numb. xvii. 23.

Particip.

וּבֹסֶר גֹּמֵל יִהְיֶה נִצָּה And the ſower grape is *ripening* in the flower. Iſai. xviii. 5.

3d. A camel.

וַתִּפֹּל מֵעַל הַגָּמָל And ſhe lighted off the camel. Gen. xxiv. 64.

אֶת הַגָּמָל And *the camel.* Levit. xi. 14.

Plur. Abſolute, and Conſt.

וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים מִגְּמַלֵּי אֲדֹנָיו And the ſervant took ten *camels, of the camels of* his maſter. Gen. xxiv. 10.

Affix.

king recompenſe it me *with* ſuch *a reward.* 2 Sam. xix. 37.

Plur.

כִּי אֵל גְּמֻלוֹת ה' שַׁלֵּם יְשַׁלֵּם For the Lord God *of recompenſes* will ſurely requite. Jer. li. 56.

Another form.

מָה אָשִׁיב לַה' כָּל תַּגְמוּלוֹהִי עָלָי What ſhall I render unto the Lord, (for) all *his benefits* towards me. Pſalm. cxvi. 12.

This is of the ſame import as תְּגְמוּלָיו. But is written with ה *he* and י *yod*, after the form of the Chaldee ידוהי, עלוהי, &c.

2d. To wean.

Kal.

כַּאֲשֶׁר גְּמָלַתּוּ When *ſhe had weaned him.* 1 Sam. i. 24.

Particip. Preter.

וְעַל מְאוּרַת צִפְעוֹנִי גָּמוּל יָדוֹ הָדָה And *the weaned child* ſhall put his hand on the cockatrice-den. Iſai. xi. 8.

Conſt.

גְּמוּלֵי מֵחָלָב (Them that are) *weaned from* the milk. Ibid. xxviii. 9.

Infin.

וְגַם לִגְמַלֶּיךָ אֶשְׁאָב And I will draw (water) *for thy camels* alſo. Ibid. 19.

וַתִּשְׁאָב לְכָל גְּמַלָּיו And ſhe drew for all his *camels*. Ibid. 20.

אֲשֶׁר בִּצְוֵארֵי גְמַלֵּיהֶם That (were) on *their camels* necks. Judg. viii. 21.

It denotes the ſame in *Cha.* viz. 1ſt. To reward; beſtow; deal with, &c.

2d. A camel.

It denotes the ſame in *Talm.* and *Rab.* Heb. as in the *Cha.*

And גמלנא Gamlana, in *Talm.* Heb. denotes *great.*

שומשמנא גמלנא *A large* ant. Shab. fol. 66. and in Avoedang Zara, fol. 28.

Gloſſ. בלשון יוני קוראים לגדול מגלון In the Greek tongue they call that, that is great, Magloen.

And גמלא Gamla, in *Talm.* Heb. denotes *a bridge.*

אגודא דגמלא The plank of *the bridge.* Shab. fol. c. 2. Moengead Katoen, fol. vi. 2.

And גמלים Gammaleem, in *Talm.* Heb. denotes *prieſts*, or *maſters.* Moengead Kateon, fol. xi. 2.

And גמלא Gimla, in *Talm.* Heb. denotes a pair; i. e. *a yoke* of oxen.

גמלא דתורא *A yoke* of oxen. Moengead Katoen, fol. xiii. 1.

גמם Gamam, in *Talm.* and *Rab.* Hebrew denotes, to cut down; tear, &c.

אם רצה נומם עד פחות מטפח If he will, he may *cut it down*, till leſs than a palm. Kelayeem, chap. ii. fol. 23. and Chulleen, fol. xliv. 1.

ואסורין מלאכול עד שינום And are prohibited from eating till (it is) *cut off.* Terumoeth, chap. ix. fol. 28.

It is uſed in Niph.

אילן שנגמם A tree *that is cut down.* Sheveengeeth, chap. i. fol. 8.

חוטין החיצונות שנפגמו ושנגממו The exterior teeth (or gums) that are broken, *and that are cut off.* Bechoeroeth, chap. vi. fol. 38.

And according to the Gloſſ. דאינום and אינומי Deeegum, and Eegumee, denote *concocted* and *concoction.* Chulleen, fol. 44. and in *Gem.* Seemanea Behemah, fol. 20.

הגיע זמנה של ושתי לינמם The time of Vaſhti was arrived *that* (ſhe ſhould) *be cut off*. Medraſh Eſth. i. 9.

הפרם בשעה שאינו עושה פרי מה בעליו עושה לו מגוממין אותו At the time that the vine does not bear fruit, what does its owner do it? *he cuts* it *down*. Bereſheeth Rabba, ſect. 38.

And גומא Guma, in *Talm.* Heb. denotes a pit, or trench. Kelayeem, chap. iii. fol. 27.

And the plur. is גומות Gumoeth. Niddah, Perek Baſeeman, in *Gem.* fol. 52.

גמגם Gimgeam, in *Talm.* and *Rab.* Heb. denotes a perſon that *ſtammers*, or *ſtutters*.

מגמגם בלשונו *He ſtutters* in his ſpeech. Soeph. *Gem.* in Megillah, fol. 31.

And R. Solm. Jarchi, uſes it in the ſame ſenſe.

שאם ישאלך אדם דבר לא תהא צריך לגמגם בו אלא אמור לו מיד That when a perſon aſks thee a queſtion, thou ſhalt not be neceſſitated *to ſtammer* about it, but anſwer him immediately. Jarchi, Deut. vi. 7.

And אתגמגם Ithgamgam,

is uſed in the Zoehar, to denote, to diſpute; inſiſt upon; &c.

And גמגימא Gamgeema, is alſo uſed in the Zoehar, to denote the name of an impure angel.

גממטיות Gemamteeyoeth; a dowry. See in גמם.

גמן Gaman; whence גימון Geemoen, and which in *Talm.* Heb. denotes a ſmall yoke.

ואין העגל יוצא בגימון And the calf muſt not go out *with the yoke*. Gloſſ. A kind of a yoke made of ruſh. Shab. chap. v. ſect. 4. fol. 542.

Another Gloſſ. According to the Aruch, explains it, to denote a piece of wood, which they put into its mouth, to prevent its ſucking the milk.

And Jarchi derives it from אגמון Agmoen, a ruſh; and which ſeems to coincide with the firſt definition.

And גימוניות Geemoeniyyoeth, in *Talm.* Heb. denotes threads.

אוגדין את לולביהן בגימוניות של זהב They bound their branches of palm, *with threads*

דחושש בשיניו לא ינמע בחן את החומץ He that labours in pain with his teeth, ſhall not *ſup* (or *ſwallow*) the vinegar with them. Shab. chap. xiv. in Miſhna, fol. 111.

And the Aruch reads ינמא with א *aleph*.

חלב כדי נמיעה Milk, as much *as to ſup*; i. e. as much as may be ſwallowed at *once*. Shab. chap. viii. fol. 77.

גמץ Gamats; a pit; and occurs but once in ſcripture.

חֹפֵר גּוּמָץ בּוֹ יִפֹּל He that diggeth *a pit*, ſhall fall into it. Eccle. x. 8.

It denotes the ſame in *Cha.* As alſo to dig.

גּוּמְצָא עֲמִיקְתָּא A deep *pit*. Targ. Jeruſ. Prov. xxii. 14.

שׁוּחַ חֲפַר וְגַמְצֵיהּ He made a pit, *and digged it*. Targ. Jeruſ. Pſalm. vii. 16.

גמיקין and גמיקוס. See in גמס.

גמר Gamar; to perfect, or finiſh: alſo to ceaſe, or fail.

כִּי גָמַר חָסִיד For the pious man *ceaſeth*. Pſalm. xii. 2.

גָּמַר אֹמֶר לְדֹר וָדֹר Doth his word

threads of gold. Succah, in Miſhna, Perek Lulav Hagoezeal, fol. xxxvi. 2.

Gloſſ. חוטין של זהב *Threads* of gold; and which is derived from גמי Gemee; a ruſh.

גמס Gamas; whence גמומסיות Gemumſiyyoeth. And which, in *Rab.* Heb. denotes *an inſtrument of dowry*, or portion. Bereſheeth Rabba, ſect. 26. and Vayikra Rabba, Soeph. Acherea Moeth, ſect. 23.

And in Yelamdenu, Soeph Bereſheeth, it is גמיסקון Gameeſkoen.

And in Yalkut, fol. lviii. 3. it is written גמיקון Gameekoen.

Gloſſ. גמיקון בלשון יון מהר Gameekoen, in the Greek tongue, denotes *dowry*.

גמע Gamang; *Cha.* To ſuck up: from the Hebrew word גמא to drink.

וְאַפְרוֹחוֹי גָּמְעָן אִדְמָא And her young ones alſo *ſuck up* blood. Targ. Jeruſ. Job, xxxix. 30.

It alſo in *Talm.* Heb. denotes to ſup, or ſwallow.

word (or promiſe) *fail* for evermore. Ibid. lxxvii. 9.

Theſe are intranſitive verbs. The following are tranſitive.

Particip.

לָאֵל גֹּמֵר עָלָי Unto God *that perfecteth* all things for me. Ibid. lvii. 3.

Futur.

ה' יִגְמֹר בַּעֲדִי The Lord *will perfect* (that which) concerneth me. Ibid. cxxxviii. 8.

יִגְמָר נָא רַע רְשָׁעִים Oh let the wickedneſs of the wicked *come to an end.* Ibid. vii. 10.

According to this ſenſe, this is an intranſitive verb; though ſome are of opinion, that it is a tranſitive verb, and explain it thus: Oh let the wickedneſs of the wicked *end them.* See Kimchi, on the Roots, and on Pſalms; and Aben Ezra, on Pſalms.

גמר Gamar. *Cha.* 1ſt. To perform; finiſh; conclude; ceaſe; conſume: alſo to decide, &c.

Preter.

וּגְמַרְתִּינוּךְ *And conſumed them.* Targ. Jeruſ. Job, i. 16.

מְטוּל דְּגְמִירוּ טָבַיָּא For the pious man *are ceaſed.* Targ. Jeruſ. Pſalm. xii. 2.

Particip.

עַד דְּגָמְרִין לְזַכָּאָה וּלְחַיָּבָא Until *they decided* between the juſt and the wicked. Targ. Jeruſ. Solom. Song. v. 12.

וְיָדַע יְהוֹנָתָן אֲרֵי גְמִירָא הִיא מִן אֲבוֹהִי לְמִקְטַל יַת דָּוִד Whence Jonathan knew that it *was concluded* of by his father to ſlay David. Targ. Jona. 1 Sam. xx. 33.

Futur.

וְשִׁבְטָא דְּחֵרְיָנֵיהּ נִגְמוֹר And the rod of his anger *ſhall fail.* Targ. Jeruſ. Prov. xxii. 8.

This is according to the proper form of the *Chaldee*, which generally has נ *nun*, inſtead of י *yod.* And in the Targ. on Pſalm. lvii. 3. it is דְּיִגְמַר with י *yod.*

וְסִכְוְיָךְ לָא נִגְמַר And thy expectation *ſhall* not *be conſumed.* Targ. Jeruſ. Prov. xxiv. 14.

Pieng. Preter.

וְנַמַּר יַתְהוֹן יַת קְרְוֵיהוֹן *And finiſhed*

Particip.

וּבְגִין כֵּן כּוּלֵי עַלְמָא מִתְגַּמְּרִין And becauſe of that all the world *conſumeth*. Targ. Jeruſ. Eccle. x. 12.

And in *Rab.* Heb. גמר and נומר Gamar, and Goemar, denote to finiſh, or compleat.

שפירש ולא נמר He ſeperated and *did* not *finiſh*. Maim. in הלכות אסורי ביאה chap. i. Sect. 6.

2d. To perfume &c.

Partici.

וּקְצִיעָתָא מִתְגַּמְּרִין כָּל לְבוּשָׁיךְ And caſſia *perfumeth* all thy garments. Targ. Jeruſ. Pſalm. xlv. 9.

מִתְגַּמְּרָא מִן קְטוֹרֶת בּוֹסְמִין *Perfumed* from the perfume (of) ſpices. Targ. Jeruſ. Solm. Song. iii. 6.

3d. To teach: inſtruct &c.

גְּמַר כְּדוֹן מִפּוּמֵיהּ אוֹרַיְתָא *Be taught* now in the Law from his mouth. Targ. Jeruſ. Job. xxii. 22.

It is uſed in the ſame ſenſe in the Targ. that paſſes for Jona. on Deut. vi. 7.

It denotes the ſame in *Talm.* Hebrew.

finiſhed them, and their cities; i. e. utterly deſtroyed them. Targ. Onk. Numb. xxi. 3.

This anſwers to the Hebrew word, וַיַּחֲרֵם.

וּמוֹתַרְהוֹן נַמֶּרֶת אֶשְׁתָּא And the remnant of them the fire *conſumeth*. Targ. Jeruſ. Job, xxii. 20.

This anſwers to the Hebrew word, אָכְלָה.

Futur.

וַאֲנַמֵּר יַת קִרְוֵיהוֹן *And I will conſume* their cities. Targ. Onk. Numb. xxi. 3.

וּשְׁאַרְהוֹן יְנַמֵּר And the remainder of them *he ſhall conſume*. Targ. Jona. Zech. xi. 16.

Affix.

יְנַמְּרִינוּן ה' אֱלָהָנָא The Lord our God *ſhall conſume them*. Targ. Jeruſ. Pſalm. xciv. 23.

Hith.

הֵיךְ טוּלָא בְּצַלְיוּתֵיהּ אִתְגַּמַּרִית Like the ſhadow when it declineth, *is waſted*. Targ. Jeruſ. Ibid. cix. 23.

אֲרוּם לָא אִתְגַּמַּרִית מִן קֳדָם חֲשׁוֹכָא Becauſe *I was* not *conſumed* before the darkneſs. Targ. Jeruſ. Job, xxiii. 17.

fect, (or *whole*.) Targ. Jona. Ezek. xvi. 14.

It alſo denotes an accompliſhment, or compleating.

אֲרֵי גְמִירָא וְשֵׁצָאָה ד"י אֱלֹהִים צְבָאוֹת עָבֵד For the Lord God of hoſt ſhall make *an accompliſhment* and perdition i. e. a compleat deſtruction. Targ. Jona. Iſai. x. 23.

And in Ezek. xxiii. 6. the Hebrew word תְּכֵלֶת *Blue*, is in the Targ. of Jona. גְמִיר *Perfect*; i. e. rich, and ſplendid.

And גּוּמְרָא in *Cha.* denotes a coal; a burning coal.

Plur.

וְיִסַּב מְלֵי מַחְתִּיתָא גְּמִרִין דְּאֶשָׁא And he ſhall take a cenſor full of *burning coals* of fire. Targ. Onk. Levit. xvi. 12.

It is uſed in the ſame ſenſe in the Jeruſ. Targ. Pſalms, xviii. 9. and in the Jeruſ. Targ. on Prov. xxv. 22. in the latter of which it is written גּוּמְרֵי.

It is uſed figuratively to denote a carbuncle, from its near reſemblance to flame.

שכח מה שגמר מרבו He forgot what *he had learned* from his preceptor. See Peſacheem fol. cxiii. 1. Yoema, fol. xxix. 1. and Eruveen, chap. v.

יוסף בר חייא מכוליה עלמא גמיד Joſeph the ſon of Chayya, *learned* from all the world. Chulleen, chap. i.

This is an ironical expreſſion.

And גמור Gamur, in *Talm.* and *Rab.* Heb. denotes abſolute: perfect, &c.

סוד גמור *An abſolute* ſecret.

צדיק גמור *A perfect* juſt (man.) This is explained by Jarchi, thus.

שהיה רחוק מעבירה כל ימיו That was diſtant from ſin all his days. Jarchi. San. in Chelek. xcix. 1.

And in *Cha.* גְּמִיר and גְּמִירָא denotes totally, wholly, &c.

גְּמִיר תִּתַּתְקֵן It ſhall be *wholly* burnt. Targ. Onk. Levit. vi. 15.

וְטַעֲוָתָא גְּמִירָא יְסוּפוּן And the idols ſhall be *totally* aboliſhed. Targ. Jona. Iſai. ii. 18.

אֲרֵי גְמִיר הוּא For it is *per-*

לאבני גמר *To carbuncles.* Targ. Jona. Iſai. liv. 12.

And גמרא Gemara, denotes the ſecond part of the Talmud. The firſt part is called the *Miſhna*, and which is the text; and the *Gemara* is the comment: both of which make the body of the *Talmud.* It is called גמרא Gemara; i. e. completion, or perfection; becauſe it perfects the Miſhna.

And the *Talm.* and *Rab.* writers when they quote a paſſage, and do not compleat it, ſay וגומר Vegoemear, and the completion; i. e. and the reſt; equal to, &c.

And לגמרי Legamrea, is uſed by *Talm.* and *Rab.* writers, to denote abſolute; total; univerſal, &c. See Elias, in Tiſhbee, page 51.

And in *Talm.* Heb. מוגמר Mugmar, denotes a perfume. לא את המוגמר ולא את הבשמים Not *the perfume*, nor the ſpices. Moengead Katoen, Soeph *Gem.* fol. xxvii. 1. alſo in Shab. fol. 18. Berachoeth in Miſhna, fol. 44. and in Betſa, chap. xix. fol. 22.

גמש Gemaſh; whence גמיש Gameeſh, which in *Talm.* Heb. denotes *to bow*, or *bend.* Yoema, fol. lxvii. 1.

גן Gan; a garden.

וַיִּטַּע ה' אֱלֹהִים גַּן בְּעֵדֶן מִקֶּדֶם And the Lord God planted *a garden* in Eden eaſtward. Gen. ii. 8.

גַּן נָעוּל אֲחֹתִי *A garden* incloſed (is) my ſiſter. Solom. Song, iv. 12.

וַיַּנִּיחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ And he put him *in to the garden* of Eden, to dreſs it, and to keep it. Gen. ii. 15.

Plur.

מַעְיַן גַּנִּים A fountain of *gardens.* Solom. Song, iv. 15.

לִרְעוֹת בַּגַּנִּים To feed *in the gardens.* Ibid. vi. 2.

Affix.

דּוֹדִי יָרַד לְגַנּוֹ My beloved is gone down *into his garden.* Ibid.

Fem.

וּכְגִנָּה אֲשֶׁר מַיִם אֵין לָהּ *And as a garden* that hath no water. Iſai. i. 30.

וּכְגִנָּה זְרוּעֶיהָ תַּצְמִיחַ *And as the garden* cauſeth the things

that are ſown in it to ſpring forth. Ibid. lxi. 11.

Conſt.

אֶל גִּנַּת אֱגוֹז יָרַדְתִּי I went down into *the garden of* nuts. Solom. Song, vi. 11.

Plur.

עָשִׂיתִי לִי גַּנּוֹת I made me *gardens*. Eccle. ii. 5.

וְנִטְּעוּ גַּנּוֹת וְאִכְלוּ אֶת פִּרְיָן And plant ye *gardens*, and eat the fruit of them. Jer. xxiv. 5.

וְעָשׂוּ גַּנּוֹת וְאָכְלוּ אֶת פִּרְיָם And they ſhall make *gardens*, and eat the fruit of them. Amos, ix. 14.

Affix.

גַּנּוֹתֵיכֶם *Your gardens*. Amos, iv. 9.

Theſe, Kimchi obſerves, properly belong to גנן, as the dagaſh clearly points out. See Kimchi, on the Roots, fol. xxiv. 3.

גנן Ganan. 1ſt. To defend; protect, &c. Alſo a ſhield.

וְגַנּוֹתִי אֶל הָעִיר הַזֹּאת *For I will defend* this city. 2 King. xix. 34.

Or, according to the idiom of the Hebrew, *I will be a ſhield*, or *defence* to this city.

Infin.

גָּנוֹן וְהַצֵּיל *Defending*, and he will deliver it. Iſai. xxxi. 5.

Hiph. Futur.

כֵּן יָגֵן ה' צְבָאוֹת עַל יְרוּשָׁלָיִם So *will* the Lord of hoſts *defend* Jeruſalem. Ibid.

ה' צְבָאוֹת יָגֵן עֲלֵיהֶם The Lord of hoſts *will defend* them. Zech. ix. 15.

The noun maſc.

אָנֹכִי מָגֵן לָךְ I am *a ſhield* unto thee. Gen. xv. 1.

עַם נוֹשַׁע בַּה' מָגֵן עֶזְרֶךָ A people ſaved by the Lord, *the ſhield* of thy help. Deut. xxxiii. 29.

שְׁלֹשׁ מָנִים זָהָב יַעֲלֶה עַל הַמָּגֵן הָאֶחָת Three pound of gold went to *the* one *ſhield*. 1 King. x. 17.

Plur.

וּשְׁלֹשׁ מֵאוֹת מָגִנִּים זָהָב שָׁחוּט And (he made) three hundred *ſhields* of beaten gold. 1 King. xiv. 26.

Conſt.

וַיִּקַּח אֶת כָּל־מָגְנֵי הַזָּהָב And he

he took away all *the ſhields* of gold. 1 King. xiv. 26.

כִּי לֵאלֹהִים מָגִנֵּי אֶרֶץ For unto the Lord are *the ſhields of* the earth. Pſalm. xlvii. 10.

This is a figurative expreſſion to denote the kings and great men, who are the *ſhields* and *defenders* of the earth. See Aben Ezra, and Kimchi, on Pſalms.

Fem.

וְאֶת הַמָּגִנּוֹת And *the ſhields*. 2 Chron. xxiii. 9.

Affix. maſc.

מָגִנִּי וְקֶרֶן יִשְׁעִי *My ſhield*, and the horn of my ſalvation. 2 Sam. xxii. 3.

מָגִנִּי וּבוֹ חָסִיתִי *My ſhield*, and (he) in whom I truſt. Ibid. cxliv. 2.

מָגִנֵּנוּ אֲדֹנָי O Lord *our ſhield*. Ibid. lix. 12.

עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא He (is) our help, *and our ſhield*. Ibid. xxxv. 20.

עֶזְרָם וּמָגִנָּם הוּא He (is) their help *and their ſhield*. Ibid. cxv. 9.

Fem.

מָגִנֶּיהָ *Her rulers*. For theſe are as *the ſhields* of a nation, when they act virtuouſly. Hoſea: iv. 18.

2d. Sorrow.

Conſt.

תִּתֵּן לָהֶם מְגִנַּת לֵב Give them *ſorrow* of heart. Lament. iii. 65.

This is according to the Engliſh tranſlation; but the generality of commentators are of opinion, that it denotes a ſtoppage, or oppreſſion of heart; which ſhall lay againſt their heart, as the *ſhield* does on the arm. Jarchi.

And Aben Ezera obſerves, that it denotes a concealing; i. e. the curſe ſhall be concealed from them, that they ſhall not perceive its coming on them. Aben Ezra, on Lament.

And Kimchi underſtands it in nearly the ſame ſenſe. See on the Roots. And he farther obſerves, that his father explains it to denote a deadly diſeaſe; and which he was informed was called in Arabic גאש"ית אל ק"לב. Kimchi. Ibid.

גנא Gena, or גני Genea; *Cha.* 1ſt. To lay down, or ſleep.

תְּחוֹת טְלָלַיָּא יְגֵנֵי *He lieth* under the ſhadows (of the trees.) Targ. Jeruſ. Job, xl. 16.

It is uſed in the ſame ſenſe in the ſecond Targ. on Eſth. i. 3.

It denotes the ſame in *Talm.* Heb. Bava Bathra, fol. lviii. 1. Gitteen, fol. lxviii. 1.

2d. Reproach; diſgrace, &c. alſo filth, &c.

דְּאִתְאֲמַר בְּגָנוּתָא Which thou haſt ſpoken *in filth*; i. e. uncomely. Targ. Jeruſ. Eccle. v. 5.

And in the Targ. of Jona. on the Law, it is uſed, to denote reproach. Gen. xxxiv. 14.

And גנאי Genay, and גנות Genuth, denote the ſame in *Talm.* and *Rab.* Heb. Alſo to blame, &c. Kethub. fol. 17.

And Aben Ezra, on the word הִתְקַדְּשׁוּ, obſerves thus: נמצא לשבח ולגנאי It is to be met with, as denoting praiſe, (or commendation,) *and reproach*, or *blame*.

And מגונה Meguna, in *Rab.* Heb. denotes the ſame.

גנב Ganav; to ſteal.

Preter.

לָמָּה גָנַבְתָּ אֶת אֱלֹהָי Wherefore *haſt thou ſtolen* my gods. Gen. xxxi. 30.

וַיִּגְנֹב יַעֲקֹב אֶת לֵב לָבָן הָאֲרַמִּי *And* Jacob *ſtole* the heart of Laban the Syrian; i. e. ſtole away unknown to him. Ibid. 20.

Particip. Preter.

גָּנוּב הוּא אִתִּי That (ſhall be accounted) *ſtolen* with me. Ibid. xxx. 33.

גְּנֻבְתִּי יוֹם וּגְנֻבְתִּי לָיְלָה *Stolen* by day, or *ſtolen* by night, Ibid. xxxi. 39.

In both theſe, the י *yod* is redundant, as its proper form is גנבת יום, &c. See Jarchi and Aben Ezra, on Gen. and Kimchi, on the Roots.

Niph.

Futur.

וְאִם גָּנֹב יִגָּנֵב מֵעִמּוֹ And if ſtolen *it be ſtolen* from him. Exod. xxii. 12.

Pieng.

לָכֵן הִגְנִי עַל הַגְּבִיאִים נְאֻם ה׳ מגנבי

כְּבשֶׁת גַּנָּב כִּי יִמָּצֵא As the ſhame of *the thief* when he is found. Jer. ii. 26.

אִם רָאִיתָ גַּנָּב When thou ſaweſt *a thief*. Pſalm. l. 18.

אִם לֹא יִמָּצֵא הַגַּנָּב If *the thief* be not found. Exod. xxii. 7.

Plur.

וְחַבְרֵי גַּנָּבִים And companions of *thieves*. Iſai. i. 23.

אִם גַּנָּבִים בַּלַּיְלָה If *thieves* in the night. Jer. xlix. 9.

Fem.

אִם הִמָּצֵא תִמָּצֵא בְיָדוֹ הַגְּנֵבָה If *the theft* be certainly found in his hand. Exod. xxii. 3.

Affix.

אִם אֵין לוֹ וְנִמְכַּר בִּגְנֵבָתוֹ If he have nothing, then he ſhall be ſold *for his theft*. Ibid. 2.

גנב Ganav; *Cha.* To ſteal: the ſame as in the Heb. but with ſome ſmall variation in the form.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And גנובתיה Genuvtheah, or גנובתא Genuvtha, in *Talm.* Heb. denotes *the tail*; the long ſubſtance which terminates an animal from behind

מִנַּנְבֵי דְבָרַי אִישׁ מֵאֵת רֵעֵהוּ Therefore behold, I am againſt the prophets, ſaith the Lord, *that ſteal* my words every one from his neighbour. Jer. xxiii. 30.

This, according to the idiom of the Hebrew, may be denominated plur. conſt.

וַיְגַנֵּב אַבְשָׁלוֹם אֶת לֵב אַנְשֵׁי יִשְׂרָאֵל *And (he)* Abſalom *ſtole* the hearts of the children of Iſrael. 2 Sam. xv. 6.

Puang. infin. and preter.

כִּי גֻּנֹּב גֻּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים For *ſtolen I was ſtolen away* out of the land of the Hebrews. Gen. xl. 15.

וְגֻנַּב מִבֵּית הָאִישׁ *And it be ſtolen* out of the man's houſe. Exod. xxii. 6.

It is uſed figuratively to denote any thing laid hold of, or brought ſecretly.

וְאֵלַי דָּבָר יְגֻנָּב And unto me a thing *was brought ſecretly*. Job, iv. 11.

וַיִּתְגַּנֵּב הָעָם בַּיּוֹם הַהוּא לָבוֹא הָעִיר *And* the people *gat them by ſtealth* that day into the city. 2 Sam. xix. 4.

The noun adj. maſc.

hind, &c. Shab. fol. lxxvii. 2. Moengead Katoen, Perek Illu Megalcheem, fol. xvii. 1. and Chull. in *Gem.* fol. lxi. 1. and lxxix. 1.

And גנברא Ginvera, or גונברא Gunvara, in *Talm.* Heb. denotes *ginger*. Gitteen, fol. lxviii. 1.

גניגי Geneegee. See in קנב.

גנונגית Genugneeth, in *Talm.* Heb. denotes *a pouch; ſcrip*, or ſack. Keleem, chap. xvi. fol. 26.

גנד Ganed, whence גונדא Gunda, *Talm.* and denotes *black* garments.

לבש גונדא He was cloathed in *black garments*. Shab. in Perek Cal Cathvea Hakkoedeſh, in *Gem.* fol. 119.

It alſo in *Talm.* and *Rab.* Heb. denotes *ſoldiers; troops; an army*: alſo to exerciſe, &c.

גונדא דפרשי *A troop* of horſe. Bava Metſia, fol. lxxxvi. 1. See alſo Perek Kama, in Avoedang Zara, in *Gem.* fol. xi. 1. Gitteen, fol. lvii. and Nedareem, in *Gem.* fol. 32. Bereſheeth Rabba, ſect. 31.

גונדלית Gundeleeth, *Talm.* and denotes *left handed*. Alſo any thing done improperly. Gitteen, fol. 86.

And according to the Gloſſ. it denotes a perſon that writes contrary to the eſtabliſhed rule; as for inſtance, to write (Hebrew) from left to right.

Another Gloſſ. of a Gaoen, המשמש בשמאל קורין אותו במקומנו גונדליא He that uſes his left hand, we call him in our place Gandalya.

Another Gloſſ.

כל שלא כמנהגו קרי גונדלית Every thing that is contrary to its proper manner, is called Gundeleeth.

גנדר Gander. *Cha.* To roll, &c.

וְגִנְדַּר יַת אַבְנָא מֵעַל פּוּמָא דְּבֵירָא *And he rolled* the ſtone from off the well's mouth. Targ. Onk. Gen. xxix. 10.

See alſo Targ. Onk. verſe 3 and 8. Alſo Targ. Jona. 1 King. xiv. 10.

It denotes the ſame in *Talm.* Heb. Shab. in *Gem.* fol. 141. Betſa, in *Gem.* fol. 148. Soeph *Gem.* in Yevamoeth, fol. 17.

and

and in Gitteen, in *Gem.* fol. lxxi. 1. &c. &c.

גנדרז Ganderaz; whence גונדריזנא Gundereezna, which in *Talm.* Heb. denotes a battlement; and which anſwers to the Hebrew word מַעֲקֶה, in Deut. xxii. 8. Kedduſheen, in *Gem.* fol. lxx. 1.

And ſome editions read גונדריתי Gundreetha.

גונדרי Gunderee, in *Talm.* Heb. denotes a country full of *rocks* and *ſtones*, &c. Bava Metſia, in *Gem.* fol. lxxx. 1.

And the Aruch reads בגרונדי.

גנדריפס Gandereephas, in *Talm.* Heb. denotes a ſpecie of melancholy; during which, the perſon ſo afflicted, walks out alone at night among the tombs, eats the fleſh of the dead, (if able to get at it) and barks like a dog: and which, according to the Gloſſ. is called in Greek קנגדרופוס Kanandruphus. Chagiga, in *Gem.* fol. iii. 2.

And in the Jeruſ. *Talm.* קניטרופיס: for which, ſee in קנט.

גנז Ganaz; a treaſury; alſo a cheſt, or coffer; a place wherein any thing is laid up, or repoſited.

Plur. Conſt.

לְהָבִיא אֶל גִּנְזֵי הַמֶּלֶךְ To bring (it) into the king's *treaſuries*. Eſth. iii. 9.

וּבְגִנְזֵי בְּרוֹמִים *And in cheſts* of rich apparel. Ezek. xxvii. 24.

גנז Ganaz; *Cha.* To lay up in ſtore; hidden, &c. alſo a repoſitory.

Preter.

דִּגְנַזוּ אֲבָהָתָךְ עַד יוֹמָא הָדֵין That which thy fathers *have laid up in ſtore* unto this day. Targ. Jona. 2 King. xx. 17.

Particip. Puang.

וְתֶהֱא נַפְשָׁא דְרִבּוֹנִי גְנִיזָא בִּגְנַז חַיֵּי עַלְמָא קֳדָם ה' אֱלָהָךְ And the ſoul of my lord ſhall *be repoſited in the repoſitory* of everlaſting life before the Lord thy God. Targ. Jona. 1 King. xxx. 29.

גְּנִיזִין חוֹבֵי בֵּית אֶפְרַיִם The iniquities of Ephraim *are repoſited*. Targ. Jona. Hoſea, xiii. 12.

This, according to the idi-

om

om of the *Chaldee*, is plural.

And ſo is the following.

גְּנִיזִין לְיוֹם־דִּינָא בְּאוֹצָרַי Are *ſecreted* in my treaſuries againſt the day of judgment. Targ. Onk. Deut. xxxii. 34.

תְּלָת אִנּוּן דִּגְנִיזָן מִנִּי Theſe three (things) *are hidden* from me. Targ. Jeruſ. Prov. xxx. 18.

Hith. Futur.

וְלָא יִתְגְּנֵז And it *ſhall* not *be laid up*. Targ. Jona. Iſai. xxiii. 18.

יִתְבַּקַּר בְּבֵית גִּנְזַיָּא דִי מַלְכָּא Let there be ſearch made in the king's *treaſure* houſe. Ezra, xiii. 15.

It denotes the ſame in *Talm.* and *Rab.* Heb. Menachoeth, fol. xxix. 2.

גנח Ganach, in *Talm.* and *Rab.* Heb. denotes to ſigh; to fetch the breath painfully; phthiſical, &c. alſo to caſt up; to void phlegm by hawking, &c. Soeph *Gem.* in Roeſh Haſhana, fol. xxxiii. 2. Kethub. fol. lx. 1. and Bava Kama, fol. lxxx. 1.

אף הוא גונח דם מן הצנה He alſo *caſt up* blood from the cold. Bereſheeth Rabba, ſect. 32.

It alſo in *Talm.* Heb. denotes commotion. Berachoeth, fol. lix. 1.

It alſo in *Talm.* Heb. denotes to caſtrate.

שלחו ליה תורי ומגנדזין יתהון They ſent him (ſome) bulls *and he caſtrated* them. Bava Metſia in *Gem.* fol. xc. 2.

And the Aruch obſerves that in the Targ. on Pſalm. viii. 9. it denotes *to cut*.

דְּגָנַח אִסָּרְטֵי יַמָּא *Who cutteth* the paths of the ſea.

In the Heb. it is עֹבֵר *Paſſeth*. And in the Targ. of the Baſil edition, now before me, it is דְּחָלִיף, which denotes the ſame.

גנך Ganach; *Cha.* A mantle, or covering.

וְכַסִּיתֵיהּ בְּגוּנְכָא And ſhe covered him *with a mantle*. Targ. Jona. Judg. iv. 18.

And ſome are of opinion, that it denotes a *ſhagged garment*, or covering. Kimchi, and Jarchi. Ibid.

וּכְסִיב גּוּנְכָא וּטְבַל בְּמַיָּא And he

he took *a thick cloth* and dipt it in water. Targ. Jona. 2 King. xv.

גנן Ganan; *Cha.* To protect; defend; cover; ſhield, &c.

Preter.

וְאַגִּנִית בְּמֵימְרִי עֲלֵיכוֹן *And I protected,* (or *ſhielded*) you with my words. Targ. Jona. Ezek. xvi. 8.

Particip.

בְּעִדָּן עָקָא מְגִין עָלַי *Protected* me in time of trouble. Targ. Jona. 2 Sam. xxii. 3.

Fem.

תְּהֵי מְגַנָּא עֲלוֹהִי בְּגִנּוֹן Shall *protect* it with a *ſhield.* Targ. Jona. Iſai. iv. 5.

וּלְאַגָּנָא מְזַרְמִית וּמִמְטָרָא *And for a covering* (or *ſhielding*) from ſtorm and from rain. Targ. Jona. Ibid. 6.

Futur.

וְאָגֵין עַל קַרְתָּא הָדָא *And I will defend* this city, or *I will be a defence* to this city. Targ. Jona. 2 King. xx. 6.

Hith. Futur.

מָאִים יִתְגַּן עֲלֵיכוֹן בְּיוֹם רוּגְזָא דַּה"י Peradventure *he ſhall protect* (or *hide*) you in the day of the Lord's anger. Targ. Jona. Zeph. ii. 3.

It alſo denotes a bower, or tabernacle; alſo a bridal chamber.

Affix.

יְסַלְּלוּנֵיהּ טְלָלַיָּא גְּנוּנֵיהּ He is covered, or ſhaded, in the ſhadow of *his bower.* Targ. Jeruſ. Job, xl. 17.

הֵיךְ חַתָּנָא דְּנָפֵק מְגַנּוֹנֵיהּ As a bridegroom that cometh out of *his bridal chamber.* Targ. Jona. Pſalm. xix. 6.

וְכַלְּתָא מִבֵּית גְּנוֹנָהָא And the bride out of *her bridal chamber.* Targ. Jona. Joel, ii. 16.

It denotes the ſame in *Talm.* Heb. Berachoeth, In *Gem.* fol. xvi. 1.

It alſo in *Cha.* denotes *a ſpear.*

וּבְגִנְגוֹנָא דְנוּנַיָּא רֵישֵׁיהּ *And* his head *with* a fiſh *ſpear.* Targ. Jeruſ. Job, xl. 26.

And גנינים Geneeneem, in *Talm.* Heb. denotes pieces of fleſh. Niddah, fol. xxiv. Bechoeroeth, fol. xlvii. and Kereethoeth, in Miſhna, fol. vii. 2.

Gloſſ. גוונים הרבה Various colours.

And גניני Geneenee, in *Talm.* Heb. denotes quality; power, &c.

גניני מלכות *The quality* of kings, or government. Soeta, fol. xxxvi. 2.

And ſome are of opinion, that it denotes ornaments.

And the Aruch reads גניסי.

And גנינים Geneeneem, in *Talm.* Heb. alſo denotes *thick bran.* Talm. Jeruſ. in *Gem.* Peah, chap. vii.

And גִּנְתָּא Ginta, or גִּינָא Geena, in *Cha.* denotes *a garden.*

וּנְצִיב ה' אֱלֹהִים גִּנְתָּא בְּעֵדֶן מִלְקַדְמִין And the Lord God planted *a garden* eaſtward in Eden. Targ. Onk. Gen. ii. 8.

Conſt.

כְּגִנַּת יַרְקָא *As a garden of* herbs. Targ. Onk. Deut. xi. 10.

See alſo Targ. Jona. Iſai. i. 30. and lxi. 11.

Plur.

וְדִמְדַּכָּן לְגִנָּן דְּטַעֲוָתָא And that purify themſelves *in the gardens* of the idols. Targ. Jona. Iſai. lxvi. 17.

עֲבַדִית לִי גִּנַּת שַׁקְיָן I made me *gardens* well watered. Targ. Jeruſ. Eccle. ii. 5.

Affix.

סַגְיוּת גִּנֵּיכוֹן (When) *your gardens* increaſed. Targ. Jona. Amos, iv. 9.

It denotes the ſame in *Talm.* and *Rab.* Heb. Bava Bathra, fol. lxviii. 1. Eruveen, fol. xxviii. 2. and Gitteen, fol. xiv. 1. Bereſheeth Rabba, ſect. 80. Vayikra Rabba, ſect. 3 and 5. and Medraſh Koeheleth, chap. iv. 6.

And גננא Ganana, is uſed in the Zoehar, to denote a private walk in a garden.

And מָגֵן Magean, in *Cha.* denotes *a ſhield.*

Plur.

וּתְלַת מְאָה מָגְנִין דַּהֲבָא טָבָא (And he made) three hundred *ſhields* of pure gold. Targ. Jona. 1 King. x. 17.

Conſt.

וְנָסִיב יַת כָּל מָגְנֵי דַּהֲבָא דַּעֲבַד שְׁלֹמֹה And he took away all the *ſhields* of gold which Solomon

lomon made. Targ. Jona. Ibid. xiv. 26.

See alſo verſe 27.

גנס Ganas; whence גניס Genees, and גניסא Geneeſa; which in *Cha.* denotes the lineage of anceſtors; noble birth, or pedigree: alſo nativity, &c.

מִן גְּנִיסַת אַבְרָהָם From *the noble family* of Abraham. Targ. Jeruſ. Job, xxxii. 2.

וְאַנְתְּ וּגְנִיסַת בֵּית אֲבָהָתָךְ תּוֹבְדוּן But thou *and the family* of thy father's houſe ſhall be deſtroyed. Targ. Jeruſ. Eſth. iv. 14.

יוֹם גְּנוּסְיָא דְּפַרְעֹה *The birth* day of Pharaoh. Targ. Jona. Gen. xl. 20.

Plur.

וְשַׁוֵּי הֵיךְ עָאנֵי גְּנִיסַיָּא And maketh him *families* like a flock. Targ. Jeruſ. Pſalm. cvii. 41.

See alſo Pſalm. xxii. 28. and Eſth. iii. 9. &c.

It denotes the ſame in *Talm.* and *Rab.* Heb.

ויום גנוסיא של מלכים *And the birth* day of kings. Perek Kama, Avoedang Zara, in Miſhna, chap. i. fol. 8.

הודעתם גנוסיא שלי Ye have made known *my parentage.* Peſiktha.

גנוסטרא Genuſtera. See in גנס.

גִּינֵּסַר Geeneaſar, in *Cha.* denotes the name of a place.

עַל כֵּיף יַם גִּנֵּיסַר קַדּוּמָא Unto the ſide of the ſea of *Geeneaſar* eaſtward. Targ. Onk. Numb. xxxiv. 11.

In Hebrew יָם כִּנֶּרֶת The ſea of Chinnereth.

It denotes the ſame in *Talm.* and *Rab.* Heb. Peſacheem, fol. viii. 8. Berachoeth, fol. xliv. 1. and Kimchi, Joſhua. xi. 2.

And ſome obſerve, that it was a place near Tiberius, wherein there were a number of gardens and orchards.

נסט Gaſat; whence נסטרא Gaſtera, which in *Talm.* Heb. denotes (according to the Gloſſ.) a thing divided in two.

עיקר נסטרא הוא כל דבר שנחלק לשנים The principal ſignification of the word *Gaſtera* is, any thing divided in two.

עשאה נסטרא נבלה If he has made *a diviſion*; i. e. *in two parts*, it is a carcaſe. Chulleen, Perek Haſhoecheat in *Gem.* fol. xxxii. and fol. lii. 1. and cxxiv 1.

It alſo in *Talm.* Heb. denotes an earthen veſſel, divided in two, uſed as a receiver under a ſtill, &c. to receive what may drop, or run out. Shab. Perek Hamatſneeang, Soeph *Gem.* fol. xcvi. 1. and Niddah, in *Gem.* xlix. 1.

See the Gloſſ. of Maimonides, and Bartenura.

And the Aruch explains it thus:

חצי כדה שזורעין שם העשבים Half a tub, or pitcher, in which they ſow herbs. And farther obſerves, that it is called in Greek נסטרא Gaſtera; in barbariſm גרשתא Geraſhta; in Arabic קצריה Kitſreha; in *Talm.* נצרה Gitſrea; and in Heb. עציץ Atſeets.

And the Author of the Aruch alſo adduces the word נסטרא from Vayikra Rabba, ſect, 15, as denoting a *proper form*. And in Bava Bathra, in *Gem.* fol. xvi. 1. it is obſerved, that it denotes a *form*, or *mould*.

It alſo in *Talm.* Heb. denotes a governor, or deputy lieutenant, &c.

באו אנשי נסטרא של צפורי לבכותה The men (that were) governors of Tſippoerea came to bewail her. Shab. fol. cxxi. 1.

Gloſſ. שלטון Shiltoen; a ruler; a perſon having authority.

שלחה אצל נסטרא של בית פעור She had ſent unto *the governor* of Beth Peor. Soeph *Gem.* Perek Kama, in Soeta, fol. 14, alſo in Berachoeth, fol. xxxii. 1.

And נסטרון Giſteroen, in *Talm.* Heb. denotes *pieces*.

נצא כלי כסף וכלי זהב ונסטרון של אבר וכל מיני מתכות He found veſſels of ſilver, and veſſels of gold, *and pieces* of lead, and any ſpecie of metals. Metſia, fol. xxiii. 2.

Gloſſ. שברי חתיכות *Broken pieces* of lead.

This

This is its primary ſenſe; but the Author of the Aruch ſays, that it denotes a ſubſtance made of all ſorts of metal mingled together.

It alſo denotes *latten metal.*

ושל אבר ושל נסטרון And of tin, and of *latten metal.* Menachoeth, fol. xxviii. 1.]

See farther in קסט.

It alſo denotes *a ſpoon*, or *ſcummer.*

נסטרון של קדרה *The ſcummer* of the kettle. Shab. fol. cxxiii. 2.

Gloſſ. כף גדולה שמסלקין בו זוהמא של קדרה A large *ſpoon* with which they take off the ſcum of the kettle.

גסס Gaſas; *Cha.* Pride; haughtineſs, &c.

בְּגַסּוּת רַשִׁיעָא יְדַלַּק עַנְיָא *In pride* doth the wicked perſecute the poor. Targ. Jeruſ. Pſalm, x. 2.

יְזֵעַר גַּסּוּת רוּחֲהוֹן He ſhall diminiſh the *haughtineſs* of their ſpirit. Targ. Jeruſ. Ibid. lxxvi. 13.

It is uſed in the ſame ſenſe in Targ. Jona. Deut. xvii. 20, and in Targ. Shenee, Eſth. iii. 8.

It denotes the ſame in *Talm.* and *Rab.* Heb. Alſo groſs; thick; homely; dull, &c. Berachoeth, fol. xix. 1. Soeta, fol. xvii. 2, and fol. viii. Bava Kama, in *Gem.* fol. xvi. 2. Chulleen, fol. xviii. 2, and Niddah, fol. ii. 2. Alſo in Yalkut, part 1. fol. ccxxxix. 2, and Bamidbar Rabba, ſect. 19. fol. cclxxiii. 2.

And גסס Gaſſas, in *Talm.* Heb. denotes *the agonies of death*; *convulſions*, &c.

אפילו נוסס Even alſo in *the extremities of death.* Perek Kama, in Oehaloeth, fol. xlv.

And גססא Giſſaſſa, in *Cha.* denotes *a dart, arrow*, &c.

Plur.

וּנְסִיב תְּלָתָא גַסְסִין בִּידֵיהּ And he took three *darts* in his hand. Targ. Jona. 2 Sam. xviii. 14.

It alſo denotes *the ſide.*

וּבְנָתָךְ עַל גַּסְסִין יִתְנַסְּבָן And thy daughters ſhall be borne at *the ſides.* Targ. Jona. Iſai. lxiv. 4.

See alſo Targ. Jona. Ibid. lxvi. 12.

It

It alſo denotes *the flank* of an animal.

Plur.

דִּי עַל גְּסָסַיָּא Which is *by the flanks*. Targ. Onk. Levit. iii. 4.

It alſo in *Talm.* Heb. denotes *the ſides*. Niddah, fol. 48, &c.

נַסָּף Gaſaph; *Cha.* a chair; or ſtool, &c.

גוּכְפַּיָּן דְּדַהֲב *Chairs* of gold. Targ. Jona. Iſai. x. 32.

And Elias has noticed it in Methurgaman; but obſerves, that he does not know what it ſignifies.

And the author of the Aruch has not noticed it. But the Moeſaph Aruch obſerves, that it denotes *chairs*.

נסר Gaſar; whence גוסרודליא Guſarudleya; and in *Rab.* Heb. denotes a *kind of diſeaſe*. Yalkut, in Deut.

And in Bamidbar Rabba, ſect. חקת, fol. ccxl. 3. it is written גוטה ודלריא Goeta Vedalraya; and which ſome think denotes *the gout, and dolour*.

נעה Gangah; to low, or bellow, like an ox.

Infin.

הָלְכוּ וְנָעוּ *Lowing* as they went. 1 Sam. vi. 12.

Futur.

אִם יִנְעֶה שׁוֹר עַל בְּלִילוֹ Or *will* the ox *low* over his fodder. Job, vi. 5.

It denotes the ſame in *Cha.*

And alſo in *Talm.* Hebrew. Chulleen, fol. 37.

And נַעֲנַע Ganggang; in *Cha.* denotes *delight, recreation*, &c.

וְאֶתְנַעְנַע בְּאוֹרַיְתָךְ תְּדִירָא *And I will recreate myſelf* with thy Law continually. Targ. Jeruſ. Pſalm, cxvii. 117.

It alſo in *Talm.* Hebrew denotes *to relieve, delight*, &c. Shab. fol. lxvi. 2.

נעל Gangal; to abhor, to loth, &c.

Preter.

וְאֶת חֻקֹּתַי גָּעֲלָה נַפְשָׁם And my ſtatutes their ſoul *abhorred*. Levit. xxvi. 43.

Futur.

וְנָעֲלָה נַפְשִׁי אֶתְכֶם *And* my ſoul *ſhall abhor* you. Ibid. 30.

Affix.

וְלֹא נְעַלְתִּים Neither *will I abhor them*. Ibid. 44.

Particip.

Particip.

בַּת אִמֵּךְ אַתְּ גֹּעֶלֶת אִישָׁהּ וּבָנֶיהָ Thou (art) thy mother's daughter, *that lotheth* her husband and her children. Ezek. xvi. 45.

Niph. Preter.

כִּי שָׁם נִגְעַל מָגֵן גִּבּוֹרִים For there the shield of the mighty *is vilely cast away.* 2 Sam. i. 21.

Hiph.

שׁוֹרוֹ עִבֵּר וְלֹא יַגְעִיל His bull gendereth *and faileth not*; i. e. doth not cast his seed. Job, xi. 10.

And in *Cha.* it denotes *filth, pollution,* &c.

And געלה Geanglah, in *Rab.* Heb. denotes *washing* (or) *purging.*

נָעַר Gangar; to rebuke; corrupt, &c.

וְנָעַר בּוֹ וְנָס מִמֶּרְחָק *And he shall rebuke* them, and they shall flee far off. Isai. xvii. 13.

יִגְעַר ה" בְּךָ הַשָּׂטָן וְיִגְעַר ה" בְּךָ הַבּוֹחֵר בִּירוּשָׁלָיִם The Lord *rebuke* thee, O Satan, even the Lord that hath chosen Jerusalem *rebuke* thee. Zech. iii. 2.

כֵּן נִשְׁבַּעְתִּי מִקְצֹף עָלַיִךְ וּמִגְעָר בָּךְ So have I sworn that I would not be wrath with thee, *nor rebuke* thee. Isai. liv. 9.

הִנְנִי גֹעֵר לָכֶם אֶת הַזֶּרַע Behold, *I will corrupt* your seed. Malach. ii. 3.

Affix.

גָּעַרְתָּ גּוֹיִם *Thou hast rebuked* the heathen. Psalm. ix. 6.

גָּעַרְתָּ זֵדִים אֲרוּרִים *Thou hast rebuked* the proud (that are) cursed. Ibid. cxix. 21.

וְלֹא תִגְעֲרוּ בָהּ *And ye shall* not *rebuke* her. Ruth. ii. 16.

The Noun.

Fem.

וְלֵץ לֹא שָׁמַע גְּעָרָה But a scorner heareth not *rebuke.* Prov. xiii. 1.

Const.

טוֹב לִשְׁמֹעַ גַּעֲרַת חָכָם מֵאִישׁ שִׁמְעַ שִׁיר כְּסִילִים (It is) better to hear *the rebuke of* the wise, than for a man to hear the song of fools. Eccle. vii. 5.

מִפְּנֵי גַּעֲרַת חֲמִשָּׁה תָּנֻסוּ At *the rebuke of* five shall ye flee. Isai. xxx. 17.

מִגַּעֲרָתְךָ ה" *At thy rebuke,* O Lord. Psalm. xviii. 16.

מִן גַּעֲרָתְךָ יָנוּסוּ At *thy rebuke* they fled. Ibid. civ. 7.

הֵן בְּגַעֲרָתִי אַחֲרִיב יָם Behold, *at my rebuke* I dry up the ſea. Iſai. l. 2.

וְגַעֲרָתוֹ בְּלַהֲבֵי אֵשׁ *And his rebuke* with flame of fire. Iſai. lxvi. 15.

וְיִתְמְהוּ מִגַּעֲרָתוֹ And are aſtoniſhed *at his reproof*. Job. xxvi. 11.

Another form of the Fem.

וְאֶת הַמִּגְעֶרֶת And *the rebuke* Deut. xxviii. 20.

And Aben Ezra obſerves, that it denotes care; anxiety: ſo that they ſhall not be able to enjoy their labour, after it is performed. Aben Ezra, on Deut.

נעש Gangaſh, to move, or ſhake, as from inward diſorder and confuſion, or a hurry of ſpirits, &c.

וַתִּגְעַשׁ וַתִּרְעַשׁ הָאָרֶץ Then the earth *ſhook* and trembled. Pſalm. xviii. 8.

Puang.

וַחֲצוֹת לַיְלָה יִגְעֲשׁוּ עָם וְיַעֲבֹרוּ And the people *ſhall be ſhaken.* (or *troubled*) at midnight, and paſs away. Job. xxxiv. 20.

Hith.

וַיִּתְגָּעַשׁ וַתִּרְעַשׁ הָאָרֶץ Then the earth *was ſhook* and trembled. 2 Sam. xxii. 8.

בַּנְּהָרוֹת יִתְגָּעֲשׁוּ מֵימָיו Whoſe waters *were moved* as the rivers. Jer. xlvi. 7.

See alſo verſe 8.

וַיִּתְגָּעֲשׁ כִּי חָרָה לוֹ *And were ſhook*, becauſe he was wrath. 2 Sam. xviii. 8.

וַיִּתְגָּעֲשׁוּ וְלֹא יוּכָלוּ *And though* (they) *toſs themſelves*; (i. e. the waves,) yet can they not prevail. Jer. v. 22.

נף Gaph; a pinnacle; high place.

Plur. Conſt.

שָׁלְחָה נַעֲרֹתֶיהָ תִּקְרָא עַל גַּפֵּי מְרוֹמֵי קָרֶת She hath ſent forth her maidens, ſhe crieth upon the higheſt *pinnacles of* the city. Prov. ix. 3.

This ſeems to be the opinion of Aben Ezra; who obſerves, that the ſignification of the word is the ſame as if written גבי with ב *beth*, and which denotes heighth, &c. as the letters ב ו מ ף are frequently ſubſtituted for each other.

(See

(See chap. i. ſect. 1 and 2, of the Grammar.)

But R. Levi Ben Gerſhoem obſerves, that it denotes *ſkirts*; i. e. crieth *on the ſkirts* of the high places; ſo as to be heard by every one.

As to Kimchi, he obſerves, that it may be underſtood in both ſenſes; but does not mention which he prefers, although he ſeems to incline to the latter.

And ſome are of opinion, that the word בגפו in Exod. xxi. 3, alſo denotes *the ſkirt*, and not the body; and explain it thus: If he came *in his ſkirt*; i. e. alone, having nothing with him but the ſkirt of his garment. See Jarchi, on Exod. xxi. 3.

See alſo in radix גוף.

And the learned author of Oehaleah Yehudah obſerves, that גַּפַּי denotes *a pinnacle*, and בְּגַפּוֹ *the body*.

And he farther obſerves, that the proper root of both is גפף.

And to this Kimchi ſeems alſo to incline.

גף Gaph; *Cha.* 1ſt. To lock; ſhut up; ſtop, &c.

וְאַחַד דַּשֵּׁי עִלַּיְתָא בַּאֲפוֹהִי וְאַגַּף And ſhut the doors of the parlour upon him, *and locked* (them.) Targ. Jona. Judg. iii. 23.

וְאַגֵּיף דָּשָׁא בַּתְרָהָא *And lock* the door after her. Targ. Jona. 2 Sam. xiii. 18.

וְאַגֵּיף דָּשָׁא בַּתְרָאָה *And he locked* the door after her. Targ. Jon. Ibid. 19.

In theſe examples, there ſeems to be no difference; although the former is Imp. and the latter preter of Kal.

וְאַגֵּיף בְּדַשַּׁיָּא יַמָּי *And he ſhut up* the ſea with doors. Targ. Jeruſ. Job, xxxviii. 8.

Fem.

וְאַגַּפַת דָּשָׁא בְּאַפְּהָא *And ſhe ſhut* the door upon her. Targ. Jona. 2 King. iv. 5.

Futur.

וְתַגִּיפִין דָּשָׁא בְּאַפָּיִךְ *And thou ſhalt ſhut* the door upon thee. Targ. Jona. Ibid. 4.

And in *Talm.* Hebrew גפה Gapha, and מגופה Megupha, denote to ſhut; ſtop up; &c. Perek Kama, Niddah,

in *Gem.* fol. vi. 3. In Yadayeem, fol. cliv. and Keleem, fol. viii. &c.

It alſo in *Talm.* Hebrew denotes to encloſe, &c.

ניפפו מארבע רוחותיו (If) *he has encloſed it* on its four ſides. Keleem, chap. xv. fol. 24.

2d. In *Cha.* a border.

וְתַעֲבֵיד לֵיהּ נִיפּוּךְ טוּפַח And thou ſhalt make unto it *a border* of an hand breadth. Targ. Jeruſ. Exod. xxv. 25. and Targ. Jona. Ibid.

And נִיף Gayiph, in *Cha.* denotes adultery.

Fem. Plur.

וְאֶתְפְּרַע מִנִּיךְ פּוּרְעָנוּת נִיָּפָן And I will requite thee (with) the puniſhment of *adultereſſes.* Targ. Jona. Ezek. xvi 38.

Infin.

כּוּלְהוֹן מַהְמְדִין לְמֶנַף נְשֵׁי חַבְרֵיהוֹן They all luſt *to commit adultery* with their neighbours wives. Targ. Jona. Hoſea, vii. 4.

Futur.

לָא תְנוּף *Thou ſhalt* not *commit adultery.* Targ. Onk. Exod. xx. 14.

וּגְבַר דִּי יְנוּף יַת אִתַּת גְּבַר דִּי יְנוּף יַת אִתַּת חַבְרֵיהּ And the man that *committeth adultery* with a man's wife, (even he) that *committeth adultery* with his neighbour's wife. Targ. Onk. Levit. xx. 10.

And the noun is,

אִתְקְטָלָא יִתְקְטֵל נַיָּפָא וְנַיְפְתָּא *The adulterer and the adultereſs* ſhall ſurely be put to death. Targ. Onk. Ibid.

Of theſe, the firſt is maſc. and the ſecond fem.

It denotes the ſame in *Talm.* and *Rab.* Heb. Shab. in *Gem.* fol. civ. and in Vayikra Rabba, ſect. 3. And in ſome editions it is גירא Gayra.

And נַפֵּף Gappeaph, in *Cha.* denotes to embrace, or fold, &c.

Preter.

וְנַפֵּיף לֵיהּ *And* he *embraced* him. Targ. Onk. Gen. xxix. 13.

This anſwers to the Hebrew word וַיְחַבֵּק.

Plur.

נַפְּפוּ טִינָרָא *They embrace* the rock. Targ. Jeruſ. Job, xxiv. 8.

גַּפִּיפוּ קִקְלָתָן *They embrace* dunghills. Lament. iv. 5.

Infin.

עִדָּן בְּחִיר לְגַפָּפָא אִתְּתָא A choſen time *to embrace* a wife. Targ. Jeruſ. Eccle. iii. 5.

Particip.

וּמְגַפֵּף יָת יְדוֹי *And foldeth* his hands. Targ. Jeruſ. Ibid. iv. 5.

Affix.

וּרְהַט עֵשָׂו לְקַדָּמוּתֵיהּ וְגַפְּיֵהּ And Eſau ran to meet him, *and embraced him.* Targ. Onk. Gen. xxxiii. 4.

It denotes the ſame in *Talm.* Hebrew.

אבל המגפף והמנשק But *he that embraceth* and kiſſeth. San. Perek Daleth Meethoeth, fol. 60. Yoema, in *Gem.* fol. 66. and Hammegadeaph, in *Gem.* fol. lvii. 2.

And גַּפָּא Gappa, in *Cha.* denotes *a wing*, that part of a bird with which it flies; and which anſwers to the Hebrew word כָּנָף.

פַּרְחָתָא דְגַפָּא *A winged* bird, or fowl. Targ. Jeruſ. Prov. i. 1.

Plur.

רַב גַּפִּין Great *Wings.* Targ. Jona. Ezek. xvii. 3.

Affix.

וִידִין כִּידֵי אֲנָשָׁא עֲבִיד לְהוֹן מִתְּחוֹת גַּפֵּיהוֹן And (their) hands like the hands of a man were made unto them from under *their wings.* Targ. Jona. Ibid. i. 8.

כְּנִשְׁרָא דְנָחַרוּ גַּנְפּוֹהִי As the eagle maketh bald *her wings.* Targ. Jona. Micah, i. 16.

In this example, the נ *nun* compenſates for the dagaſh forte in the ſecond radical.

Fem.

דְּמֵעְבַּד עָבֵד לֵיהּ גַּפְּתָא הֵיךְ נִשְׁרָא דְטַיֵּס בִּשְׁמַיָּא Which certainly make themſelves *wings* as the eagle that flieth towards heaven. Targ. Jeruſ. Prov. xxiii. 5.

It alſo in *Talm.* Heb. denotes *a wing*, or *ſkirt.* Zevacheem, Perek Chatoeth, fol. lxviii. &c. Oehaloeth, chap. vii. fol. 24.

And in *Talm.* Heb. גפא Gappa, denotes a wall or fence. Peah, chap. vi.

And according to the Gloſſ.

of

of Bartenura, it denotes a ſtone wall without mortar.

It alſo in *Talm.* and *Rab.* Heb. denotes the name of an idol, called גפא דרומי *Gappa* Deroemee; by which they ſwore. Peſacheem, fol. lxxxvii. 2. and in Menachoeth Soeph *Gem.* fol. 20.

And גפיים Geppayeem, in *Talm.* Heb. denotes *the handle* of a veſſel.

ואין לה גפיים And it hath no *handles.* Keleem, chap. viii. fol. 15.

שאינה יכולה לדנטל בגפיים That cannot be taken by *the handles.* Keleem, chap. xvii. fol. 26.

And the Aruch explains it אזנים של כלי *The ears* of a veſſel.

And ſome obſerve, that it denotes לולאות Loops.

גפן Gephen; a vine.

וְהִנֵּה גֶפֶן לְפָנָי And behold, *a vine* (was) before me. Gen. xl. 9.

גֶּפֶן בּוֹקֵק יִשְׂרָאֵל Iſrael (is) an empty *vine.* Hoſea, x. 1.

לִהְיוֹת לְגֶפֶן אַדֶּרֶת That it might become a goodly *vine.* Ezek. xvii. 8.

Plur.

וְהַגְּפָנִים סְמָדַר נָתְנוּ רֵיחַ *And the vines* (with) the tender, (or blooming) grape give a (good) ſmell. Solom. Song, ii. 13.

Affix.

אִישׁ תַּחַת גַּפְנוֹ Every man under *his vine.* 1 Kings, iv. 25.

שָׂם גַּפְנִי לְשַׁמָּה He hath laid *my vine* waſte. Joel, i. 7.

יֹאכַל גַּפְנֵךְ He ſhall eat up *thy vine.* Jer. v. 17.

כִּי מִגֶּפֶן סְדֹם גַּפְנָם For *their vine* is of the vine of Sodom. Deut. xxxii. 32.

It denotes the ſame in *Cha.* In which it is written גּוּפְנָא and גֻּפְנָא.

And גיפן Gephan in *Talm.* Heb. denotes the character, figure, and type of letters, Meſechoeth Yadayeem, fol. 154.

גופנין Guphneen, according to the gloſs in the *Gem. late vines.* Demay, fol. 12. and Berachoeth, in *Gem.* fol. xlii. 1.

And

And the author of the Aruch obſerves, that it denotes *wild vines*, that put forth at the end of the vintage.

גפס Gaphas, whence גפסיס Giphſees, and which in *Talm.* Heb. denotes a *ſpecie of lime*, rather whiter than common: called in Latin Gyphſus.

ולא בגפסיס רותחין And not *with* heated *white lime*, Peſacheem, in *Gem.* fol. lxxv. 1. Chull. fol. viii. 1. chap viii. in Parah fol. xcix. and in Keleem. fol. xviii. 1.

גפר Goephar, 1ſt. a ſpecie of wood; and which, as Kimchi obſerves, is very light in the water.

עֲשֵׂה לְךָ תֵּבַת עֲצֵי גֹפֶר Make thee an ark of *gopher* wood. Gen. vi. 14.

And the Rabbins obſerve, that it is a ſpecie of cedar.

2d. Sulphur.

וַיהוָה הִמְטִיר עַל סְדֹם וְעַל עֲמֹרָה גָּפְרִית וָאֵשׁ And the Lord rained upon Sodom and upon Gomorah *brimſtone* and fire. Gen. xix. 24.

נִשְׁמַת ה' כְּנַחַל גָּפְרִית בֹּעֲרָה בָּהּ The breath of the Lord, like a ſtream of *brimſtone* doth kindle it. Iſai. xxx. 33.

It denotes the ſame in *Cha.*

גפת Gepheth, in *Talm.* Heb. denotes *the lees* of olives, Halacha Kama, in Chulleen. fol. 81. Keleem, chap. ix. fol. xvii. 1.

And in Shab. in *Gem.* fol. 47. it denotes *the dregs* of the olive preſs.

גץ Gats, whence גוצין Gutſeen, which in *Cha.* denotes *ſparks.*

גוצין דנור *ſparks* of fire. Targ. Jeruſ. Job. xli. 10.

And the Aruch reads גיצין.

It denotes the ſame in *Talm.* Heb.

גץ היוצא מתחת הפטיש *The ſparks* that go forth from under the hammer, Shab. in *Gem.* fol. xxi. 1. and in Bava Bathra, fol. xxvi 2.

Gloſs, the ſparks which ariſe when the ſmith ſtrikes the iron on the anvil, are called גיצין.

And גיצי Gaytſa, in *Talm.* Heb. denotes to *bite*, or *nibble*, &c. Haroeyoeth, fol. 13.

And גץ Gats, in *Talm.* Heb. denotes

denotes *clods* of dirt: and are alſo called יתדות דרכים The nails of the roads. Mikvaoeth, chap. i. fol. 133, and Bava Kama, in *Gem.* fol. 28.

Theſe appear to me to be clods of earth, laid by the villagers where the waters were out, in rainy ſeaſons, to enable them to go along without ſinking into the mire.

גצרא Gatſra; *Talm.* a *broken pitcher*, or veſſel. Keleem, chap. ii. fol. 9, and 7, in Mikvaoeth, fol. 130.

See alſo in גסטרא.

גרר Garar; to ſaw, &c.

Puang. Particip.

מְגֹרָרוֹת מִבַּיִת וּמִחוּץ בַּמְּגֵרָה *Sawed* with a *ſaw*, within and without. 1 King. vii. 9.

The ſecond in this example, is the noun fem.

Plur.

וּבַמְּגֵרוֹת *And with ſaws.* 1 Chron. xx. 3.

And in 2 Sam. xii. 31. it is written וּבְמַגְזֵרוֹת.

גרר Garar; *Cha.* to ſnatch haſtily; draw aſunder, &c. alſo to draw to; attract, &c.

Infin. Pang.

וְיַת כַּלְבַיָּא לְנַרָרָא And the dogs *to tear aſunder*, or *ſnatch haſtily*. Targ. Jona. Jer. xv. 3.

Futur.

אִם לָא יְנַרְרוּן וְיַקְטְלוּן תַּקִּיפֵי עַמָּא If not that the mighty of the people *ſhall draw them out*, or *ſnatch them*, and ſlay them. Targ. Jona. Ibid. xlix. 20.

Hith. Particip.

מִתְנָרְרִין בְּסַפְוָתְהוֹן They *ſhoot*, or *draw out* their lips; i. e. they diſtend their lips. Targ. Jeruſ. Pſalm. xxii. 8.

In *Talm.* Heb. it denotes *to draw*, attract, &c.

שמצוה גוררת מצוה · ועבירה גוררת עבירה For (the keeping of) a precept will *attract* a precept; and a tranſgreſſion will *attract* a tranſgreſſion. Pirkea Avoeth, chap. iv.

This is a celebrated moral precept among the Rabbins; and which cannot be too often inculcated: for a good action will as naturally lead to another, as a father beget a ſon. The ſame of crimes; for

for man is not wicked all at once; but ſtep by ſtep, from a ſmall matter to a greater, both in religious as well as civil actions.

For which reaſon, they endeavoured to impreſs this moral ſentence on the mind, ſhewing thereby the natural conſequence of either a good or bad action.

See alſo Betſa, fol. xxiii. 2. and Avoedang Zara, fol. iii. 2. in the firſt of which it denotes *to draw*, and in the ſecond, to attract.

And גרור Geroer, in *Talm.* Heb. denotes *to ſcrape*, *rub*, or *blot out*, &c. Shab. fol. 1. 2. and cxli. 1. &c.

It alſo in *Cha.* denotes *to cut*, or *ſaw*.

וּכְדֵין גְּלִיפָתָא גָּרְרִין And as the ſculptures *cut*, or *ſaw*. Targ. Jeruſ. Pſalm, xciv. 6.

It alſo in *Talm.* Hebrew denotes *to ſaw*.

מגירה לגרור בו *A ſaw*, *to ſaw* with. Shab. chap. i. 1. and xii. 2. and Bava Kama, chap. x.

And גרתיה Gerartheah, in *Talm.* Heb. according to the Gloſſ. denotes *ſhaving*. Meſechath San. Perek Chelek, fol. xcvi. 1.

אין גוררין במגררת השבת Muſt not *rub* with *a curry comb* on the Sabbath. Shab. fol. cxlvii. 2.

And גרא Girra, in *Cha.* denotes an *arrow*, or dart.

מִן גִּרָּא דְמַלְאַךְ מוֹתָא From *the arrow* of the angel of death. Targ. Jeruſ. Pſalm, xci. 5.

Plur.

גִּרְרִין דִּינְפָּא שְׁנוּנִין הֵיךְ בַּרְקָא מִלְּעֵיל *The arrows* of the mighty are ſharp as the lightening from above. Targ. Jeruſ. Ibid. cxx. 4.

וַאֲנָא תְּלָתָא גִּירִין בְּקַשְׁתָּא אֶשְׁדֵּי And I will ſhoot three *arrows* out of a bow. Targ. Jona. 1 Sam. xx. 20.

And גרא Gerara, is uſed in the Jeruſ. Targ. on the Law, to denote *the cud*.

מַסֵּק גִּרָּא Cheweth *the cud*. Targ. Jeruſ. Deut. xiv. 6.

And in *Talm.* Hebrew אגב גרא Agav Gerara, denotes, in

in conſequence; becauſe; on occaſion, &c.

And מגירה in *Cha.* denotes *a ſaw*, as in the Heb.

Plur.

וּבְמַגְרָיָא *And with ſaws.* Targ. Jona. Iſai. vii. 20.

גרב Garav; a malignant ſcab. See Jarchi, Levit. xxi. 20. and Deut. xxviii. 27.

גרב Garav; *Cha.* a bottle, or veſſel; alſo a meaſure.

וְחַד נָטֵיל גַּרְבָּא דַחֲמָר And one carrying a *bottle* of wine. Targ. Jona. 1 Sam. x. 3.

כָּל גְּרַב יִתְמְלֵי חֲמַר Every *bottle* ſhall be filled with wine. Targ. Jeruſ. xiii. 12.

Plur.

וּתְרֵין גַּרְבִּין דַּחֲמַר And two *bottles* of wine. Targ. Jona. 1 Sam. xxv. 18.

אִתְמְסִיאוּ גַּרְבֵי חֲמַר *The veſſels* of wine are become rotten. Targ. Jona. Joel, i. 17.

It denotes the ſame in *Talm* Heb.

כל גרב שהוא מחזיק סאתים Every *veſſel* that contains two meaſures (of corn.) Teruma, chap. x,

שלש מאות גרבי יין Three hundred *bottles* of wine. Perek Kama, in *Gem.* fol. 13.

And in *Talm.* Heb. it denotes to ſpoil; to waſte, &c. אתא גורבא בליליא וגרב למתא *The deſtroyer* came in the night, *and waſted* the city. Berachoeth, Perek Haroeah, in *Gem.* fol. 62.

זיל גרביה In going *he ſpoiled him.* Shab. in *Gem.* fol. 148.

And ſome ſay it denotes *to meet*, or *come*: alſo to ſtrike.

See alſo in Perek Kama, Chagiga, in *Gem.* fol. 5. and Gitteen, Perek Haſhoeleach Geat, in *Gem.* fol. 45.

And גרבל Garbeal, in *Talm.* Heb. denotes *to roll*, or *twiſt.* וגרבל בההוא קטמה *And it was rolled* in that duſt, or aſhes. Gitteen, fol. lxix. 1.

It alſo denotes a muſical inſtrument of a round form; and which is ſtruck upon like a drum, or tabor.

And גַּרְבִּיתָא Garbeetha, in *Cha.* denotes the *north wind.*

רוּחָא גַּרְבִּיתָא בָּטְנָא מִטְרָא The

The *north* wind bringeth forth rain. Targ. Jeruſ. Prov. xxv. 23.

רוּחָא גַרְבִּיְתָא קַשְׁיָא The *north* wind is grievous. Targ. Jeruſ. Ibid. xxvii. 16.

גרג Garag; *Cha.* to ſtir up; incite to; contend, &c.

Imper.

אֱזֵל גְּרֹג דַּבִּיל חַבְרָךְ Go, *ſtir up* ſwiftly thy friend. Targ. Jeruſ. Prov. vi. 3.

Puang. Particip.

גַּבְרָא רְחַב נַפְשָׁא מְגָרֵג תִּגְרֵי A man of a proud ſpirit *ſtirreth up* ſtrife. Targ. Jeruſ. Ibid. xxviii. 25.

וְגַד קָיְמִין לְקִבְלָךְ אֲנָא מְגָרֵג And with thoſe that riſe up againſt thee *I contend.* Targ. Jeruſ. Pſal. cxxxix. 21.

כָּל יוֹמָא מְגָרְרִין קְרָבָיָא *They* continually *incite to* war Targ. Jeruſ. Ibid cxl. 3.

Futur.

לָא תְגָרֵג בְּמַבְאֲשִׁין Do not *ſtir up* thyſelf becauſe of evil doers. Targ. Jeruſ. Ibid. xxxvii. 1.

לָא תְגָרֵג בְּרַם לַאֲבָאשָׁא *Move* not (thyſelf) in any wiſe to do evil. Targ. Jeruſ. Ibid. 8.

And גורגבסין Gurgebaſeen, in *Talm.* Heb. denotes *bran*, &c.

דחשר גורגבסין That ſifted *bran. Talm.* Jeruſ. Shab. chap. vii.

Gloſſ. סובין Suveen; ſkins, or huſks of corn, ſeparated after the grinding from the flour, by means of a ſieve, or bolting mill.

גרגלא Gargela; in *Talm.* Heb. denotes a herb, called in Engliſh *rocket.* See above in גלל.

And גרגלד Gargelead; in *Talm.* Heb. denotes *a head*, or top.

גורגלידי דליפתא *Heads* or *tops* of turnips. Berachoeth, Perek Keatſad Mevarcheen, in *Gem.* fol. 40.

תרי גורגלידי דליפתא Two *heads* of turnip or *rape*,. Chaloemoeth, chap. ix. fol. 58.

And גורני Gurgea; in *Talm.* Heb. denotes a wine preſs. Soeph *Gem.* in Avoedang Zara, fol. lxxv. 1.

And in Bereſheeth Rabba, ſect. lxxix. it is written גרגינא.

גרגיר Gargeer; *Cha.* And denotes a grain; a berry; kernels; &c.

Plur.

תְּרֵין תְּלָתָא גַּרְגְּרִין בְּרֵישׁ עַנְפָּא Two (or) three *berries* in the uppermoſt branch. Targ. Jona. Iſai. xvii. 6.

Conſt.

גַּרְגִּירֵי חִטֵּיהוֹן *The grains of* their wheat. Targ. Jona. Deut. xxxii. 14.

It denotes the ſame in *Talm.* Heb.

שני גרגרים פרט Two *grains* (are) particular. Peah, chap. vi. fol.

גרגר יחידי A ſingle *grain.* Ibid. chap. vii. fol. 10.

בפלפל ובגרגיר מלח With pepper, and a *grain* of ſalt. Shab. chap. vi. in Miſhna, fol. 64.

It alſo denotes any ſingle or individual thing.

מגרגר באשכול Gloſſ. He gathered, and eat *one* grape. Chap. iii. in Maangſearoeth. fol. 63, and chap. ii. fol. 62.

It alſo denotes aſunder, ſeperate, &c.

המניח זתים לגג לגרגרן That layeth olives on the roof *to ſeparate them.* Chap. ix. in Taharoeth, fol. 122.

Gloſſ. לגלגלן. To *turn*, or *roll them.*

And in the *Cha.* it is uſed in a contrary ſenſe; as denoting *many grains.*

מְגַרְגַּר וּמַצְלָח (Shall produce) *many grains* and proſper. Targ. Jeruſ. Pſalm, i. 3.

גרגר Gargar; *a herb.* See גלגילא in גלל, and גרגלא in גרג.

גרגרן Gargeran; *Cha.* To devour greedily; a glutton; a reveller, &c.

גַּרְגְּרָן בְּבִשְׂרָא *A greedy devourer* of fleſh. Targ. Jona. Deut. xxi. 20.

It alſo denotes vile, or wanton.

Fem.

אֲרוּם הֲוֵיתִי גַּרְגְּרַנְיְתָא For ſurely I am become *vile*, or *wanton.* Targ. Jeruſ. Lament. i. 11.

It denotes the ſame in *Talm.* Heb.

השותה כוסו בבת אחת הרי זה גרגרן He that drinketh his cup a one time; i. e. at a draught,

It denotes the ſame in *Talm.* Heb.

דאכלה גרגשתא הוו לה בני מכוערי Becauſe ſhe eat *clay*, ſhe hath deformed (or ugly) children. Kethub. fol. lx. 2. Yevamoeth, Soeph *Gem.* fol. 110. Shab. in *Gem.* fol. 113, and in Avoedang Zara, in *Gem.* fol. xxxviii. 2.

And גרגותא Gargutha, in *Talm.* Heb. denotes *a pit*; *a ciſtern*, or collection of water.

אפילו ריש גרגותא מן שמיא מנו ליה Even the officer over *the ciſterns*, is appointed by heaven. Bava Bathra, fol. xci. 2. Bava Metſia, Soeph *Gem.* fol. 103, and Bava Kama, Soeph *Gem.* fol. xxvii. 2.

See alſo Jarchi, 1 Chron. xxix. 11.

And גרגותני Garguthnee, in *Talm.* Heb. denotes a pipe, or *hollow tube*: alſo *a baſket*. Chagiga, fol. 22, and Avoedang Zara, fol. lvi. 2.

גרד Garad; to ſcrape; and occurs but once.

Hith.

זַכֵּה לוֹ חֶרֶשׁ לְהִתְגָּרֵד בּוֹ

And

draught, is *a glutton*. Peſacheem, Soeph *Gem.* fol. 86.

See alſo in Kethub. in *Gem.* fol. 60. Soeph *Gem.* in Gitteen, fol. 98. and Soeph Miſhna, in Niddah, fol. 72.

And גרגרת Gargereth, in *Talm.* Heb. denotes the *hollow of the throat*. Chulleen, chap. 2, in Miſhna, fol. 122.

And גרוגרת Gerugereth, in *Talm.* Heb. denotes *a dried fig*.

לגרוף בה את הגרוגרת To drag out with it *the dry figs*. Shab. chap. xvii. fol. 122.

And גַּרְגִּשְׁתָּא Gargiſhta, in *Cha.* denotes clay; clods, &c.

בְּעוֹבֵי גַרְגִּשְׁתָּא In the thick *clay*. Targ. Jona. 1 King. vii. 46.

לְבַשׁ בִּסְרִי מוּרְנֵי וְגַרְגִּשְׁתָּא דְעַפְרָא My fleſh is clothed with worms, *and clods* of earth. Targ. Jeruſ. Job, ix. 5.

וְגַרְגִּשְׁתָּא אִדְּבַקוּ *And the clods* cleave faſt together. Targ. Jeruſ. Ibid. xxxviii. 38.

See alſo the Targ. Jeruſ. on Job, xxi. 33, and Targ. Jona. Levit. vi. 21.

And he took him a potſherd *to ſcrape himſelf* withal. Job, ii. 8.

גרד Garad; in *Talm.* Heb. denotes to ſcratch; ſcrape; gnaw, &c. alſo to pare away, &c.

דגריד מעילא לתתאי *That hath been ſcraped*, or *peeled*, from the top to the bottom. Shab. in *Gem.* fol. cix. 2.

נודות גרודים חדשים New bottles (that had been) *ſcraped* or *pared*. Avoedang Zara, fol. xxxiii. 1.

גרדא Garda; *Cha.* To weave: alſo a weaver.

עוֹבַד גַּרְדִי The work of *a weaver*, or *woven* work. Targ. Jeruſ. Exod. xxviii. 32.

See alſo the Targ. that paſſes for Jona. Ibid.

וּנְטַל יַת אַכְסַן דַּגַרְדָּאִין And he took away *the weaving* beam. Targ. Jona. Judg. xvi. 14.

וְאָעָא דְמוֹרְנִיתֵיהּ כְּאַכְסַן דַּגַרְדָּאִין And the wood, or ſtaff of his ſpear (was) like *a weaver*'s beam. Targ. Jona. 1 Sam. xvii. 7.

אִתְקַפַּדוּ כְּגַוֵּל גַּרְדָּאִין חַיַּי My life is cut off as *a weaver*'s web. Targ. Jona. Iſai. xxxviii. 12.

It denotes the ſame in *Talm.* Heb. Yoema, Soeph *Gem.* fol. lxxii. 2.

And גרדנא Girdana, in *Talm.* Heb. denotes the ſame.

גירדנא דלא טייץ שתא בצר משניה *A weaver* that is not meek, a year is cut off, or diminiſhed, from his years. Avoedang Zara, fol. xxvi. 1.

And גרדני Gardenee, in *Rab.* Heb. denotes *a keeper*; one that has the charge of a thing.

גרדיני ימוסין The *keepers* of the laws. Zoehar, col. 440; alſo in fol. 139, col. 3.

And גרדית Gardeeth, in *Cha.* denotes *a ſhuttle*.

יוֹמַי קַלִּילוּ מִן גַּרְדִית מָחֵי My days are ſwifter than a weaver's *ſhuttle*. Targ. Jeruſ. Job. vii. 6.

And גרדן Girdan; in *Talm.* Heb. denotes *ſcabbed*.

הוו לה בני גירדני She will have *ſcabbed* children. Kethub. in *Gem.* fol. lx. 2.

And

נעשית גריד It became *hard*. Jarchi, Gen. viii. 14.

עת הגריד היה שהארץ חלולה ומנוקבת ככברה It was *the dry* ſeaſon when the earth was hollow and perforated like a ſieve. Jarchi, Ibid. xlviii. 7.

הוא ובנו אוכלין חרובין של גרדונה He and his ſon eat *dry*, or *hard*, huſks. Bereſheeth Rabba, ſect. 79.

And גרידי Geredee, or גרידא Gereeda, in *Talm.* and *Rab.* Heb. denotes, only; at leaſt; ſimply, &c. San. fol. cxii. 1. In Halichoeth Oelam, fol. vii. 2.

And גרדין Girdeen, in *Talm.* Heb. denotes threads; filaments of a garment, &c. Succah, fol. ix. 1. and Berachoeth, fol. viii. 2.

גרדם Girdeam; *Cha.* To break, or deſtroy.

Hith.

וּמַסְתַּת הֵיךְ עָמַר דְּאִתְגַּרְדֵּים נוּשְׁמֵיהּ And conſume away like a moth, whoſe body *is* or *hath been broken*. Targ. Jeruſ. Pſalm. xxxix. 12.

It denotes the ſame in *Talm.*

And the author of the Aruch reads גרגרני; and which denotes voracious. See in גרגרן.

And ſome think it denotes *baldneſs*.

And גירדא Geerda, in *Talm.* Heb. denotes the rind, or bark: alſo a ſhell, &c.

גירדא דאגוזא *The rind* of a nut (tree.) Kethub. fol. lxxvii. 2. and Avoedang Zara, fol. xxviii. 1.

אגירדא דדיקלא *The peeling* of palm. Peſacheem, fol. cxi. 2.

And גרדון Gardoen, in *Rab.* Heb. denotes a bough, or branch, of a tree.

תלאן בגרדון He ſuſpended them on *the bough of the tree*. Medraſh Koeheldth, chap. iii. 16.

Gloſſ. זמורה של אילן The branch of a tree.

And גריד Gereed, in *Talm.* and *Rab.* Heb. denotes *dry*, *hard*, &c.

במקום הגריד In *a hard*, or *dry* place. Peſacheem, fol. lv. 1. and Metſia, fol. lxxv. 2.

Talm. Hebrew. Minachoeth, Zoeph *Gem.* fol. xxxviii. 1.

It alſo in *Talm.* Hebrew denotes a piece, or remainder of any thing broke; i. e. the fragments.

וגרדומיו Vegardumav; *and its fragments.* In Parah, fol. 106, and Minachoeth, fol. 39.

And גרדם Gardam, in *Talm.* Heb. denotes a *tribunal.*

יהא דומה לו שהעלהו לגרדום לידון It ſhould appear unto him, as one aſcending the *tribunal* to be judged, or receive ſentence. Perek Bameh Madleekeen, in *Gem.* fol. xxxii. 1. and Avoedang Zara, in Miſhna, fol. xvi. 1.

And גרדון Gardoen, in *Rab.* Heb. denotes the ſame. Medraſh Koeheleth, chap. iii. 17.

And גרדין Gardeeyoen, in *Rab.* Heb. denotes the name of the Roman Emperor Gordianus.

כעובי דינר גרדין היה בו About the thickneſs of a denarii of *gordianus* was in it. Vayikra Rabba, ſect. 7.

The ſame of the other emperors, as נירונית Neroeneeth, of the emperor Nero.

טריינא Trayna; of Trajanus, &c. &c.

And גירדונא Geerdoena, in the Zoehar, denotes *wood,* or timber. Zoehar, col. 446.

גרדיק Gardeek; is noticed by Elias in Methurgaman, as denoting *Gerar,* (in the land of the Philiſtines) mentioned in Gen. xxvi. 1. being ſo uſed in the Jeruſ. Targ. But after the moſt diligent ſearch, I have not been able to meet with any ſuch word there.

And the Aruch adduces it, as uſed in the ſame ſenſe, in Bereſheeth Rabba, ſect. 64.

גרה Gerah; 1ſt. To contend; ſtrive; ſtir up, &c.

Pieng.

רְחַב־נֶפֶשׁ יְגָרֶה מָדוֹן He that is of a proud heart *ſtirreth up* ſtrife. Prov. xxviii. 25.

Hith.

Imper.

וְהִתְגָּר בּוֹ מִלְחָמָה *And contend* with him in battle. Deut. ii. 24.

וְאַל תִּתְגָּר בָּם מִלְחָמָה Neither

קְרָא בִגְרוֹן וְאַל תַּחְשֹׂךְ כַּשּׁוֹפָר הָרֵם קוֹלֶךָ Cry with the *throat*, ſpare not, lift up thy voice like a trumpet. Ibid. lviii. 1.

Affix.

יָגַעְתִּי בְקָרְאִי נִחַר גְּרוֹנִי I am weary of my crying, *my throat* is dried. Pſalm, lxix. 4.

וְרָבִיד עַל גְּרוֹנֵךְ And a chain on *thy neck*. Ezek. xvi. 11.

קֶבֶר פָּתוּחַ גְּרוֹנָם *Their throat* (is) an open ſepulchre. Pſalm. v. 10.

וְלֹא יֶהְגּוּ בִגְרוֹנָם Neither ſpeak they through *their throat*. Ibid. cxv. 7.

3d. Cud.

מַעֲלַת גֵּרָה בַּבְּהֵמָה That cheweth *the cud*. Ibid. v.

4th. A ſmall coin, called *a Gerah*; twenty of which made a ſhekel. And weighed, according to the calculation of Biſhop Cumberland, gr. 10, 95 decim.

And which, as he obſerves, wanting but the twentieth part of a grain, of eleven grains, might well paſs for juſt ſo many.

And, as he farther obſerves, is accordingly well tranſlated in

ther *contend* with them in battle. Ibid. 9.

Affix.

Preter.

כִּי בַּיהוָה הִתְגָּרִית Becauſe *thou haſt ſtriven* againſt the Lord. Jer. l. 24.

Imper.

אַל תִּתְגָּרוּ בָם *Meddle ye* not with them. Deut. ii. 5.

וְלָמָּה תִתְגָּרֶה בְרָעָה For why *ſhouldeſt thou meddle* to (thy) hurt, or evil. 2 King. xiv. 10.

Futur.

וּמֶלֶךְ הַנֶּגֶב יִתְגַּרֶה לַמִּלְחָמָה בְּחַיִל גָּדוֹל וְעָצוּם עַד מְאֹד And the king of the ſouth *ſhall be ſtirred up* to battle with a very great and mighty army. Dan. xi. 25.

וְיָשֹׁב וְיִתְגָּרָה And he ſhall return *and ſhall be ſtirred up*. Ibid. 10.

The noun.

Fem. Conſt.

מִתְגֹּרֶת יָדְךָ אֲנִי כָלִיתִי I am conſumed by *the conflict of* thy hand. Pſalm. xxxix. 10.

2d. The throat, or neck.

וְתַלְכְנָה נְטוּיוֹת גָּרוֹן And walked with ſtretched forth *necks*. Iſai. iii. 16.

in the Septuagint, by the Greek ὀβολὸς; for there are (ſays he) *attic oboli* ſtill remaining of this weight, as mentioned by Greaves. See Dr. Cumb. ſcripture weights and meaſures, page 111.

עֶשְׂרִים גֵּרָה הַשֶּׁקֶל A ſhekel (is) twenty *gerahs*. Exod. xxx. 13.

וְהַשֶּׁקֶל עֶשְׂרִים גֵּרָה And the ſhekel (ſhall be) twenty *gerahs*. Ezek. xlv. 12.

גרה Garah; *Cha.* 1ſt. To incite; ſtir up; move, &c.

Preter.

וְגָרֵי ה" בְּעַמָּא יַת חֵיוָן קָלָן And the Lord *ſtirred up* fiery ſerpents among the people. Targ. Onk. Numb. xxi. 6.

This anſwers to the Heb. verb וַיְשַׁלַּח *And he ſent.*

וְגָרֵי יַת דָּוִד בְּהוֹן *And he incited* David againſt them. Targ. Jona. II. Sam. xxiv. 1.

This anſwers to the Heb. verb וַיָּסֶת *and he moved*, or *ſtirred up.*

Particip.

אֲרֵי בָרוּךְ בַּר נֵרִיָה מְגָרֵי יָתָךְ בָּעָא For Baruch the ſon of Neriah *ſtirreth* thee *up* againſt us. Targ. Jona. Jerm. xliii. 3.

Infin.

בְּגָרְיוּתִי יַת מְחַת כַּפְנָא *When I ſtir up* the plague of famine. Targ. Jona. Ezek. v. 16.

Futur.

וַאֲגָרֵי בְכוֹן יַת חֵית בָּרָא And I will *ſtir up* the beaſt of the field, (or wild beaſts) among you. Targ. Gnk. Levit. xxvi. 22.

וְאֲגָרֵי מִצְרָאֵי בְּמִצְרָאֵי *And I will ſtir up* the Egyptians againſt the Egyptians. Targ. Jona. Iſai. xix. 2.

The Hebrew word is וְסִכְסַכְתִּי And which Aben Ezra, and Kimchi obſerve, denotes to mix, confound, &c.

דִּי יְגָרְינוּן ה" בָּךְ Which the Lord *ſhall ſtir up* againſt thee. Targ. Onk. Deut. xxviii. 48.

Hith.

וְאַף אִתְגְּרִי יִשְׂרָאֵל בְּפְלִשְׁתָּאֵי And alſo (that) Iſrael *was ſtirred up* againſt the Philiſtines. Targ. Jona. I. Sam. xiii. 4.

Affix.

אֲרֵי אִתְגְּרִיתָא בַּאֲבוּךְ That *thou art ſtirred up* againſt thy father.

father. Targ. Jona. II. Sam. xvi. 21.

It denotes the ſame in *Talm.* and Rab. Hebrew.

עַל שגרה דובים בתינוקות Becauſe *he ſtirred up* the bears againſt the children. San. fol. cvii. 2. and Kimchi, and Abarbanal, II. King. ii. 24.

See alſo Succah, fol. xxxviii. 1. and Eruveen, fol. xxvi. 1.

2d. To ſhoot.

לְנָרָאָה בְּטוּמְרָיָא דְלָא מוּם בְּתָכֵף יְנָרוּן לֵיהּ וְלָא יְדַחֲלוּן *That they may ſhoot* in ſecret at thoſe that are without blemiſh (or the perfect,) ſuddenly *do they ſhoot* at him, and fear not. Targ. Jeruſ. Pſalm. xliv. 5.

It denotes the ſame in *Talm.* Heb. Nazeer, fol. iv. 2.

Infin.

לְמִגַּר בְּקַשְׁתָּא *That ſhoot* with the bow. Targ. Jona. 1 Sam. xxxi. 3.

Hith. Particip.

וִידוֹן מִתְגּוֹרְרִין Let them *be ſhot*, (and ſlain.) Targ. Jeruſ. Pſalm. lviii. 8.

And גרה Gerab, in *Talm.* Heb. denotes that part of a

beaſt that is oppoſite the breaſt. Yoema, chap. ii. in Miſhna, fol. 25, and chap. iii. in Tameed, fol. 30.

3d. The throat.

אַכְלִי בִּגְרוֹנָךְ Cry aloud *with thy throat*. Targ. Jona. Iſai. lviii. 1.

And אות־גרונית Oeth Geroeneeth, among the Heb. Grammarians, denotes a *gutteral* letter: ſuch are the letters א ח ה ע. See the Grammar, chap. i. ſect. 1.

גרן Garav; whence גריוא Gereeva; and which in *Talm.* Heb. denotes *a meaſure*. And which ſome take to be a buſhel. Peſacheem, fol. 32. Eruveen, in *Gem.* fol. 14. Bava Kama, fol. 96, and Bava Bathra, in *Gem.* fol. 73. &c. &c.

גרז Garaz; to cut off. And occurs but once.

Preter.

נִגְרַזְתִּי מִנֶּגֶד עֵינֶיךָ *I am cut off* from before thine eyes. Pſalm, xxx. 23.

גרזן Garzen; denotes an axe.

fol. 51, and Avoedang Zara, fol. lxxi. 2.

גרל Goetal; a lot: and occurs only as a noun.

גּוֹרָל אֶחָד לַה"וְגוֹרָל אֶחָד לַעֲזָאזֵל One *lot* for the Lord, and the other *lot* for the ſcape goat. Levit. xvi. 8.

Conſt.

וַיַּעַל גּוֹרָל מַטֵּה בְנֵי בִנְיָמִן לְמִשְׁפְּחֹתָם And *the lot of* the tribe of the children of Benjamin came up according to their families. Joſhu. xviii. 11.

Conſt.

עַל גּוֹרַל הַצַּדִּיקִים Upon *the lot of* the righteous. Pſalm, cxxv. 3.

Plur.

וְנָתַן אַהֲרֹן עַל שְׁנֵי הַשְּׂעִירִם גּוֹרָלוֹת And Aaron ſhall caſt *lots* upon the two goats. Levit. xvi. 8.

וַיַּחְלְקוּם בְּגוֹרָלוֹת And they were divided by *lots*. 1 Chron. xxiv. 5.

Affix.

אַתָּה תּוֹמִיךְ גּוֹרָלִי Thou maintaineſt *my lot*. Pſalm, xvi. 5.

עֲלֵה אִתִּי בְגוֹרָלִי Come up with

לֹא תַשְׁחִית אֶת עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן Thou ſhalt not deſtroy the trees thereof by forcing *an axe* againſt them. Deut. xx. 19.

הֲיִתְפָּאֵר הַגַּרְזֶן עַל הַחֹצֵב בּוֹ Shall *the axe* boaſt itſelf againſt him that heweth therewith. Iſai. x. 15.

גרז Garaz; whence גַּרְזְמִיתָא Garzemeetha; and which in *Talm.* and *Rab.* Heb. denotes *pulſe* Vayikra Rabba, ſect. 9. Medraſh Eachea, fol. li. 3. and in *Talm.* Jeruſ. Bereſheeth, chap. vi. fol. x. 3.

And גורזקי Gurzekee, in *Talm.* Heb. denotes *a cave*, or cage.

עד שיכנסנו לגורזקי שלו Until they lead him into *his cave*, or cage. Shab. in *Gem.* fol. cvi. 2.

And the Aruch reads גדיגוד.

גרט Garat; whence גרוטאות Gerutaoeth; in *Talm.* Heb. denotes old pieces of broken *metal*. Shab. in *Gem.* fol. cxxiii. 1. Keleem, chap. ii. Bava Metſia, in *Gem.*

with me *into my lot*. Judg. i. 3.

וְהָלַכְתִּי גַם אֲנִי אִתְּךָ בְּגוֹרָלֶךָ And I likewiſe will go with thee *into thy lot*. Ibid.

גּוֹרָלְךָ תַּפִּיל בְּתוֹכֵנוּ Caſt in *thy lot* among us. Prov. i. 14.

וַיֵּצֵא גְּבוּל גּוֹרָלָם And the coaſt of their *lot* came forth. Joſhu. xviii. 11.

גרם Garam; a bone; to ſplinter; break in pieces, &c.

יִשָּׂשכָר חֲמֹר גָּרֶם Iſſachar is an aſs *of bone*; i. e. bony and ſtrong. Gen. xlix. 14.

וְרוּחַ נְכֵאָה תְּיַבֶּשׁ גָּרֶם But a broken ſpirit drieth *the bone*. Prov. xvii. 22.

וְלָשׁוֹן רַכָּה תְּשַׁבֶּר גָּרֶם And a ſoft tongue breaketh *the bone*. Ibid. xxv. 15.

It is uſed figuratively, to denote the top, or eſſential part.

וַיָּשִׂימוּ תַּחְתָּיו אֶל גֶּרֶם הַמַּעֲלוֹת And put (it) under him on *the top* of the ſtairs; i. e. the higheſt ſtairs. 2 Kings, ix. 13.

And this is alſo the opinion of R. Levi Ben Gerſhoem. As alſo of Abarbanal.

But Jarchi is of opinion, that it denotes *a degree*, or ſtep. For he obſerves, that there were ſtairs made to ſhew the hour of the day, by the ſhadow of the ſun. See chap. xx. 9.

And to this explanation, the Targum of Jona. ſeems to agree: for he tranſlates it,

לְדַרַג שַׁעְיָא To the *degree*, or *ſtep* of the hour.

Kal. Preter.

שֹׁפְטֶיהָ זְאֵבֵי עֶרֶב לֹא גָרְמוּ לַבֹּקֶר Her judges (are) evening wolves, *they break* not *the bones* till morning. Zeph. iii. 3.

This is the opinion of Aben Ezra.

And others think it denotes to *leave*; i. e. *they leave* not *a bone*; ſo greedy are they to devour, that they *leave* not as much *as a bone* till morning. See Jarchi, Kimchi, and Abarbanal.

Pieng. Futur.

וְעַצְמֹתֵיהֶם יְגָרֵם *And he ſhall brake* their bones, or *ſhall bone* their bones. Numb. xxiv. 8.

וְאֶת חֲרָשֶׁיהָ תְּגָרֵמִי *And thou ſhalt break* the ſhreds thereof. Ezek. xxiii. 34.

Plur. Affix.

גַּרְמָיו כִּמְטִיל בַּרְזֶל *His bones* (are) like bars of iron. Job, xl. 18.

גרם Garam, *Cha.* Cauſe: occaſion, &c.

Preter.

דֵּין אָרְחָתְהוֹן גְּרַם שְׁטוּתָא לְהוֹן This (is) their way, (which) their folly *cauſed* unto them. Targ. Jeruſ. Pſalm. xlix. 14

וְאָמְרִין לֵיהּ אַתְּ גָּרַמְתָּ לָנָא יָת כָּל בִּישְׁתָּא דָּא And they ſaid unto him, thou *haſt occaſioned* unto us all this evil. Targ. Jeruſ. Eſth. vi. 1.

אֲנָא גְּרֵמִית *I have occaſioned.* Targ. Jona. 1 Sam. xxii. 22.

אֲרֵי גְּרַמוּ דְּתֵיתֵי לְהוֹן בִּישְׁתָּא For *they have cauſed* the evil to come unto them. Targ. Jona. Iſai. iii. 9.

כָּל דֵּין גְּרַמוּ לֵיהּ חוֹבוֹהִי All this *hath* his ſins *cauſed* unto him. Targ. Jeruſ. Eccle. vi. 2.

אַתּוּן גְּרַמְתּוּן דְּמִית עַמָּא דַּיְיָ Ye *have occaſioned* the death of the people of the Lord. Targ. Jona. Numb. xvii, 6.

Particip.

לְמָה אַנְתְּ גָּרֵם מוֹתָא לְנַפְשָׁךְ Wherefore (ſhouldeſt) thou *occaſion* death to thy ſoul, Targ. Jeruſ. Eccle, vii. 18.

Infin.

לְמִגְרָם דִּין גֵּהִנָּם עֲלֵי בִּסְרָךְ *To cauſe* the puniſhment of Gehinnam to thy fleſh. Targ. Jeruſ. Ibid. v. 5.

It denotes the ſame in *Talm*, and *Rab.* Heb.

מִצּוֹת שֶׁהַזְּמַן גְּרָמָא נָשִׁים פְּטוּרוֹת מִכֵּן Affirmative precepts which the time *cauſes*, (or depends upon) women are free from. Berachoeth, fol. xx, 2.

It alſo in *Cha.* denotes *to gnaw*, or *break in pieces.*

Infin.

לְנַגְמָרָא יָת בִּסְרִי *To gnaw*, or break in pieces my fleſh, Talm. Jeruſ, Pſalm, xxvii. 2.

It alſo in *Talm.* Heb. denotes *to break*, or *beat* in pieces. Bava Bathra, fol, xxxii, 1.

And is written דמגרמיתו Demagarmeethoe.

Their ſkin cleaveth to *their bones*. Targ. Jeruſ. Lament. iv. 8.

Plur.

וַאֲמַר לִי בַּר אָדָם הֵידוֹן גַּרְמַיָּא הָאִלֵּין And he ſaid unto me ſon of man, can theſe *bones* live : Targ. Jona. Ezek xxxvii. 3. See alſo verſe 4. 5. &c.

Plur. Affix.

וַאֲבַדַּר יַת גַּרְמֵיכוֹן And I will ſcatter *your bones*. Ibid. vi. 5.

וְכָל גַּרְמֵיהוֹן דַּהֲדָקוּ And broke all *their bones*. Dan. vi. 23.

It is uſed figuratively, to denote a perſon : as *himſelf*, &c.

וּבַתְרָאָה דַּעֲבַדְתְּ גַּרְמָךְ And after that thou haſt kept *thyſelf*. Targ. Jeruſ. Ruth. iii. 10.

It is uſed in the ſame ſenſe in Targ. Jona. Levit. xxi. 5. &c.

It alſo in *Talm.* Heb. denotes the ſame, *Shab.* in *Gem.* fol. xxxviii. 2. and Perek Kama in Taangneeth, fol. xiv. 2.

And הגרמה Hagrama, in *Talm.*

And the Author of the Aruch reads דמגרסיתו Demagarſeethoe, with ס in גרס, inſtead of דמגרמיתו Demargameethoe.

It alſo in *Cha.* denotes to fortify, &c.

וּבְרַחֲמוֹהָא תְּגַרַּם תְּדִירָא And with her love *be fortified* continually. Targ. Jeruſ. Prov. v. 1. Let her love fortify thee, to reſiſt that of ſtrange women.

וְכַד אַגְרִים עֲנָנֵי מִלְּעֵיל And when *he fortified* the clouds from above. Targ. Jeruſ. Ibid. viii. 28.

And גרמא Garma, in *Cha.* denotes *a bone*.

גַּרְמָא מִגַּרְמַי *Bone of my bones*. Targ. Gen. ii. 23.

אִם יֶחֱזוּ גַּרְמָא דְּאֶנָשָׁא When they ſee a man's *bone*. Targ. Jona. Ezek. xxxix. 15.

Affix.

וּבִבְסָרִי דְּבֵקַת גַּרְמִי And to my fleſh *my bone* cleaveth. Targ. Jeruſ. Job. xix. 20.

וּקְרֵיב לְגַרְמֵיהּ וּלְבִסְרֵיהּ And touch *his bone*, and his fleſh. Targ. Jeruſ. Ibid. ii. 5.

אַדַּק מַשְׁכְּרֵהוֹן עַל גַּרְמְרֵהוֹן

Talm. Heb. denotes *an article* to be obſerved, by thoſe that kill for the Jews according to their law: i. e. if the killer cuts too high in the artery of the throat, &c. &c. it is called הגרמה Halacha Kama in Chulleen, chap. i. fol. ix. 30. &c. &c.

See alſo Maim. in יד החזקה הלכות שחיטה Chap. 3.

And גירומין Geerumeen, in *Talm.* Heb. denotes, *more than weight, overplus.* Bava Bathra, chap. v. fol. 88.

And גרומיתא Gerumeetha, in *Talm.* Heb. denotes a ſmall bone; i. e. above the hollow of the thigh bone. Chull. fol. ciii. 2.

And גַּרְמִידָא Garmeeda, in *Cha.* denotes a meaſure, called *a cubit.*

גַּרְמִידָא אַרְכֵּהּ *A cubit* was its length. Targ. Jona. Judg. iii. 16,

It is uſed in the ſame ſenſe in the Targ. of Jona. Exod. xxv.

It denotes the ſame in *Talm.* Heb.

יהיבנא לך בני גרמידא You (will) have children of *a cubit*; i. e. of a cubit in meaſure. Bava Metſia, in *Gem.* fol. lxiv. 1. San. fol. vii. 1, and fol. xciv. 1.

And גרממיא Garmamya, is uſed in *Cha.* to denote the country called *Germany.*

מִמְּדִינַת גַּרְמַמְיָא From the province of Germany. Targ. Jona. Ezek. xxvii. 16.

See alſo chap. xxxviii. 6.

This, in the Hebrew, is מִבֵּית תּוֹגַרְמָה of the houſe of *Togarmah.* And which, according to Abarbanal, denotes Turkey.

And the Heb. noun גֹּמֶר Goemer, in the Jeruſ. Targ. and Jona. Gen. x. 2. is,

גַּרְמַנְיָא Garmanya; *Germany.*

It denotes the ſame in *Talm.* and *Rab.* Heb.

גומר זה גרמיא Goemar is Garmamya, *Germany.* Yoema, in *Gem.* fol. x. 1.

זו של אדום This is Garmamya of Edom, *Idumea.* Megillah, fol. vi. 2.

And according to Jarchi, it denotes the kingdom of Edom;

Edom; i. e. the Roman Empire.

It is uſed in the ſame ſenſe in Bereſheeth Rabba, ſect. 31.

גרמני Garmanee, in *Talm.* Heb. denotes *very white*, chap. ii. in Negangeem, fol. 73.

And גרמני Garmanee, in *Rab.* Heb. denotes a white, or fair perſon.

בכל מקום גרמני מוכר כושי וכאן כושי מוכר גרמני In every place (it is uſual) that *a white* ſells an Æthiopian, a negro; but here an Æthiopian ſells *a white*. Bereſheeth Rabba, ſect. 83.

And גרמיני Garmeenee, in *Talm.* Heb. according to the Gloſſ. of the Aruch, denotes *balances*, wherein they weighed broken iron, or glaſs, &c. Bava Bathra, Perek Hamoecher Eth Haſpheenah, in *Gem.* fol. lxxxix. 2.

גרמס Garmas; whence גרמסים Garmaſſees; which in *Rab.* Heb. denotes a ſmall coin.

לפיכך יתנו מחצית השקל דעביד שיתא גרמסים Therefore, they ſhall give a half ſhekel, which makes ſix *garmaſſees*. Yelamdenu, in פרשת כי תשא.

Gloſſ. בלשון יוני מין משקל אשר הוא חלק מד" ועשרים חלקים באונקיא In the *Greek* tongue, a ſpecie of weight, that is the twenty-fourth part of an ounce.

גרן Goeren; a threſhing floor.

כִּתְרוּמַת גֹּרֶן As the heave offering of *the threſhing floor*. Numb. xv. 20.

גֹּרֶן וְיֶקֶב לֹא יִרְעֵם *The threſhing floor*, and the wine preſs, ſhall not feed them. Hoſea, ix. 2.

כִּי בָאָה הָאִשָּׁה הַגֹּרֶן That a woman came *into the floor*. Ruth, iii. 14.

Fem.

כִּי קִבְּצָם כְּעֲמִיר גֹּרְנָה For he ſhall gather them as the ſheaves *into the floor*. Micah, iv. 12.

Affix.

מְדֻשָּׁתִי וּבֶן גָּרְנִי My threſhing, and the corn of *my floor*. Iſai. xxi. 10.

הַעֲנִיק תַּעֲנִיק לוֹ מִצֹּאנְךָ וּמִגָּרְנְךָ Thou ſhalt furniſh him liberally out of thy flock, and

out of *thy floor*. Deut. xv. 14.

Plur.

וּמָלְאוּ הַגְּרָנוֹת בָּר And *the floors* ſhall be full of corn. Joel, ii. 24.

It denotes the ſame in *Talm.* Heb. Perek Kama Soetah, in *Gem.* fol. 13, and Maangſeeroeth, chap. i.

And גרנק Garnak, in *Rab.* Hebrew, denotes a corroding ulcer; or, as ſome ſay, the cancer. Maimon. in Moreh Nevucheem, part 1. chap. lxxvii.

גרס Garas; to break: and occurs but twice in ſcripture.

נָרְסָה נַפְשִׁי לְתַאֲבָה My ſoul *breaketh* for the longing. Pſalm. cxix. 20.

Hiph.

וַיַּגְרֵס בְּחָצָץ שִׁנָּי *And he hath broke* my teeth with gravel ſtones. Lament. iii. 16.

It alſo in *Talm.* Heb. denotes the ſame; i. e. *broken*, or *bruiſed*. Keleem, chap. xvii. fol. 25. Niddah, chap. ix. in Miſhna, fol. 42, and Minachoeth, chap. vi. fol. 66.

And גרסא Girſa, in *Cha.* denotes to read; ſtudy; explain, &c. Targ. Jeruſ. Solom. Song. i. 2.

It denotes the ſame in *Rab.* Heb. Jarchi, Eccleſ. xii. 12.

גרסן Garſon; whence גורסינא Gurſeena; and which in *Talm.* Heb. according to the Gloſſ. denotes a perſon likely to inherit the effects of a parent. Yevamoeth, fol. cxvii. 1.

גרע Garang; to diminiſh; to reſtrain; abate, &c.

Particip.

וְכָל זָקֵן גְּרֻעָה And every beard *clipt* (or diminiſhed;) i. e. ſhaved: but is mentioned as in contempt. Jer. xlviii. 37.

Infin.

וּמִמֶּנּוּ אֵין לִגְרוֹעַ Nor any thing *to be diminiſhed* from it. Eccle. iii. 14.

Futur.

וְגַם אֲנִי אֶגְרַע וְלֹא תָחוֹס עֵינִי And I alſo *will* therefore *diminiſh* (thee,) neither ſhall mine eye ſpare. Ezek. v. 11.

לֹא תִסֵּף וְלֹא תִגְרַע מִמֶּנּוּ Thou

Thou ſhalt not add thereto, nor *ſhalt thou diminiſh* from it. Deut. xii. 32.

וְתִגְרַע שִׂיחָה לִפְנֵי אֵל *And thou reſtrain* prayer before God. Job, xv. 4.

וְתִגְרַע אֵלֶיךָ חָכְמָה *And doſt thou reſtrain* wiſdom to thyſelf? Ibid. viii.

The ſenſe of which is this: If thou haſt heard the ſecret of God, how is it that wiſdom is now diminiſhed, or withheld from thee. Kimchi.

לֹא יִגְרַע מִצַּדִּיק עֵינָיו *He will not withdraw* his eyes from the righteous. Ibid. xxxvi. 7.

לֹא תִגְרְעוּ מִמֶּנּוּ *You ſhall* not *diminiſh* (ought) thereof. Exod. v. 8.

Niph.

כִּי אֵין נִגְרַע מֵעֲבֹדַתְכֶם דָּבָר Yet not ought of your work *ſhall be dimiſhed.* Ibid. xi.

וְנִגְרַע מֵעָרְכֶךָ *And it ſhall be abated* from thy eſtimation. Levit. xxvii. 18.

וְנִגְרְעָה נַחֲלָתָן מִנַּחֲלַת אֲבֹתֵינוּ *And* their inheritance *ſhall be diminiſhed*, or *taken* from the inheritance of our fathers. Numb. xxxvi.

וּמִגּוֹרָל נַחֲלָתֵינוּ יִגָּרַע And from the lot of our inheritance *it ſhall be diminiſhed*, (or taken.) Ibid.

Hiph.

כִּי יְגָרַע נִטְפֵי מָיִם For *he diminiſhes*, (or *makes ſmall*) the drops of water. Job, xxxvi. 27.

The noun.

כִּי מִגְרָעוֹת נָתַן לַבַּיִת סָבִיב חוּצָה For he made *narrow*, (or *diminiſhed*, *reſts* round about the houſe without. 1 King. vi. 6.

גרע Garang; *Cha.* And is uſed in the Targ. of Jona. to denote *ſhaving*.

וְגָרַעַת אֶת שֶׁבַע גְּדִילוֹת רֵאשֵׁיהּ *And ſhe cauſed him to ſhave off* the ſeven locks of his head. Targ. Jona. Judg. xvi. 19.

This anſwers to the Heb. verb וַתְּגַלַּח. And which is to be underſtood, *and ſhe ſhaved off* by means of the man; though ſome think it denotes, that ſhe ſhaved him. See Kimchi, and Abarbanal.

וְגָרַע אֶת פַּלְגוּת דְּקָנֵיהוֹן *And he ſhaved off* one half of their beards. Targ. Jona. 2 Sam. x. 4.

It denotes the ſame in *Talm.* Heb. See San. fol. xcvi. 1.

It alſo in *Talm.* Heb. denotes the forming, or producing of kernels.

הַגְּפָנִים מְשִׁנְגָרְעוּ The vines when they produce kernels. Sheveengeeth, chap. iv. fol. 39.

Gloſſ. יֵשׁוּ גַרְעִינִין בְּתוֹךְ הָעֲנָבִים When they produce kernels in the grapes.

And גַּרְעָא Gareaang, in *Talm.* Heb. denotes *a cutter*, or *opener of veins*; i. e. a bleeder.

יוֹד דְּבָרִים נֶאֱמְרוּ בְגַרְעָא Ten things are obſerved concerning *a bleeder*. Kedueſheen, fol. lxxxii. 1.

מִסְמַר הַגַּרְעָא The lancet of *the chirurgeon*. Keleem, chap. xiii.

And גַּרְעִינְא Gareengna, in *Talm.* Heb. denotes a grain, or kernel. Shab. in Reaſh. *Gem.* fol. 77.

And גִּירְעוֹן Geerengoen; in *Talm.* Heb. denotes, to diminiſh, &c.

וּבִגִּירְעוֹן כֶּסֶף And with *a diminution* of ſilver; i. e. money. Perek Kama, in Keduſheen, fol. xiv. 2.

And גִּירוּעַ Geeruang, and גְּרִיעָה Gereengah, in *Talm.* and *Rab.* Heb. denotes *bare*; *trifling*; *inferior*, &c.

גָּרַף Garaph. 1ſt. To ſweep away, or roll.

Preter.

נַחַל קִישׁוֹן גְּרָפַם The river of Keſhon *ſwept them away*, Judg. v. 21.

2d. Clods.

Plur. Affix.

עָבְשׁוּ פְּרָדוֹת תַּחַת מַגְרְפוֹתֵיהֶם The ſeeds are rotten under *their clods*. Joel, i. 17.

3d. *The fiſt.*

וְהִכָּה אִישׁ אֶת רֵעֵהוּ בְּאֶבֶן אוֹ בְּאֶגְרֹף And ſmite his fellow with a ſtone, or with (his) fiſt. Exod. xxi. 18.

In this example, ſome think the א Aleph is redundant, as the א Aleph in אזרוע; and that it denotes *a clod*; as in the

the preceding. See Kimchi, on the Roots. And Aben Ezra, and Abarbanal, on Exod.

גרף Garaph; whence גָּרְפִּין: and which in *Cha.* denotes *to ſweep; clean away.* Targ. Shenee. Eſth. iii. 8. &c.

It denotes the ſame in *Talm.* Heb.

לא יתן עד שיגרוף Not put in till he has ſwept it. Shab. in Miſhna, chap. iii. fol. 36.

גורפין מתחת רגלי הבהמה *They ſweep* from under the feet of the beaſts. Peſacheem, chap. iv. fol. 58. See alſo Betſa, chap. iv. fol. 32. and Shab. chap. xvii. fol. 151.

It alſo in *Talm.* and *Rab.* denotes to draw out.

במים הגרופין In water (which) *hath been drawn out.* And which, according to the Gloſſ. denotes water that has juſt been drawn out of the river. Peſacheem, in *Gem.* fol. cxlii. 1.

And גרף Garaph, in *Talm.* Heb. denotes *a chamber pot.* Shab. in *Gem.* fol. 121. and Soeph *Gem.* fol. 140.

And מַגְרוּפְיָתָא, in *Cha.* denotes ſhovels. Targ. Onk. Exod. xxxviii. 3.

Plur. Affix.

ומִגְרוּפְיָתֵיהּ *And his ſhovels.* Targ. Onk. Ibid. xxvii. 3.

It alſo in *Talm.* and *Rab.* Heb. denotes *a ſhovel,* or *beſom,* chap. ii. in Tameed, fol. 28. and Bereeſheth Rabba, 38.

And ſome think, that מגריפה Magreepha, in *Talm.* Heb. denotes a muſical inſtrument (uſed in the Temple) which produced an extradinary great ſound. Taamed, chap. iii.

And אגרוף Egroeph, in *Talm.* Heb. denotes the fiſt.

בעלי אגרופין Maſters, or lords of *fiſts*; i. e. ſtrong, and powerful.

אוי לי מאגרופין Woe is me of *their fiſts.* Peſacheem, lvii. 1.

Theſe are uſed figuratively to denote ſtrength.

כמלא אגרוף גדול As a large

fiſt

ſaſt full. Keleem, chap. xvii.

And גרופית Gerupheeth, in *Talm.* Hebrew, denotes *a branch.* And according to the Gloſſ. *a ſapling.* Bathra, fol. 91. Keleem, chap. xii. fol. 21. and Bava Kama, Soeph *Gem.* fol. 31.

It denotes the ſame in *Rab.* Heb. Bereſheeth Rabba, ſect. 27, and 32.

גרץ Garats; whence גרצתא Geratſta; which in *Cha.* denotes a cake, &c.

וּגְרַצְתָּא דִלְחֵם *And one cake* of bread. Targ. Jeruſ. Prov. vi. 26.

Plur.

וַעֲבֵידִי גְּרִיצָן And make *cakes.* Targ. Onk. Gen. xviii. 6.

It denotes the ſame in *Talm.* Heb. And in which גריצין Gereetſeen, denotes *a thick coarſe cake*: and is uſed in contradiſtinction to רקיקין Rekeekeen, which denotes *thin light cakes.*

לא היו אופין פיתין גריצין אלא רקיקין They did not bake *thick cakes*, but *thin cakes.* In Eadayoeth, chap. fol. 4. and chap. ii. in Yoem Toev, fol. 21.

גרק Garak; whence גורקי Gurekee, which in *Talm.* Heb. according to the Gloſſ. denotes *unripe*, or *ſour fruit.* Nazir, fol. xxxiv. 2.

And according to another Gloſſ. it denotes grape kernels.

גרש Garaſh. 1ſt. To drive out; expel; caſt out, &c. alſo exaction.

Particip. Preſent.

הִנְנִי גֹרֵשׁ מִפָּנֶיךָ אֶת הָאֱמֹרִי Behold, *I drive out* before thee the Amorites. Exod. xxxiv. 11.

Particip. preter.

אַלְמָנָה וּגְרוּשָׁה A widow, or *a divorced woman*; i. e. a woman that hath been expelled from her huſband's houſe. Levit. xxi. 14.

הָרִימוּ גֵרָשׁוֹתֵיכֶם מֵעַל עַמִּי Take away *your exactions* from my people. Ezek. xlv. 9.

וַיִּגְרְשׁוּ מֵימָיו רֶפֶשׁ וָטִיט And his waters *caſt up* mire and dirt. Iſai. lvii. 20.

Niph. Preter.

וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ Then I ſaid, *I am caſt out* from before thy ſight. Jonah, ii. 5.

Particip.

וְהָרְשָׁעִים כַּיָּם נִגָּרָשׁ But the wicked *ſhall be* like the *troubled ſea.* Iſai. lvii. 20.

As the waves *caſt* themſelves towards the ſhore.

וְנִגְרָשָׁה וְנִשְׁקָעָה כְּיאוֹר מִצְרָיִם *And it ſhall be caſt out* and ſhall be drowned, as (by) the flood of Egypt. Amos, viii. 8.

Pieng.

גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת בְּנָהּ *Caſt out* this bond woman and her ſon. Gen. xxi. 10.

וְגֵרַשׁ אֶת הַחִוִּי *And* (which) *ſhall drive out* the Hivite. Exod. xxiii. 28.

הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה Behold, *thou haſt driven* me this day from the face of the earth. Gen. iv. 14.

וְגֵרַשְׁתָּמוֹ מִפָּנֶיךָ *And thou ſhalt drive them out* before thee. Exod. xxiii. 31.

וְגֵרַשְׁתִּי אֶת הַכְּנַעֲנִי *And I will drive out* the Canaanites. Ibid. iii. 2.

וַאֲנַרְשֵׁנוּ מִן הָאָרֶץ *And* (that) *I may drive them* or *him out* of the land. Numb. xxii. 6.

גֵּרַשְׁתִּידוּ *I have driven out* Ezek. xxxi. 11.

כִּי גֵרְשׁוּנִי הַיּוֹם מֵהִסְתַּפֵּחַ בְּנַחֲלַת ה׳ For *they have driven me out* this day from abiding in the inheritance of the Lord. 1 Sam. xxvi. 19.

Futur.

לֹא אֲנַרְשֵׁנוּ מִפָּנֶיךָ בְּשָׁנָה אֶחָת *I will* not *drive them out* from before thee in one year. Exod. xxiii. 29.

עַל רֹעַ מַעַלְלֵיהֶם מְבֵיתִי אֲנָרְשֵׁם For the wickedneſs of their doings *I will drive them out* of my houſe. Hoſea, ix. 15.

יְגָרֵשׁ אֶתְכֶם מִזֶּה *He ſhall truſt* you *out* hence. Exod. xi. 1.

Puang.

כִּי גֹרְשׁוּ מִמִּצְרַיִם Becauſe *they were truſt out* of Egypt. Ibid. xii. 39.

מִן גּוֹ יִגָּרְשׁוּ *They were driven forth* from among (men.) Job, xxx. 5.

The noun.

וּמִמֶּגֶד גֶּרֶשׁ יְרָחִים And for the precious things *put forth* by

by the moon. Deut. xxxiii. 14.

Such fruit as are *truſt out* of the earth, or produced by the moon; and is therefore called יְרָחִים; i. e. *months*, or *moons*; becauſe the moon changes every month.

Another form, with מ *mem* prefixed.

לְמַעַן מְגָרְשָׁהּ לָבַז For to *caſt it out* for a prey. Ezek xxxvi. 5.

This is what may be termed a noun, inſtead of the Infin.

2d. A ſuburb.

וּמִגְרָשׁ לֶעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ לַלְוִיִּם And ye ſhall (alſo) give the Levites *a ſuburb* unto the cities round about them. Numb. xxxv. 2.

Plur. Conſt.

וּמִגְרְשֵׁי הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם *And the ſuburbs of* the cities which ye ſhall give unto the Levites. Ibid. iv.

Affix.

וּמִגְרְשֵׁיהֶם יִהְיוּ לִבְהֶמְתָּם *And the ſuburbs of them*, (or *and their ſuburbs*,) ſhall be for their cattle. Ibid. iii.

אֶת חֶבְרוֹן וְאֶת מִגְרָשֶׁיהָ And Hebron with *her ſuburbs*. Joſhu. xxi. 13.

שְׁלֹשׁ עֶשְׂרֵה עָרִים וּמִגְרְשֵׁיהֶן Thirteen cities *with their ſuburbs*. Ibid. 19.

Another form.

לְקוֹל זַעֲקַת חֹבְלַיִךְ יִרְעֲשׁוּ מִגְרְשׁוֹת At the ſound of the cry of thy pilots ſhall *the ſuburbs* ſhake. Ezek. xxvii. 82.

גרש Garaſh; to beat, or rub out corn.

גֶּרֶשׁ כַּרְמֶל *Corn beaten out* of full ears. Levit. ii. 14.

Affix.

מִגִּרְשָׁהּ וּמִשַּׁמְנָהּ (Part) *of the beaten corn thereof*, and (part) of the oyl thereof. Ibid. 16.

גרש Garaſh, whence מִגְרָשׁ and which in *Cha.* is uſed figuratively to denote *the entry* of the ſea: as the ſuburb is at the entrance of the city. Targ. Jona. Ezek. xxvii. 3.

Note, whenever the Hebrew word מִגְרָשׁ *a ſuburb*, occurs in Scripture it is tranſlated in *Cha.* רוּחַ which ſee.

And גרושה Geruſha, in *Talm.* Heb. denotes *a divorced woman*.

And מגורשת Megoereſheth denotes the ſame.

And גירוש Geruſh, denotes expulſion: caſting out, &c.

גרת Garath, whence גוריתא Grutha, or גוריתא Guraytha, which in *Talm.* Heb. denotes the name of an unclean bird. Niddah, fol. l. 2. and Chull. fol. lxii. 2. and cix. 2.

And גרתיקון Garteekoen, in *Talm.* Heb. denotes a kind of powder, wherewith they cleaned and whitened ſilver after the refiner took it out the furnace. Shab. fol. l. 1.

Or as ſome explain it, the cleaning of ſilver, by rubbing of it with lead ſoaked in water, &c.

See farther in קרטיקון.

גשש Gaſhaſh, to grope, or feel.

נְגַשְּׁשָׁה כַּעִוְרִים קִיר וּכְאֵין עֵינַיִם נְגַשֵּׁשָׁה *We grope* for the wall like the blind, and *we grope* as if we had no eyes. Iſai. lix. 10.

Of theſe Kimchi obſerves, that the firſt is *Kal.* and the ſecond Pieng.

And וְנִגְשְׁשָׁה is uſed in the

Targ. that paſſes for Jona. on Gen. xxvii. 22. to ſignify, *and he felt him.*

And גשוש Gaſhuſh. in *Talm.* Heb. denotes to explore, ſearch for, &c. Metſia, xlii. 1.

And גשוש של ספינה denotes a long pole uſed by bargemen &c. Shab. fol. 125.

It alſo denotes to beat, or daſh againſt.

בזמן שהספינה גוששת At the time that the ſhip *beats againſt*; i. e. that the ſhip is aground. Challah. chap. ii. fol. 74.

And גשיש Geſheeth, or גשישין Geſheeſheen, in *Talm.* Heb. denotes pieces of wood joined together by means of joiſts, or ſcrews, as bedſteads &c. alſo bandages or rollers. Mikvaoeth. chap. iii. fol. 197.

גשם Gaſham, rain, or a ſhower, &c.

כִּי לֹא הָיָה הַגֶּשֶׁם בָּאָרֶץ Becauſe there had been no *rain* in the land. 1 King. xvii. 7.

גֶּשֶׁם שׁוֹטֵף An overflowing *ſhower.* Ezek. xiii. 11.

וַיְהִי הַגֶּשֶׁם עַל הָאָרֶץ And

the

the rain was upon the earth. Gen. vii. 12.

כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן הַשָּׁמַיִם For as *the rain*, and the ſnow cometh down from heaven. Iſai. lv. 10.

And the following, according to the idiom of the Hebrew, is plur.

וּמֵהַגְּשָׁמִים *And for the great rain*, or *for the rains*. Ezra, x. 9.

Plur. Conſt.

גִּשְׁמֵי בְרָכָה יִהְיוּ They ſhall be *ſhowers* of bleſſing. Ezek. xxxiv. 26.

Affix.

וְנָתַתִּי גִּשְׁמֵיכֶם בְּעִתָּם And I will give *your rain* in due ſeaſon. Levit. xxvi. 4.

נָתַן גִּשְׁמֵיהֶם בָּרָד He gave hail for *their rain*. Pſalm. cv. 32.

Puang.

לֹא נִגְשָׁמָה בְיוֹם זַעַם Nor *rained upon* in the day of indignation. Ezek. xxii. 24.

Hiph.

הֲיֵשׁ בְּהַבְלֵי הַגּוֹיִם מַגְשִׁמִים Are there (any) among the vanities of the Gentiles *that can cauſe rain*. Jer. xiv. 22.

גשם Gaſham; *Cha.* The body.

רָתַח לִבִּי בִּגְוִשְׁמִי My heart was hot *within my body*. Targ. Jona. Pſalm. xxxix. 4.

Affix.

וְתִנְדּוֹם בְּסוֹפֵךְ עַד מָה דְיִגְמַר בִּשְׂרָךְ וְגִוִשְׁמָךְ And thou mourn at thy laſt, when thy fleſh *and thy body* are conſumed, Targ. Jeruſ. Job. v. 11.

וְדִמְחַבֵּל גִּוִשְׁמֵיהּ נַכְרָיָא And he that deſtroyeth *his own body* is cruel. Targ. Jeruſ. Ibid. xi. 17.

כְּמוֹ גִּוִשְׁמְהוֹן בְּלָא נִשְׁמַתְהוֹן *As their bodies* without their ſpirit. Targ. Shenee, Job. xxxviii. 14.

It is frequently uſed by the Rabbinical writers, in the ſame ſenſe.

גשם חי A living body.

גשם המדבר A rational *body*.

גשם הצומח Vegetable *body*, and הדומם ſilent, i. e. inanimate.

It is alſo uſed by the Rabbinical writers, to denote *to embody*; *become incarnate*, &c.

Hiph.

שנתגשם בבטן העלמה *Which became incarnate* in the womb of the young woman. Abarbanal, Iſai. xii. 13.

And נשמות Gaſhmuth, in *Rab.* Heb. denotes corporality. Maim. in Moreh Nevucheem, part 1. chap. lxxvi.

And נשומה Giſhumah, in *Talm.* Heb. denotes *a door poſt.* Eruveen, fol. 101.

And נשומה Geſhumah, in *Talm.* Heb. denotes rain.

אם נשומה Or of *much rain.* Yoema, fol. liii. 2. See alſo in Machazeer, Muſaph Yoem Kippur.

נשף Gaſhaph; whence גּוּשְׁפַּנְקָא; which in *Cha.* denotes *a ring.*

וּמִתְחַתֵּם בְּגוּשְׁפַּנְקָא דְמַלְכָּא And was ſealed with the king's *ring.* Targ. Jeruſ. Eſth. iii. 12.

Affix.

וְאַעְדִי מַלְכָּא יַת גּוּשְׁפַּנְקֵיהּ מֵעִלַּוֵי יְדֵיהּ And the king took *his ring* from off his hand. Targ. Jeruſ. Ibid. 12.

It denotes *a ſeal* in *Talm.* Heb. Shab. in *Gem.* fol. lxvi. 2. and Gitteen, fol. 56 and 67.

And גושפקי Guſhpekea, in *Talm.* Heb. denotes *rugs*; i. e. a thick warm covering for the bed in winter. Perek Mee Sheachzu, in *Gem.* fol. 70.

נשק Gaſhak; whence נשקרא Gaſhkara; which in *Talm* Hebrew, denotes *brown bread.* Shab. in *Gem.* fol. 20. and Gitteen, in *Gem.* fol. lvi. 1.

Gloſſ. הבינוני מן הקמח The middling ſort of flour. And which is called in Arabic כושקר.

נשר Gaſhar; whence גְּשָׁרָא *Cha.* a bridge.

בְּנוֹ לִיךְ יַת כָּל גְּשָׁרָךְ Built thee all *thy bridges.* Targ. Jona. Ezek. xxvii. 5.

Plur. Conſt.

גְּשָׁרֵי נַהֲרָתָא *The bridges* of the river. Targ. Jona. Nahum, ii. 6.

And in *Talm.* Heb. אגישרא Aagiſhra, denotes the ſame. Berachoeth, in *Gem.* fol. 61. and Eruveen, fol. 53.

נשת Gaſhath; whence גשתא Giſhta; which in *Talm.* Heb. denotes *to feel.* Chulleen, in *Gem.* fol. cxxii. 2.

And the Aruch explains it thus.

נשתא הוא כמשמוש העור ביד אם הוא רך או אשון Giſhta, is *the feeling* of the ſkin with the hands (to obſerve) if it be ſoft, or hard.

נשתא Giſhta, in *Talm.* Heb. denotes a pipe through which the liquor from a veſſel is let out; *a tap.* Avoedang Zara, in *Gem.* fol. lvii. 2.

גת Gath; a wine preſs.

כִּי מָלְאָה גַּת For *the wine preſs* is full. Joel, iii. 13.

וְגִדְעוֹן בְּנוֹ חֹבֵט חִטִּים בַּגַּת And his ſon Gideon threſhed wheat *by the wine preſs.* Judg. vi. 11.

Plur.

בַּיָּמִים הָהֵמָּה רָאִיתִי בִיהוּדָה דֹּרְכִים גִּתּוֹת וּ בַּשַּׁבָּת In thoſe days I ſaw in Judah (ſome) treading *wine preſſes* on the Sabbath. Nehem. xiii. 15.

And as to the word הַגִּתִּית, which occurs in Pſalm. viii. 1. and lxxxi. 1. &c.

Some obſerve, that it denotes a muſical inſtrument, from *Gath*, a city of the Philiſtines.

And others, that David compoſed theſe pſalms, while he was in *Gath.*

And others again are of opinion, that theſe pſalms were given to the children of Obed Edom, the Gittite, &c. See Jarchi, Aben Ezra, and Kimchi, on Pſalm.

And גת Gath, in *Talm.* Heb. alſo denotes a wine preſs. Peah, fol. 10. and Soeph Chagigah, fol. 25.

It alſo in *Talm.* Heb. denotes, *a pit*, made like a wine preſs, wherein they burnt the red heifer, mentioned in Numb. xix. 2. Chap. iv. in Parah, fol. 96.

And גיתות Geetoeth, in *Rab.* Hebrew denotes women that tread in a *wine preſs.* Bereſheeth Rabba, ſect. 71.

Of ſuch as have FOUR RADICALS.

גבעל Givoengl; a ſtalk.

וְהַפִּשְׁתָּה גִּבְעֹל And the flax *was bolled*; i. e. was in the ſtalk, and therefore was ſmitten. Exod. ix. 31.

גזבר Gizbar; a treaſurer.

וַיּוֹצִיאֵם כּוֹרֶשׁ מֶלֶךְ פָּרַס עַל יַד מִתְרְדָת הַגִּזְבָּר And Cyrus king of Perſia brought thoſe forth by the hand of Mithredath *the treaſurer*. Ezra, i. 8.

It denotes the ſame in *Cha*. See in גזב.

גלמד Galmad; ſolitary; deſolate.

הִנֵּה הַלַּיְלָה הַהוּא יְהִי גַלְמוּד Lo, let that night *be ſolitary*. Job, iii. 7.

כִּי עֲדַת חָנֵף גַּלְמוּד For the congregation of the hypocrites (ſhall be) *ſolitary*, or *deſolate*. Ibid. xx. 24.

For as one part will deſtroy the other, they certainly will become deſolate. R. Levi Ben Gerſhoem. Ibid.

Fem.

וַאֲנִי שְׁכוּלָה וְגַלְמוּדָה And I have loſt my children, *and am ſolitary*. Iſai. xlix. 21.

גנזך Ganzach; a treaſury.

Plur. Affix.

וְאֶת בָּתָּיו וְגַנְזַכָּיו And of the houſes thereof, *and of the treaſuries thereof*. 1 Chron. xxviii. 11.

גרגר Gargar. 1ſt, A berry.

Plur.

שְׁנַיִם שְׁלֹשָׁה גַּרְגְּרִים בְּרֹאשׁ אָמִיר Two or three *berries* in the uppermoſt bough. Iſai. xvii. 6.

2d. The neck.

Affix.

קָשְׁרֵם עַל גַּרְגְּרוֹתֶיךָ Bind them about *thy neck*. Prov. iii. 3.

וַעֲנָקִים לְגַרְגְּרֹתֶיךָ And chains *for* or *about thy neck*. Ibid. i. 9.

נשלמה אות הגימל

בעזר הנותן לי כח לעמול

ד Daleth.

Is the fourth letter in the Hebrew Alphabet. It is one of the radical letters, and is in number four: in which ſenſe, it is uſed as an abbreviation by the Jewiſh writers. It anſwers in found to the Engliſh D.

דד Dad; the breaſt of a woman; the paps.

Plur. Conſt.

וְשָׁם עָשׂוּ דַדֵּי בְתוּלֵיהֶן And there they preſſed *the paps of* their virginity. Ezek. xxiii. 3.

וְהֵמָּה עָשׂוּ דַדֵּי בְתוּלֶיהָ And they preſſed, (or bruiſed) *the breaſts of* her virginity. Ibid. 8.

Affix.

בְּעָשׂוֹת מִמִּצְרַיִם דַּדַּיִךְ In bruiſing *thy paps* by the Egyptians. Ibid. 21.

Fem.

דַּדֶּיהָ יְרַוֻּךְ בְּכָל עֵת Let *her breaſts* ſatisfy thee at all times. Prov. v. 19.

It denotes the ſame in *Cha.*

עַל דַּדִּין סָפְדִין They lament for *their paps*, or *breaſts*. Targ. Jona. Iſai. xxxii. 12.

It alſo in *Talm.* Heb. denotes the cocks of the brazen laver that was in the Temple, for the prieſts to waſh themſelves; and which were ſo called, becauſe they were made in the form of a woman's *pap*.

בן קטין עשרה י"ב דד לכיור Ben Kateen made twelve *cocks* to the laver. Yoema, fol. 37.

דא Da; *Cha.* this; that; the other, &c.

שָׁנְיָן דָּא מִן דָּא Diverſe *one* from *another*. Dan. vii. 3.

וַאֲמַר אָדָם הָדָא זִמְנָא And Adam ſaid, *this time*. Targ. Onk. Gen. ii. 33.

This anſwers to the Hebrew word זאת.

לְמֵימַר כְּשִׁילוֹ יְהֵי בֵיתָא הָדֵין וְקִרְתָּא הָדָא תֶּחֱרוֹב מִבְּלִי יָתִיב Saying, *this* houſe ſhall be like Shiloh, and *this* city ſhall be deſolate without an inhabitant. Targ. Jona. Jer. xxvi. 9.

אֲנָא וְאִתְּתָא הָדָא I and *this* woman. Targ. Jona. 1 King. iii. 17.

דאב Daav; to mourn; be ſorrowful, &c.

Fem.

Fem.

עֵינִי דָאֲבָה מִנִּי עָנִי Mine eye *mourneth* by reaſon of my affliction. Pſalm. lxxxviii. 88.

וְכָל נֶפֶשׁ דָּאֲבָה מִלֵּאתִי And every *ſorrowful* ſoul have I repleniſhed. Jer. xxxi. 25.

Hiph. with the ſecond radical deficient.

וּמַדִּיבַת נָפֶשׁ *And cauſe ſorrow* of heart, (or ſoul.) Levit. xxvi. 16.

Note, the proper grammatic form of this is, מדאיבת, with *aleph*, the ſecond radical.

The noun.

וּלְפָנָיו תָּדוֹן דְּאָבָה And *ſorrow* is turned into joy before him. Job, xli. 18.

Noun maſc.

וְדַאֲבוֹן נָפֶשׁ *And ſorrow* of mind. Deut. xxviii. 65.

דאב Daav. *Cha.* To mourn; be ſorrowful: as in Heb.

דאג Daag; to be ſolicitous; afraid, &c.

וְדָאַג לָנוּ *And be ſolicitous* for us. 1 Sam. ix. 5.

וְדָאַג לָכֶם *And ſorroweth* for you. Ibid. x. 2.

וְאֶת מִי דָאַגְתְּ And of whom *haſt thou been afraid.* Iſai. lvii. 11.

אֲנִי דֹאֵג אֶת הַיְּהוּדִים אֲשֶׁר נָפְלוּ אֶל הַכַּשְׂדִּים I *am afraid* of the Jews that are fallen to the Chaldeans. Jer. xxxviii. 19.

וְהָרָעָב אֲשֶׁר־אַתֶּם דֹּאֲגִים מִמֶּנּוּ And the famine whereof ye *were afraid.* Ibid. xlii. 16.

Futur.

אֶדְאַג מֵחַטָּאתִי *I will be ſorry* for my ſins. Pſalm. xxxiii. 19.

וּבְשָׁנַת בַּצֹּרֶת לֹא יִדְאָג And ſhall not *be careful* in a year of drought. Jer. xvii. 8.

The noun.

Fem.

דְּאָגָה בְּלֵב אִישׁ יַשְׁחֶנָּה *Heavineſs* in the heart of man maketh it ſtoop. Prov. xii. 25.

לַחְמָם בִּדְאָגָה יֹאכֵלוּ They ſhall eat their bread *with carefulneſs.* Ezek. xii. 19.

It denotes the ſame in *Rab.* Heb.

אל תתן דאגה בלבך כי רבים הרגה הדאגה Give not (much) *ſolicitude* to thy heart for many hath *ſolicitude* ſlain.

Alphabetical ſentences of Ben Sira.

דאה Daah; 1ſt. To fly. כַּאֲשֶׁר יִדְאֶה הַנָּשֶׁר As the eagle *flieth*. Deut. xxviii. 49.

וַיֵּדֶא עַל כַּנְפֵי רוּחַ Yea, *he did fly* upon the wings of the wind. Pſalm. xviii. 11.

2d. The name of a bird of prey; and which ſome take to be a vulture; and others, a kite.

Fem.

וְאֶת הַדָּאָה And *the vulture*. Levit. xi. 14.

And Aben Ezra obſerves, that דיה, mentioned in Deut. xiv. 13. denotes the ſame. Aben Ezra. Ibid.

דאיך and דאין ſee in דוך and דון.

דאם Daam; whence דאומטיקוס Deumeteekus; which in *Rab.* Heb. denotes an infirmity that affects the whole frame of the body. Vayikra Rabba, ſect. 19.

And according to the Gloſſ. it denotes a ſtooping, or inclining of the head.

דאר Daar; whence דואר Doear; and which in *Rab.* Heb. denotes a kind of an arched covering. Shemoeth Rabba, ſect. 15. fol. cxxxiii. 2.

דאת Daath; *Cha.* graſs. Futur. as a verb: and the noun, according to the idiom of the *Cha.* but not ſo in the Engliſh.

וְאָמַר ה' תַּדְאֵית אַרְעָא דְּתְאָה And God ſaid *let the* earth *bring forth graſs*, or *let* the earth be *graſſed with graſs*. Targ. Onk. Gen. i. 11.

דב Dav; dove's dung. וְרֹבַע הַקַּב דְּבְיוֹנִים בַּחֲמִשָּׁה כָּסֶף And the fourth part of a cab of *doves' dung* for (five) pieces of ſilver. 2 Kings, vi. 25.

This, it is ſuppoſed, they uſed for firing; as they could not go forth to cut wood. See Kimchi, &c. But his father obſerves, that דבְיוֹנִים denotes the ſame as if written שבְיוֹנִים *What was in the doves*; i. e. the ſeed that was in the crop of the doves: for the doves having flown to where the corn, &c. was, filled their crops; and when they came back

back, they took out what was in their crops, and eat it to ſatisfy their hunger. Kimchi, on the Roots, and Kings.

Note it is written חריונים but read דביונים as being a more decent expreſſion.

דבב Davav, To ſpeak &c. It is uſed once as a verb.

דּוֹבֵב שִׂפְתֵי יְשֵׁנִים *Cauſing* the lips of thoſe that are aſleep *to ſpeak*. Solm. Song. vii. 10.

The noun: and which is generally uſed in a bad ſenſe, as denoting evil report: ſlander; defamation; murmuring, &c.

Fem.

לְהוֹצִיא דִבַּת עַל הָאָרֶץ To bring *ſlander* upon the land. Numb. xiv. 36.

Conſt.

וַיּוֹצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ And they brought up *an evil report of* the land which they had ſearched. Ibid. xiii. 32.

כִּי שָׁמַעְתִּי דִבַּת רַבִּים For I have heard *the defamation of* many. Jerm. xx. 10.

כִּי שָׁמַעְתִּי דִבַּת רַבִּים For I have heard *the ſlander of* many. Pſalm. xxxi. 14.

Affix.

וְדִבָּתְךָ לֹא תָשׁוּב And *thine evil report*, (or *infamy*) turn not away. Prov. xx. 10.

וַיָּבֵא יוֹסֵף אֶת דִּבָּתָם רָעָה אֶל אֲבִיהֶם And Joſeph brought *their* evil *report* unto their father. Gen. xxxvii. 2.

דבב Davav, *Cha.* 1ſt. Report, &c. as in the preceding.

יַת דִּבְּהוֹן בִּישָׁא And *their* evil *report*, Targ. Onk. Gen. xxxvii. 2.

דובב Doeveav, in *Talm.* Heb. denotes *to ſpeak*; *move* (the lips) &c, generally uſed in a good ſenſe. Yevamoeth, fol. xlvii. 1. Bechoeroeth, fol. xxxi. 2. and San. fol. xl. 2.

2d. In *Cha.* an enemy: one that is hoſtile, &c.

וַאֲמַרַת נַבְרָא מְעִיקָא וּבְעֵל דְּבָבָא And ſhe ſaid, the (man of) adverſary, (and the man of) *enmity*, or *ſtrife*. Targ. Jeruſ. Eſth. vii. 6.

כִּבְעֵל דְּבָבָא As *an enemy*. Targ. Jeruſ. Lament. ii. 4.

אַף אַתְּ תִּבְעֵין סָעִיד מִבְּעֵל דְּבָבָא Thou alſo ſhalt ſeek help becauſe

cauſe of *the enemy*. Targ. Jona. Nahum. iii. 1.

Plur.

לְבַעֲלֵי דְבָבִין הֲוֹון לִי They were (as) enemies unto me. Or I count them mine *enemies*. Targ. Jeruſ. Pſalm. cxxxix. 22.

Plur Conſt.

וּבַעֲלֵי דְבָבָיָא דַדְיָ *And the enemies of* God. Targ. Jeruſ. Ibid. xxxvii. 20.

Affix.

וְיְהֵי כַּד יְנִיחַ ה' אֱלָהָךְ מִכָּל בַּעֲלֵי דְבָבָךְ מְסָחוֹר סְחוֹר And it ſhall be, when the Lord thy God hath given thee reſt from all *thine enemies* round about. Targ. Onk. Deut. xxv. 19.

Note it is according to the idiom of the *Chaldee* for בְּעֵל to precede the word; although it is ſuperfluous; and is entirely loſt in the tranſlation.

It alſo in *Rab.* Heb. denotes an enemy, as adduced by the Aruch from Peſiktha, and Medraſh Sheer. chap. iii. 11.

3d. A fly.

הֵיךְ דְבוּבָא As a fly. Targ. Jeruſ. Eccle. x. 1.

Plur.

דְסַגִּיאִין כִּדְבוּבַיָּא Which are numerous *as the flies*. Targ. Jona. Iſai. vii. 18.

דבא Dava, ſtrength: and occurs but once in ſcripture.

וּכְיוֹמָךְ דְּבָאֲךְ And as thy days (ſo ſhall) *thy ſtrength* (be.) Deut. xxxiii. 25.

This is according to the engliſh tranſlation of the bible and which coincides with the ſenſe given of it, by Onk. Aben Ezra, and R. Levi Ben Gerſhoem. But Jarchi, and Abarbanal, think it denotes *to bring*, or *flow*; (as uſed in *Rab.* Heb. in Vayikra Rabba,) and explain it thus: the ſilver; i. e. riches ſhall be brought, or flow unto thee.

And ſome think it denotes old age, and explain it thus: and as thy young days are, ſo ſhall thy old days be; i. e. they ſhall be as ſtrong as youth, &c. See Jarchi, and Abarbanal, on the paſſage.

דבד Davad; whence דבדבניות Duvdevaneeyoeth; and which in *Talm.* Heb. denotes

notes *cherries*. Avoedang Zara, fol. xxxix. 2.

And ſome think it denotes a ſpecie of grapes.

דבח Davach; *Cha.* to ſacrifice, &c.

Preter.

דְּדָבַח יְצָרָא בִּישָׁא הֵיךְ קוּרְבַּן תּוֹדָתָא יִתְחַשֵּׁב לֵיהּ He *that hath ſacrificed* his evil ſpirit, it ſhall be accounted to him as an offering of thankſgiving Targ. Jeruſ. Pſalm. l. 23.

Particip.

וּתְהֵי דַּבַּח עֲלוֹהִי And be *ſacrificing* thereon. Targ. Onk. Exod. xx. 24.

Plur. and Affix.

דִּבְחֵיהוֹן דִּי אִנּוּן דָּבְחִין עַל אַפֵּי חַקְלָא *Their ſacrifices* which *they ſacrifice* in the open (or upon the face of the) field. Targ. Onk. Levit. xvii. 5.

דָּבְחִין לְעוֹבַד יְדֵי אֱנָשָׁא *They ſacrifice* to the work of man's hands. Targ. Jona. Hoſea, xiii. 2.

Futur.

לָךְ אֶדְבַּח דְּבַח Unto thee *I will ſacrifice a ſacrifice*. Targ. Jeruſ. Pſalm. cxvi. 17.

And מַדְבְּחָא denotes *an altar*.

וְתַעְבִּיד יַת מַדְבְּחָא דְּאָעֵי שִׁטִּין And thou ſhalt make *an altar* of ſhittim wood. Targ. Onk. Exod. xxvii. 1.

וְאַתְקֵיף בְּקַרְנֵת מַדְבְּחָא And he laid hold of the horns of *the altar*. Targ. Jona. 1. King. ii. 28.

Plur.

בְּנֵה לִי הָכָא שִׁבְעָא מַדְבְּחִין Build me here ſeven *altars*. Targ. Onk. Numb. xxiii. 5.

Affix.

וְלֹא תִסַּק בְּדַרְגִין עַל מַדְבְּחִי And neither ſhalt thon go up by ſteps unto *mine altar*. Targ. Onk. Exod. xx. 26.

Plur. Affix.

יַת מַדְבְּחָךְ פַּגַרוּ And have thrown down, (or deſtroyed) *thine altars*. Targ. Jona. 1 King. xix. 10.

Fem.

לְאִתְקָרָבָא עַל מַדְבְּחָתָךְ ה' צְבָאוֹת For to be offered on *thine altars*, O Lord of hoſts. Targ. Jeruſ. Pſalm. lxxxiv. 4.

דבך Davach; *Cha.* a row, or order of ſtones one above another.

עַד דְּלֹא יִתְשַׂם נִדְבַּךְ עַל נִדְבַּךְ

From before that *a row* was laid upon *a row*. Targ. Jona. Haggai, ii. 16.

This is in Hebrew אֶבֶן עַל אֶבֶן *A ſtone* upon *a ſtone*; i. e. one row of ſtones upon another.

וְנִדְבַּךְ דִּי אָע חַדַּת *And a row* of new timber. Ezra, vi. 4.

Plur.

נִדְבַּכִין דִּי אֶבֶן גְּלָל תְּלָתָא (With) three *rows* of great (or rolled) ſtones. Ibid.

וְנִדְבָּכִין עֲבִידִין לְהוֹן סְחוֹר *And rows* (of building) were made round about them. Targ. Jona. Ezek. xlvi. 23.

Emphatic.

וְאָתַר מְתַקְּנִן לְבַשָּׁלָא עֲבִיד מִלְרַע לְנִדְבָּכַיָּא סְחוֹר סְחוֹר And building places were made under *the rows* round about. Targ. Jona. Ibid.

It denotes the ſame in *Talm.* Heb. Shab. fol. 125.

And the Aruch reads מרבג Which ſee in רבג.

And מדבך Madbach, in *Talm.* Heb. denotes the ſame. Succah, chap. ii.

דבל Daval; a cake, or cluſter of figs.

Fem.

וַיִּתְּנוּ לוֹ פֶּלַח דְּבֵלָה And they gave him a piece of *a cake of figs*. 1 Sam. xxx. 12.

Conſt.

קְחוּ דְּבֶלֶת תְּאֵנִים Take *a lump of* figs. 2 Kings xx. 7.

Plur.

וּמְאָתַיִם דְּבֵלִים And two hundred *cakes of figs*. 1 Sam. xxv. 18.

It denotes the ſame in *Cha.* with ſome trifling variation in the form.

It denotes the ſame in *Talm.* Heb. Nazeer, chap. ii. fol. 9. and Yoema, fol. lxxvi. 1.

And דבלל Duvlul, in *Talm.* Heb. denotes *thin*, &c. or, as ſome think, irregular.

סוכה מדובללת A tabernacle that is lightly or irregularly covered. Succah, fol. xxii. 1.

דבק Davak; to cleave to; overtake; purſue after, &c.

וְדָבַק בְּאִשְׁתּוֹ *And he ſhall cleave* unto his wife. Gen. ii. 24.

Preter.

בָּהֶם דָּבַק שְׁלֹמֹה לְאַהֲבָה Unto theſe Solomon *clave* in love. 1 King. xi. 2.

Fem.

Fem.

וְרוּת דָּבְקָה־בָּהּ But Ruth *clave* unto her. Rutb, i. 14.

דָּבְקָה נַפְשִׁי אַחֲרֶיךָ My ſoul *followeth hard* after thee. Pſalm. lxiii. 9.

Another form, with *tſere*.

Maſc.

רַק בְּחַטֹּאת יָרָבְעָם בֶּן נְבָט אֲשֶׁר הֶחֱטִיא אֶת יִשְׂרָאֵל דָּבֵק Nevertheleſs *he cleaved* unto the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin. 2 King. iii. 3.

וּלְשׁוֹנָם לְחִכָּם דָּבֵקָה And their tongue *cleaved* to the roof of their mouth. Joh. xxix. 10.

Adjective.

וְיֵשׁ אֹהֵב דָּבֵק מֵאָח And there is a friend that ſticketh *cloſer* than a brother. Prov. xviii. 24.

דְּבֵקָה לִכְנַף הַכְּרוּב הָאַחֵר *Joining* to the wing of the other cherub. 2 Chron. iii. 12.

The noun, and which is formed with two *ſegols*.

אֹמֵר לַדֶּבֶק טוֹב הוּא Saying it is ready for *the ſodering*. Iſat. xl. 7.

Plur.

וַיַּךְ אֶת מֶלֶךְ יִשְׂרָאֵל בֵּין הַדְּבָקִים וּבֵין הַשִּׁרְיָן And he ſmote the king of Iſrael between *the joints* of the harneſs. 1 King. xxii. 24.

Puang.

וּרְגָבִים יִדָּבָקוּ And the clods *cleave* faſt together. Job, xxxviii. 38.

אִישׁ בְּאָחִיהוּ יִדָּבָקוּ They are *joined* to one another. Ibid. xli. 8.

Pieng Preter.

כֵּן הִדְבַּקְתִּי אֵלַי אֶת כָּל בֵּית So *have I cauſed to cleave* unto me the whole houſe of Iſrael. Jer. xiii. 11.

Futur.

וּלְשׁוֹנְךָ אַדְבִּיק אֶל חִכֶּךָ And *I will make* thy tongue *cleave* to the roof of thy mouth. Ezek. iii. 26.

וַיַּדְבֵּק אֹתוֹ בְּהַר הַגִּלְעָד *And he overtook* him in the mount Gilead. Gen. xxxi. 23.

Huph.

וּלְשׁוֹנִי מְדֻבָּק מַלְקוֹחָי And my tongue *cleaveth* to my jaws. Pſalm. xxii. 16.

Affix.

וְהַמִּלְחָמָה הִדְבִּיקָתְהוּ But the

ſpake unto him. Job, ii. 13.

כֵּן מַטֵּה בְּנֵי יוֹסֵף דִּבְּרִים The tribe of the ſons of Joſeph *have ſpoken*, (or *do ſpeak* well. Numb. xxxvi. 5.

Fem. Plur.

כֵּן בְּנוֹת צְלָפְחָד דִּבְּרֹת The daughters of Zelophehad *ſpeak*, (or *have ſpoken* right. Ibid. xxvii. 7.

הַדִּבְּרוֹת עַל צַדִּיק עָתָק בְּגַאֲוָה וָבוּז *Which ſpeak* grievous things proudly and contemptuouſly againſt the righteous. Pſalm. xxxi. 19.

Niph. And which denotes a continuation of diſcourſe, or frequent ſpeaking; i. e. are continually engaged in ſpeaking on the ſubject.

אָז נִדְבְּרוּ יִרְאֵי ה" אִישׁ אֶל רֵעֵהוּ Then they that feared the Lord *were ſpeaking* one to anotner; or *ſpake often* one to another. Malachi, iii. 16.

מַה נִּדְבַּרְנוּ עָלֶיךָ What *have we ſpoken* (ſo much) againſt thee. Ibid. xiii.

בְּנֵי עַמְּךָ הַנִּדְבָּרִים בְּךָ אֵצֶל הַקִּירוֹת The children of thy people *ſtill are talking* againſt thee

the battle *overtook them*, (or *him.*) Judg. xx. 42.

וְהִנֵּה הָרֶכֶב וּבָעֲלֵי הַפָּרָשִׁים הִדְבִּיקָהוּ And lo, the chariots and horſemen *followed hard after him.* 2 Sam. i. 6.

וַיַּדְבִּיקוּ אֶת בְּנֵי דָן *And they overtook* the children of Dan. Judg. xviii. 22.

וַיַּדְבִּיקוּ אַחֲרָיו עַד גִּדְעֹם *And they purſued hard* after him, (or them,) unto Gidom.

וַיַּדְבְּקוּ גַם הֵמָּה אַחֲרֵיהֶם בַּמִּלְחָמָה *And they* alſo *followed hard* after them in the battle. 1 Sam. xiv. 22.

Kal.

פֶּן תִּדְבָּקַנִּי רָעָה וָמַתִּי Leſt ſome evil *take me*, and I die. Gen. xix. 19.

It denotes the ſame in *Cha.* with ſome trifling variation in the form.

It alſo in *Rab.* Heb. denotes *to cleave*; join, &c.

And מַדְבֵּק is uſed in *Cha.* to denote that cavity, or hole, of the arm, called the *arm pit.* Targ. Jona. Jer. xxxviii. 12.

דבר Davar; 1ſt. To ſpeak, &c.

וְאֵין דֹּבֵר אֵלָיו And none

לְדַבֵּר בָּם *Speaking* of them. Deut. xi. 19.

Puang.

נִכְבָּדוֹת מְדֻבָּר בָּךְ עִיר הָאֱלֹהִים Glorious things *are ſpoken* in (or of) thee, O city of God. Pſalm. lxxxvii. 3.

Futur.

מַה נַּעֲשֶׂה לַאֲחוֹתֵינוּ בַּיּוֹם שֶׁיְּדֻבָּר בָּהּ What ſhall we do for our ſiſter, in the day *when ſhe ſhall be ſpoken* for. Solom. Song. viii. 8.

Hith.

וַיִּשְׁמַע אֶת הַקּוֹל מְדַבֵּר אֵלָיו And he heard the voice of *one ſpeaking* unto him, Numb. vii. 89.

Note, the proper form of this is, מִתְדַּבֵּר.

The noun maſc.

דָּבָר נָדוֹל הַנָּבִיא דִּבֶּר אֵלֶיךָ (If) the prophet had bid thee do ſome great *:hing*. 2 King. v. 13.

Conſt.

וַיְהִי דְבַר ה" אֵלַי לֵאמֹר Then *the word of* the Lord came unto me, ſaying. Jer. i. 4.

Fem. And which denotes regard, eſtate, &c.

אָמַרְתִּי אֲנִי בְּלִבִּי עַל דִּבְרַת בְּנֵי הָאָדָם

thee by the walls. Ezek. xxxiii. 30.

Pieng.

וַיְדַבֵּר ה" אֶל מֹשֶׁה לֵאמֹר And the Lord *ſpake* unto Moſes, ſaying. Exod. vi. 10.

וַיְדַבֵּר יְהוֹנָתָן בְּדָוִד טוֹב אֶל שָׁאוּל אָבִיו And Jonathan *ſpake* good of David unto Saul his father. 1 Sam. xix. 4.

דִּבֶּר הָאִישׁ אֲדֹנֵי הָאָרֶץ אִתָּנוּ קָשׁוֹת The man (who is) the lord of the land *ſpake* roughly unto us. Gen. xlii. 30.

וַיְכַל לְדַבֵּר אִתּוֹ And he left off *talking* with him. Ibid. xvii. 22.

רוּחַ ה" דִּבֶּר בִּי The ſpirit of the Lord *ſpake* by me. 2 Sam. xxiii. 2.

אָז דִּבַּרְתָּ בְחָזוֹן לַחֲסִידֶךָ Then thou *ſpakeſt* in a viſion to thy pious (one.) Pſalm. lxxxix.

Futur.

פֶּה אֶל פֶּה אֲדַבֶּר בּוֹ With him *will I ſpeak* mouth to mouth. Numb. xii. 8.

וַאֲנִי אֲדַבֵּר בְּךָ אֶל אָבִי And *I will ſpeak*, or *commune* with my father of thee. 1 Sam. xix. 3.

Infin.

וְכִשְׁמֹעַ אֶת דִּבְרֵי רִבְקָה אֲחֹתוֹ לֵאמֹר And when he heard *the words of* Rebekah his ſiſter, ſaying. Gen. xxiv. 30.

וַנַּגֶּד לוֹ אֶת דִּבְרֵי אֲדֹנִי And we told him *the words of* my lord. Ibid. xliv. 24.

It is uſed figuratively to denote *buſineſs*, &c.

נַפְשֵׁנוּ תַּחְתֵּיכֶם לָמוּת אִם לֹא תַגִּידוּ אֶת דְּבָרֵינוּ זֶה Our life for yours, if ye utter not this *our buſineſs*. Joſhua, ii. 14.

וְאִם תַּגִּידִי אֶת דְּבָרֵינוּ זֶה And if thou utter this *our buſineſs*. Ibid. xx.

It is alſo uſed in this ſenſe, to denote, a cauſe; becauſe, &c.

וַיֹּאמְרוּ עַל דְּבַר הַכֶּסֶף הַשָּׁב בְּאַמְתְּחֹתֵינוּ בַּתְּחִלָּה אֲנַחְנוּ מוּבָאִים And they ſaid, *becauſe of* the money that was returned in our ſacks at the firſt time are we brought in. Gen. xliii. 17.

עַל דְּבַר הַצְּפַרְדְּעִים אֲשֶׁר שָׂם לְפַרְעֹה *Becauſe* of the frogs which he had brought againſt Pharaoh. Exod. viii. 8.

וְזֶה הַדָּבָר אֲשֶׁר כָּל יְהוֹשֻׁעַ And this (is) *the cauſe* why Joſhua

הָאָדָם I ſaid in my heart concerning *the eſtate of* the ſons of men. Eccle. iii. 18.

וְעַל דִּבְרַת שְׁבוּעַת אֱלֹהִים And *in regard of* the oath of God. Ibid. viii. 2.

Affix.

עַתָּה תִּרְאֶה הֲיִקָּרֶךָּ דְבָרִי אִם לֹא Now thou ſhalt ſee whether *my word* ſhall come to paſs unto thee, or not. Numb. xi. 23.

כִּי יָבֹא דְבָרֶיךָ וְכִבַּדְנוּךָ That when *thy words* come to paſs, we may do thee honour. Judg. xiii. 17.

יֵאָמֵן נָא דְּבָרְךָ אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ דָּוִד אָבִי Let *thy word* I pray thee, be verified which *thou ſpakeſt* unto thy ſervant David my father. 1 King. viii. 26.

לֹא יַחֵל דְּבָרוֹ He ſhall not brake (or prophane) *his word*. Numb. xxx. 3.

אַךְ יָקֵם ה" אֶת דְּבָרוֹ Only (that) the Lord eſtabliſh *his word*. 1 Sam. i. 23.

Plur.

קוֹל דְּבָרִים אַתֶּם שֹׁמְעִים Ye heard the voice of *the words*. Deut. iv. 14.

Joſhua did circumciſe. Joſhu. v. 4.

אֵין מַחְסוֹר כָּל דָּבָר (There is) no want of any *thing*. Judg. xix. 19.

וְלֹא יָמוּת מִכָּל לִבְנֵי יִשְׂרָאֵל דָּבָר And (there) ſhall not die (any) *thing* of all that is the children of Iſrael's. Exod. ix. 4.

וְלֹא יִרְאֶה בְּךָ עֶרְוַת דָּבָר And that he ſee no unclean *thing* in thee. Deut. xxiii. 15.

2d. Peſtilence; plagues, &c. alſo deſtruction, &c.

דֶּבֶר כָּבֵד מְאֹד A very grievous *murrain*. Exod. ix. 3.

וְשִׁלַּחְתִּי דֶבֶר בְּתוֹכְכֶם And I will ſend *peſtilence* among you. Levit. xxvi. 25.

Plur. Affix.

אֱהִי דְבָרֶיךָ מָוֶת I will be *thy plagues*, O death, Hoſea, xiii. 13.

This is the opinion of Kimchi, and the generality of commentators. But Jarchi is of opinion, that it denotes words; and explains it thus, My words which I ſent to thee, and thou didſt not hearken unto my voice, hath cauſed death unto thee. And he farther obſerves, that the ſenſe of דְּבָרֶיךָ is the ſame, as if written דְּבָרַי *my words*: for according to the idiom of the Heb. language, the pronouns are uſed alternately to the active, and paſſive. Jarchi, Hoſea, Ibid.

And this ſeems to be the opinion of the Chaldee paraphraſt, See Jona. Ibid.

Pieng.

וַתָּקָם וַתְּדַבֵּר אֶת כָּל זֶרַע הַמַּמְלָכָה לְבֵית יְהוּדָה And ſhe aroſe, *and ſhe deſtroyed* all the ſeed royal of the houſe of Judah. 2. Chron. xxii. 10.

And ſome are of opinion, that the following denotes the ſame.

אָז יְדַבֵּר אֲלֵימוֹ בְאַפּוֹ Then *he ſhall deſtroy* them in his wrath. Pſalm, ii. 5.

And others think it denotes to ſpeak. Then ſhall he ſpeak unto them in his wrath. See Kimchi, Jarchi, and Aben Ezra, Ibid. and Kimchi on the Roots, and Buxtorf's Heb. Concordance.

Hiph. Futur.

וְעַל מִי נָטַשְׁתָּ מְעַט הַצֹּאן הָהֵנָּה בַּמִּדְבָּר And with whom haſt thou left thoſe few ſheep *in the wilderneſs*. 1 Sam. xvii. 25.

4th. The fold of ſheep: alſo manner.

Affix.

וְרָעוּ כְּבָשִׂים כִּדְבָרָם Then ſhall the lambs feed *after their manner*. Iſai. v. 17.

כְּעֵדֶר בְּתוֹךְ דִּבְרוֹ As the flock in the midſt of *their fold*, (or its fold.) Micah, ii. 2.

It alſo denotes floats.

Fem.

Plur.

וַאֲנִי אֲשִׁימֵם דִּבְרוֹת בַּיָּם And I will convey them by ſea *in floats*. 1 King. v. 9.

5th. A bee; a ſmall inſect; well known for its induſtry.

וְלִדְבוֹרָה אֲשֶׁר בְּאֶרֶץ אַשּׁוּר And for *the bee* that (is) in the land of Aſſyria. Iſai. vii. 18.

This is a figurative expreſſion, to denote the difference of the ſtrength of the Aſſyrians, and the Egyptians. See Jarchi, Aben Ezra, Kimchi, and Abarbanal. Ibid.

Plur.

יַדְבֵּר עַמִּים תַּחְתֵּינוּ *He ſhall ſubdue* the people under us. Pſalm. xlvii. 4.

And the following having ו *vau* converſive prefixed, changes the future to the *preter*. See the Grammar, chap. ix. page 138, &c.

וַיַּדְבֵּר עַמִּים תַּחְתָּי *And he ſubdued* the people under me. Ibid. xviii. 48.

And ſome are of opinion, that it denotes to deſtroy. See Jarchi, and Kimchi.

And Aben Ezra thinks it denotes to fold; i. e. *he incloſed them in a fold*. The ſame as in Micah, ii. 12.

See Aben Ezra. Ibid.

3d. A deſert.

יְמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר He found him in *a deſert* land. Deut. xxxii. 10.

מִדְבַּר לֹא אָדָם בּוֹ *A wilderneſs* wherein no man (is.) Job. xxxviii. 26.

וַיְנַהֵג הַצֹּאן אַחַר הַמִּדְבָּר And he led the flock to the backſide of *the wilderneſs*. Exod. iii. 1.

It is uſed figuratively to denote the place where ſheep feed.

Plur.

וְהִנֵּה עֲדַת דְּבוֹרִים בִּגְוִיַּת הָאַרְיֵה And behold (there was) a ſwarm of *bees* in the carcaſe of the lion. Judg. xiv. 8.

כַּאֲשֶׁר תַּעֲשֶׂינָה הַדְּבוֹרִים As *the bees* do. Deut. i. 44.

סַבּוּנִי כִדְבוֹרִים They compaſſed me about *like bees*. Pſalm. cxviii. 12.

6th. The Holy of Holies: called in Engliſh *the Oracle*.

וַיִּבֶן לוֹ מִבַּיִת לִדְבִר לְקֹדֶשׁ הַקָּדָשִׁים And he built (them) for it within, (even) *for the oracle* (even) for the moſt holy (places.) 1 King. vi. 16.

וּדְבִיר בְּתוֹךְ הַבַּיִת מְפֻנִימָה הֵכִין *And the oracle* he prepared in the houſe within. Ibid. 19.

בְּנָשְׂאִי יָדַי אֶל דְּבִיר קָדְשֶׁךָ When I lift up my hands toward thy holy *oracle*. Pſalm. xxviii. 2.

דבר Davar; *Cha*. 1ſt. A word, &c. and is uſed in this ſenſe in the Jeruſ. Targ. on Pſalms only.

Plur.

דִּבְרַיָּא דְאוֹרַיְתָא *The words* of the Law. Targ. Jeruſ. Pſalm. cxlvii. 19.

Affix.

הֵיךְ דִּבְרָיִךְ As *thy word*, (or according to thy word.) Targ. Jeruſ. Ibid. cxix. 6.

It is alſo uſed in Targ. of Jona. on Ezek. i. 25, 25, and in that which paſſes for Jonathan's on the Law, to denote words, ſpeech, &c.

It denotes the ſame in *Rab.* Heb. Bereſheeth Rabba, ſect. 70.

It alſo in *Talm.* and *Rab.* Heb. denotes *a thing*; *buſineſs*, &c. Berachoeth, fol. viii. 2. and Ibid. in *Gem.* fol. 43, &c. &c.

2d. In *Cha*. To bring; lead; guide, &c. alſo to take, &c.

יְיָ דְּבַר רוּחַ קְדוּמָא בְּאַרְעָא כָּל יוֹמָא הַהוּא And the Lord *brought* an eaſt wind in (or upon) the land all that day. Targ. Onk. Exod. x. 13.

וּדְבַר יְיָ אֱלֹהִים יַת אָדָם And the Lord God *took* the man. Targ. Onk. Gen. ii. 15.

וּדְבַר אֲבִימֶלֶךְ עָן וְתוֹרִין *And* Abimelech *took* ſheep, and oxen. Targ. Onk. Ibid. xx. 14.

ven which *took me* from my father's houſe. Targ. Onk. Gen. xxiv. 7.

מִן אֲרָם דַּבְּרַנִי מַלְכָּא דְמוֹאָב From Aram, the king of Moab *brought me*. Targ. Onk. Numb. xxiii. 11.

וְדַבְּרִיה לַחֲקַל סָכוּתָא *And he brought him* to the field of the watchman, or eſpying. Targ. Onk. Ibid. xxiii. 18.

וְדַבְּרִנּוּן *And he took them*. Targ. Onk. Gen. xxxii. 23.

דַּבַּרְתָּ הֵידְ עַנָא עַמָּדְ *Thou leddeſt* thy people like a flock. Targ. Jeruſ. Pſalm. lxxvii. 21.

Infin. and Affix.

לְדַבָּרוּתְהוֹן בְּאוֹרְחָא *To lead them* in the way. Targ. Onk. Exod. xiii. 21.

Imp.

וּכְעַן אֵיזֵיל ו דַּבַּר יַת עַמָּא לַאֲתַר דִּי מַלֶּלִית לָדְ And (therefore) now go, *lead* the people unto (the place) of which I have ſpoken unto thee. Targ. Onk. Ibid. xxxii. 34.

Futur.

וַאֲדַבְּרִנָּדְ מִתַּמָּן *And I will fetch thee* from thence. Targ. Onk. Gen. xxvii. 45.

Imp.

וַאֲמַר דְּבַר כְּעַן יַת בְּרָדְ And he ſaid, *take* now thy ſon. Tark. Onk. Ibid. xxii. 2.

וַאֲמַרַת לְעוּלֵימָהָא דְּבַר וְאֵיזֵיל And ſhe ſaid to her young man, *lead* (or drive) forward. Targ. Jona. 2 King. iv. 24.

Infin.

וּשְׁלַח שָׁאוּל אֲזַנְדִּין לְמִדְבַּר יַת דָּוִד And Saul ſent meſſengers *to take* David. Targ. Jona. 1 Sam. xix. 14.

וּלְמִדְבַּר יַת חֲמָרָנָא *And to take* our aſſes. Tark. Onk. Gen. xliii. 18.

Futur.

מִן מַדְבְּחִי תִּדַּבְּרִנֵּהּ לְמִקְטַל From mine altar *ſhalt thou take him* to die (or that he may die.) Targ. Onk. Exod. xxi. 14.

וְאֶשְׁלַח וְאֲדַבְּרִנֵּיהּ And I will ſend, *and I will take him*. Targ. Jona. 2 King. vi. 13.

Puang. Preter.

וְדַבַּר בְּעוּשְׁנֵיהּ רוּחַ דָּרוֹמָא *And* by his power *brought* (in) the ſouth wind. Targ. Jeruſ. Pſalm. lxxviii. 1.

ה" אֱלָהָא דְשָׁמַיָּא דִּי דַבְּרַנִי מִבֵּית אַבָּא The Lord God of hea-

וַיַת בְּנָתֵיכוֹן יְדַבֵּר And your daughters *will he take.* Targ. Jona. 1 Sam. viii. 13.

כֵּן יְדַבֵּר מַלְכָּא דְאַתּוּר יַת שְׁבִי מִצְרַיִם So *ſhall* the king of Aſſyria *lead away* the captives of Egypt. Targ. Jona. Iſai. xx. 4.

וּמִתַּמָּן יְדַבְּרִנָּךְ And from thence *will he fetch thee.* Targ. Onk. Deut. xxx. 4.

And the following, according to the idiom of the *Cha.* may be termed the Particip. Plur.

וְעֻזָּא וְאַחְיוֹ בְּנֵי אֲבִינָדָב מְדַבְּרִין יַת עֶגְלְתָא חַדְתָא And Uzzah and Ahio, the ſons of Abinadab *drove* the new cart. Targ. Jona. 2 Sam. vi. 4.

And the following according to the form of the *Cha.* is, Hith.

הוּא בְחוֹבֵיהּ אִדְּבַר He *is taken away* in his iniquities. Targ. Jona. Ezek. xxxiii. 6.

וְאִדַּבַּרַת אֶסְתֵּר בְּאוֹנְסָא *And* Eſther *was taken* (or brought) by force (or violence.) Targ. Jeruſ. Eſth. ii. 8.

עַד דְּלָא אִדַּבַּר מִלְוָתָךְ Before that *I be taken away* from thee. Targ. Jona. 2 King. 10.

אִם תֶּחֱזֵי יָתִי דְּאָנָא מִדַּבַּר מִלְוָתָךְ If thou ſee me when *I am taken* from thee. Targ. Jona. Ibid. 10.

The noun.

דַּבָּרָא כְּדַבָּרָא דְיֵיהוּ בַר נִמְשִׁי And *the driving*, or *leading*, (is) *like the driving* of Jehu the ſon of Nimſhi. Targ. Jona. 2 King. ix. 20.

Plur. and Affix.

כּוֹכְבַיָּא מִמְּבְשֵׁי דַּבָּרֵיהוֹן The ſtars from the courſes (or paths) *led* or *guided* them. Targ. Jona. Judg. v. 20.

And דבר Davar, in *Talm.* and *Rab.* Heb. denotes peſtilence, &c. as in the Heb.

And דברא Dabra, in *Talm.* Heb. denotes *a beam.* Shab. fol. xxxv. 2.

And דַּבַּרְתָּ Dabarto, in *Cha.* denotes ſpoil; prey, &c. Targ. Onk. Numb. xxxi. 26 and 27.

And דְּבַרְיָתָא Devaryatha, in *Cha.* denotes *a bee.*

Plur.

כְּמָא דְנָתְנָן דְּבַרְיָתָא As *the bees* are ſpread (or ſcattered) abroad.

תְּלָתָא יוֹמִין בְּמַדְבְּרָא Three days *in the wilderneſs*. Targ. Onk. Exod. iii. 18.

טָעוּ בְּמַדְבְּרָא They wandered *in the wilderneſs*. Targ. Jeruſ. Pſalm. cvii. 4.

And what is termed Plur. is written מַדְבְּרַיָּא. Targ. Jeruſ. Ibid. lxxv. 7.

And מדברי Midbaree, in *Talm.* and *Rab.* Heb. denotes the ſame: alſo *wild*, &c.

And דברא Davra, in *Talm.* Hebrew, denotes *a field*, &c. Taangneeth, in *Gem.* fol. iv. 1.

And מַדְבְּרָא, in *Cha.* denotes *a governor*, or moderator. Targ. Jeruſ. Prov. xi. 14.

It denotes the ſame in *Talm.* Heb. Kethub. fol. xvii. 1.

It alſo in *Cha.* denotes *policy*; *prudence*, &c.

מַדְבְּרָנוּתָא יְקַנֶּה Shall attain (unto) *policy* (or wiſe counſel.) Targ. Jeruſ. Ibid. i. 5.

וּבְמַדְבְּרָנוּתָא מִתְעֲבֵד קְרָבָא *And with prudent counſel* make war. Targ. Jeruſ. Ibid. xx. 18 and 24, 26.

abroad. Targ. Onk. Deut. i. 44.

וְהָא קִנָּא דְּדַבְּרִיָּתָא בְּפִגְרָא דְּאַרְיָא And behold, a neſt *of bees* in the carcaſe of the lion. 44.

דְּאִנּוּן תַּקִּיפִין כִּדְבַרְיָתָא Which are as ſtrong *as the bees*. Targ. Jona. Iſai. vii. 18.

And מדבר Medabear, in *Talm.* and *Rab.* Heb. denotes *the faculty of ſpeech*; alſo *rational*, &c. alſo *an orator*, &c.

כאלו תאמר האדם הוא החי המדבר As if you was to ſay, that man is an animal *endowed with ſpeech*; i. e. *rational*. Maim. in Moreh Nevucheem, part 1. chap. li.

ראש המדברים בכל מקום The principal of *the orators* in all places. Shab. fol. xxxiii. 2.

It is alſo uſed by the Hebrew Grammarians, to denote the firſt perſon,

מדבר בעדו The firſt perſonal pronoun, ſingular. See the Grammar, page 331.

And מַדְבְּרָא, in *Cha.* denotes a deſert, &c.

דבש Davaſh; 1ſt. Honey.

מְעַט צֳרִי וּמְעַט דְּבַשׁ A little balm, and a *honey*. Gen. xliii. 10.

וְכָל דְּבַשׁ לֹא תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה לַיהוָה Nor any *honey* ſhall ye burn in an offering to the Lord by fire. Levit. ii. 11.

הִרְבּוּ בְנֵי יִשְׂרָאֵל רֵאשִׁית דָּגָן תִּירוֹשׁ וְיִצְהָר וּדְבַשׁ The children of Iſrael brought in abundance the firſt fruits of corn, wine, oil, *and honey*. 2 Chron. xxxi. 5.

This is to be underſtood of the honey which diſtils from the dates: for, from the honey produced by the bees, there was no firſt fruits, nor tythes to be offered. See Jarchi, and Kimchi. Ibid.

2d. A bunch; ſuch as camels have on their back.

וְעַל דַּבֶּשֶׁת גְּמַלִּים אוֹצְרוֹתָם And their treaſures upon *the bunches* of camels. Iſai. xxx. 6.

And דבש Davaſh, in *Cha.* denotes *honey*: the ſame as in the Heb.

It denotes the ſame in *Talm.* Heb. Bava Bathra, in *Gem.* fol. lxxx. 1.

And הדביש Hidbeeſh, in *Talm.* Hebrew denotes to ferment; corrupt, &c. Bava Metſia, in *Gem.* fol. xxxvii. 1.

דנג Dagag; *Cha.* a ſhip, or veſſel.

Plur.

וּבְדַנּוּנִין אַפֵּי מַיָּא *And in ſhips* upon the face of the waters. Targ. Jona. Iſai. xviii. 2.

See alſo Targ. Jona. Amos, iv. 2.

דגה Dagah; to multiply; and occurs but once.

וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ *And let them multiply*, or *grow into* a multitude, in the midſt of the earth. Gen. xlviii. 16.

This is a figurative expreſſion; and which denotes, that they ſhould multiply as the fiſh in the ſea. See in דוג.

See alſo Jarchi, Kimchi, and Abarbanal, on Gen.

דגל Degel; a ſtandard, &c.

דֶּגֶל מַחֲנֵה יְהוּדָה לְצִבְאֹתָם

The

The ſtandard of the camp of Judah, throughout their armies. Numb. ii. 3.

Affix.

אִישׁ עַל דִּגְלוֹ Every man by *his own ſtandard.* Ibid. 2.

Plur. Affix.

אִישׁ עַל יָדוֹ לְדִגְלֵיהֶם Every man in his place by their *ſtandard.* Ibid. 17.

דָּגוּל מֵרְבָבָה *The chiefeſt* among ten thouſand. Solom. Song. v. 10.

Niph.

אֲיֻמָּה כַּנִּדְגָּלוֹת Terrible *as* (an army) with *banners.* Ibid. vi. 4. and verſe 10.

The verb.

Futur.

וּבְשֵׁם אֱלֹהֵינוּ נִדְגֹּל And in the name of our God *we will ſet up* (our) *banners.* Pſalm. xx. 6.

דגל Dagal; *Cha.* to lye; feign; diſguiſe, &c.

סָהֲדָא דְגָלָאָה *A lying* (or falſe) witneſs. Targ. Jeruſ. Prov. xix. 28.

Futur.

וּבְדִינָא לָא נְדַגוֹל פּוּמֵיהּ And in judgment his mouth *will not lye* (or feign.) Targ. Jeruſ. Ibid. xvi. 10.

It alſo in *Talm.* Heb. denotes, to object, and convince of falſity.

שני תלמידי חכמים המדגילין זה את זה בהלכה Two wiſe diſciples *that banner* each other in the conſtitution. Shab. in *Gem.* fol. 63, and Avoedang Zara, in *Gem.* fol. 62.

And according to the Gloſſ. in the Aruch.

המקשין ומבחישין זה לזה בהלכה *That object and convince* each other in the conſtitution. i. e. they endeavor to come at the truth, by convincing each other of the falſity of the arguments advanced, &c.

And דִּיגְלַת in *Cha.* denotes the name of the third river, that went out of Paradiſe: called in Hebrew חִדֶּקֶל Hiddekel. Targ. Onk. Gen. ii. 14.

It is uſed in the ſame ſenſe in Targ. of Jona. Nahum i. 12.

דגם Dagam, whence דוגמא Dugema, which in *Talm.* and *Rab.* Heb. denotes *a ſpecimen; form: figure,* &c.

המצניע לזרע ולדוגמא ולרפואה והוציאו בשבת חייב He that hath laid by (before the Sabbath,) for ſeed, or to ſow, *and for a ſpecimen*, and for medicine, and brings them forth on the Sabbath, is guilty. Shab. chap. x. fol. 90.

See alſo Medraſh Tehilleem. Pſam, 27.

And דגמטרין Digmatreen, in *Rab.* Heb. denotes *ſhape : figure : ſimilitude*, &c. Bereſheeth Rabba, ſect. 11.

דָּגָן Dagan, Corn.

וְרֹב דָּגָן וְתִירֹשׁ And plenty of *corn* and wine. Gen. xxvii. 28.

וּדְגַן שָׁמַיִם נָתַן לָמוֹ And had given them of *the corn of* heaven. Pſalm, lxxviii. 24.

Affix.

דְּגָנְךָ וְתִירֹשֶׁךָ *Thy corn*, and thy wine. Deut. vii. 13.

וְלָקַחְתִּי דְגָנִי בְּעִתּוֹ And I will take away *my corn* in the time thereof. Hoſea. ii. 11.

מֵעֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ More than in the time (that) *their corn* and their wine increaſed. Pſalm, iv. 8

It denotes the ſame in *Talm.* and *Rab.* Heb.

דיגון See in דיג

דָּגַר Dagar, to gather.

קֹרֵא דָגַר וְלֹא יָלַד (As) the partridge *gathereth* (eggs) and hatcheth them not. Jerm. xvii. 11.

Or as Kimchi obſerves, as the partridge gathereth the eggs of other birds, and which when hatched, and being fledged, will not abide with her ; ſo he that getteth riches and not by right, ſhall leave them in the midſt of his days. Kimchi. Ibid.

וְדָגְרָה בְצִלָּהּ *And gathereth* under her ſhadow. Iſai. xxxiv. 15.

It alſo in *Cha.* denotes *to gather, heap*, &c.

וַעַל אַרְעָה תְדַגַּר And *gathereth* them in the earth, or duſt. Targ. Jeruſ. Job, xxxix. 14.

This in the Hebrew is תְּחַמֵּם ; and which denotes *to warm, cheriſh*, &c.

The following may be termed Particip. Paſſiv.

דַּעֲדַק דְּגִיר בְּגַלִּידָא עַל אַרְעָא As ſmall (and) *heaped* as the hoar froſt on the ground. Targ. Onk. Exod. xvi. 14.

And the following is Hith.

מֵעַי אִתְדַּגָּרוּ My bowels *are gathered*: i. e. *are troubled*, or *convulſed*. Targ. Jeruſ. Lament. i. 20. and ii. 11.

It alſo in *Talm.* Heb. denotes to *ſit* on, *warm*, *cheriſh*, &c. and is written דוגרת Doegereth.

אווז בר טוענת חדא ביעתה ודוגרת עליה A wild gooſe (or duck) lays one egg at a time, *and ſits* on (or cheriſhes) it.

And the Aruch explains it in שחלא, which ſee.

And דגר Dagar, in *Talm.* Heb. denotes *to leap down*, &c, Chulleen, fol. li. 1.

And דגורא Degoera, in *Cha.* denotes *a heap*, &c.

וַעֲבַדוּ דְגוֹרָא וַאֲכָלוּ תַמָּן עַל דְּגוֹרָא And they made *an heap*, and they did eat there upon the *heap*. Targ. Onk. Gen. xxxii. 46.

וַאֲקִימוּ עֲלוֹהִי דְּגוֹר אַבְנִין רַב עַד יוֹמָא הָדֵין And they raiſed over him a great *heap* of ſtones unto this day. Targ. Jona. Joſhua, vii. 26.

Plur.

וּכְנַשׁוּ יַתְהוֹן דְּגוֹרִין דְּגוֹרִין And they gathered them (in) *heaps*, *heaps*. Targ. Onk. Exod. viii. 1.

וְאָמַר שַׁוּוּ יַתְהוֹן תְּרֵין דְּגוֹרִין And he ſaid, lay or put ye them in two *heaps*. Targ. Jona. 2. King. i. 8.

And דגש Dagaſh, among the Heb. Grammarians denotes a ſmall point, or dot, in the middle of a letter: and is oppoſed to רפה Rapha, which denotes remiſſion, or laxation. See the Grammar chap. iv, page 71.

And דודבא Dadeva, in *Talm.* Heb. denotes *a fly*. Gitteen in *Gem.* fol. lxxxvi. 2.

And דדבאות Dadevoeth, according to the Aruch, denotes *watch towers*, from whence they gave notice to each other, that the ſcape Goat had reached the wilderneſs, &c.

דדה Dadah, to move; or go ſoftly.

Futur.

דִּי בַסְפִּי וְדַהֲבִי נְסַבְתּוּן Becauſe ye have taken my ſilver *and my gold*. Targ. Jona. Joel, iv. 5.

וַיַת תִּקוּן מַתְכַּת דְּהַבְכוֹן תַּרְחִיקוּנוּן And the ornament of the molten images of *thy gods* ſhalt thou caſt away (or remove.) Targ. Jona. Iſai. xxx. 22.

אַף כַּסְפֵּיהוֹן אַף דְּהַבְהוֹן לָא יוּכַל לְשֵׁזָבוּתְהוֹן בְּיוֹם רוּגְזָא דַּה" Neither their ſilver, *nor their gold* ſhall be able to deliver them in the day of the Lord's wrath. Targ. Jona. Zephan. i. 18.

And in the ſecond Targ. on Eſth. iii. 11. it is written דַּהֲבוֹנָא.

דְּהָה Deha; whence דֵּיהָה Deaha; which in *Talm.* Heb. denotes *dark*; *obſcure*, &c. generally uſed comparatively. Gitteen, fol. 7. and Shevungoeth, in *Gem.* fol. 7, &c. and Maim. הלכות אישות, chap. ii.

And ſome think it denotes to diſſolve, &c.

דָּהַךְ Dahach; *Cha.* to mock, or laugh at. See in

אֲדַדֵּה כָּל שְׁנוֹתַי עַל מַר נַפְשִׁי I will *go* or *move ſoftly* all my years in the bitterneſs of my ſoul. Iſai. xxxviii. 15.

Affix.

אֲדַדֵּם עַד בֵּית אֱלֹהִים *I went ſoftly with them* to the houſe of God. Pſalm. xlii. 5.

And in *Talm.* Heb. it alſo denotes *to move ſoftly: to lead*, &c, Shab. fol. cxxviii. 2.

דְּדַר Dador; whence דּוּדִירִין Doedoereen, which in *Talm.* Heb. denotes a certain veſſel uſed by the wine dreſſers; *a keg*. Avoedang Zara, fol. lix. 2.

דְּהַב Dahav; Gold; and occurs but once in ſcripture; and is then uſed figuratively to denote the riches of Babylon.

Fem.

אֵיךְ שָׁבַת נֹגֵשׂ שָׁבְתָה מַדְהֵבָה How hath the oppreſſor ceaſed; *the golden city* ceaſed. Iſai. xiv. 4.

דְּהַב Dahav; *Cha.* gold

וְדַהֲבָא דְּאַרְעָא הַהִיא טָב *And the gold* of that land is good. Targ. Onk. Gen. ii. 11.

Affix.

דחך. As that is the proper root; for all the correct Targums read with ח. Although Elias in Methurgaman, and Buxtorf in his Chaldee and Talmudical Lexicon, read with ה.

דהם Daham; whence נִדְהָם Aſtoniſhed, &c.

Particip.

לָמָּה תִּהְיֶה כְּאִישׁ נִדְהָם Why ſhouldeſt thou be as a man *aſtoniſhed*. Jer. xiv. 9.

דחן Dahan; *Cha.* to make fat; alſo fattened, &c.

וְנַפְשְׁהוֹן דְּתַקִּיפֵי תִּדְחַן But the ſoul of the ſtrong (or active) *ſhall be made fat*. Targ. Jeruſ. Prov. xiii. 4.

וְעַפְרְהוֹן מִתְּרַבְּהוֹן יִדְחַן And their duſt from fat *ſhall be made fat*. Targ. Jona. Iſai. xxxiv. 7.

Hith. Preter.

אִדַּחֲנַת מִתְרַב *It hath* or *(is) made fat* from fatneſs. Targ. Jona. Ibid. 7.

The noun.

Plur.

סְעוּדוּ וּסְגִידוּ כָּל דְּהִינֵי אַרְעָא Eat (or feaſt,) and bow down all *ye fat ones* of the earth Targ. Jeruſ. Pſalm. xxii. 30.

דְּהִנִין וְרַשִּׁיבִין יְהוֹן *They* ſhall be *fat* and flouriſhing. Targ. Jeruſ. Ibid. xcii. 15.

It denotes the ſame in *Talm.* Heb. Shevungoeth, fol. 47.

And according to the Gloſſ. לשמן ורד קורין דוהן ורד Oil of roſes, is called *Dochan Varad.*

דהר Dahar. 1ſt. The prancing of a horſe.

וְסוּס הַדֹּהֵר And *of the prancing* horſe (or horſes.) Nahum, iii. 2.

Fem. Plur.

אָז הָלְמוּ עִקְּבֵי־סוּס מִדַּהֲרוֹת דַּהֲרוֹת אַבִּירָיו Then were the horſe hoofs broken by means *of the prancing, the prancings* of his (or their) mighty ones. Judg. v. 22.

2d. The name of a tree: called in Engliſh, a pine; and which bears ſeed in ſquamous cones.

בְּרוֹשׁ תִּדְהָר וְתִאַשּׁוּר יַחְדָּו The fir-tree, *the pine*, and the box-tree, together. Iſai. xli. 19.

דן Du; in *Talm.* Hebrew, denotes

denotes *two*. Berachoeth, lxi. 1.

And דוא Dava, and דוי Devay, in *Talm.* Heb. denotes *to look, behold*, &c. Shab. fol. xxxv. 1. and Tameed, fol. xxvi. 1.

דוב Doev; a wild beaſt called a bear.

דֻּב אֲרֵב הוּא לִי He (was) unto me (as) *a bear* lying in wait. Lament. iii. 10.

וּבָא הָאֲרִי וְאֶת הַדּוֹב And there came a lion *and a bear*. 1 Sam. xvii. 34.

Plur.

נֶהֱמָה כַּדֻּבִּים כֻּלָּנוּ We all roar *like bears*. Iſai. lix. 11.

Fem.

וַתֵּצֶאנָה שְׁתַּיִם דֻּבִּים מִן הַיָּעַר And there came forth two *ſhe bears* out of the wood. 2 Kings, ii. 24.

It denotes the ſame in *Cha.* with ſome ſmall variation in the form.

It alſo in *Cha.* denotes *to flow*.

Preter.

פְּתַח טִינָרָא וּדְאִיבוּ מַיָּא He opened the rock, and the

waters *flowed out*. Targ. Jeruſ. Pſalm. cv. 41.

Particip. and Affix.

גְּבַר אֲרֵי יְהֵי דָּאִיב מִבִּשְׂרֵיהּ דּוֹבֵיהּ מְסָאֲב הוּא When a man hath *a flowing iſſue* out of his fleſh, becauſe of *his flowing* he is unclean. Targ. Onk. xv. 2.

Fem.

וְאִתְּתָא אֲרֵי יְדוֹב דּוֹב דְּמָהּ יוֹמִין סַגִּיאִין And if a woman ſhall *flow a flowing* of her blood many days. Targ. Onk. Ibid. 25.

אוֹ אֲרֵי תְּדוֹב Or if it *ſhall flow*. Targ. Onk. Ibid.

And the Plur. is דָּיְבִין. Targ. Jeruſ. Lament. iv. 9.

It alſo in *Talm.* Hebrew denotes *to flow*; *drop*, &c. Kethub. fol. lxxvii. 2.

דוג Dug. 1ſt. A fiſh, &c.

וַיְמַן ה' דָּג גָּדוֹל לִבְלֹעַ אֶת יוֹנָה Now the Lord had prepared a great *fiſh* to ſwallow up Jonah. Jonah, ii. 1.

וְהַצֹּרִים יָשְׁבוּ בָהּ מְבִיאִים דָּאנ וְכָל מֶכֶר And the Tyrians which dwelt therein, brought

fiſh,

fiſh, and all manner of ware. Nehem. xiii. 16.

Plur.

וְעַל הַדָּגִים And of *the fiſhes*. 1 King. iv. 33.

Conſt.

וּבְכָל דְּגֵי הַיָּם And upon all *the fiſhes* of the ſea. Gen. ix. 2.

Fem.

תַּבְנִית כָּל דָּגָה אֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ The likeneſs of any *fiſh* that (is) in the waters beneath. Deut. iv. 18.

מִמְּעֵי הַדָּגָה Out of the belly of *the fiſh*. Jonah, ii. 2.

Conſt.

וְהִדְבַּקְתִּי דְגַת יְאֹרַיִךְ בְּקַשְׂקְשֹׂתָיִךְ And I will cauſe *the fiſh of* thy rivers to ſtick unto thy ſcales. Ezek. xxix. 4.

Affix.

תִּבְאַשׁ דְּגָתָם מֵאֵין מַיִם *Their fiſh* ſtinketh, becauſe (there is) no water. Iſai. l. 2.

וַיַּךְ אֶת דְּגָתָם And he ſlew *their fiſh*. Pſalm. cv. 29.

It is alſo uſed to denote the fiſhermen.

Plur.

וְהָיָה יַעַמְדוּ עָלָיו דַּוָּגִים And it ſhall come to paſs (that) *the fiſhers* ſhall ſtand upon it. Ezek. xlvii. 10.

And with י *yod* inſtead of ו *vau*.

וְאָנוּ הַדַּיָּגִים And *the fiſhers* ſhall mourn. Iſai. xix. 8.

הִנְנִי שֹׁלֵחַ לְדַיָּגִים רַבִּים נְאֻם ה' וְדִיגוּם Behold, I will ſend for many *fiſhers*, ſaith the Lord, *and they ſhall fiſh them*. Jer, xvi. 16.

In this example, the ſecond is accounted in Hiph. by ſome of the Grammarians; and is the ſame as if written וְהַדִּיגוּם.

2d. A ſmall ſhip; a fiſhing ſmack.

וְאַחֲרִיתְכֶן בְּסִירוֹת דוּגָה And your poſterity *in fiſhing veſſels*. Amos, iv. 2.

This in the Engliſh tranſlation is *fiſhing hooks*. But after the moſt ſtrict examination, I cannot find any of the Commentators, or Lexicographers of note, eſpouſe this ſenſe. For Jarchi, Kimchi, Jonathan, and Buxtorf, are decidedly unanimous in favour of the ſenſe I have given: and the learned

learned Abarbanal thinks it denotes *fiſh pots*; as alluding to their expreſſion in Numb. xi. 5. See in סיר.

And דגים Dageem, in *Talm.* Heb. alſo denotes *fiſh*. Avoedang Zara, fol. xxxviii. 1.

דגה Dagah; *Cha.* a ſmall ſhip.

וּבְנָתְכֶן בְּדוּגִית צַיָדֵי And your daughters in the fiſhermens *ſhip*. Targ. Jona. Amos, iv. 2.

And in *Talm.* Heb. it denotes a cock boat; a ſkiff, &c.

מוכר את הספינה מוכר את הדוגית He that ſells the ſhip, ſells *the cock boat* (with it.) Bava. Bathra, chap. v.

Gloſſ. דוגית על שם שצדים בה דגים (It is called) Dugeeth, becauſe they catch fiſh in it.

And בי דוני Veadugee, in *Talm.* Heb. denotes *a dripping* or *roaſting pan*. Chull. fol. cxi. 2.

דוד Doed; an uncle, or aunt; a father or mother's brother, or ſiſter: alſo beloved, &c.

בְּנֵי עֻזִּיאֵל דֹּד אַהֲרֹן The ſons of Uzziel, *the uncle of* Aaron. Levit. x. 4.

וַיֹּאמֶר דּוֹד שָׁאוּל אֵלָיו וְאֶל נַעֲרוֹ And Saul's *uncle* ſaid unto him, and to his ſervant. 1 Sam. x. 14.

Affix.

הִנֵּה חֲנַמְאֵל בֶּן שַׁלֻּם דֹּדְךָ בָּא אֵלֶיךָ לֵאמֹר Behold, Hanameel the ſon of Shallum, *thine uncle* ſhall come unto thee, ſaying. Jer. xxxii. 7.

וַיָּבֹא אֵלַי חֲנַמְאֵל בֶּן דֹּדִי And Hanameel *mine uncle*'s ſon came unto me. Ibid. 8.

עֶרְוַת דֹּדוֹ גִּלָּה He hath uncovered *his uncle*'s nakedneſs. Levit. xx. 20.

וַיֹּאמֶר שָׁאוּל אֶל דּוֹדוֹ And Saul ſaid unto *his uncle*. 1 Sam. x. 16.

Fem.

Affix.

וַיִּקַּח עַמְרָם אֶת יוֹכֶבֶד דֹּדָתוֹ לוֹ לְאִשָּׁה And Amram took Jochebed *his aunt* to him to wife. Exod. vi. 20.

אֶל אִשְׁתּוֹ לֹא תִקְרָב דֹּדָתְךָ הִוא Thou ſhalt not approach to his

his wife, she (is) *thine aunt*. Levit. xviii. 14.

לִבְנֵי דֹדֵיהֶן לְנָשִׁים To *their uncle's* sons for wives. Numb. xxxvi. 11.

Another form of the Affix.

צְרוֹר הַמֹּר דּוֹדִי לִי A bundle of myrrhe (is) *my beloved* unto me. Solom. Song. i. 13.

מַה דּוֹדֵךְ מִדּוֹד הַיָּפָה בַּנָּשִׁים What (is) *thy beloved* more than (another) *beloved*, O thou faireſt among women? Ibid. v. 9.

Plur.

שְׁתוּ וְשִׁכְרוּ דּוֹדִים Drink, ye, drink abundantly, *O beloved* (ones.) Ibid. i.

כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן For *thy love* (is) better than wine. Ibid. i. 2.

2d. A kettle; pot; a caldron, &c. alſo a baſket.

וְהִכָּה בַכִּיּוֹר אוֹ בַדּוּד And he ſtruck (it) into the pan, or *kettle*. 1 Sam. ii. 14.

כַּפָּיו מִדּוּד תַּעֲבֹרְנָה His hands were delivered *from the pot*. Pſalm. lxxxi. 7.

Plur. and which has pronounced ו *vau*.

וְהַקְּדָשִׁים בַּשְּׁלוּ בַסִּירוֹת וּבַדְּוָדִים But the (other) holy (offerings) they ſod in pots, *and in caldrons*. 2 Chron. xxxv. 13.

הַדּוּד אֶחָד תְּאֵנִים טֹבוֹת מְאֹד כִּתְאֵנֵי הַבִּכּוּרוֹת וְהַדּוּד אֶחָד תְּאֵנִים רָעוֹת מְאֹד אֲשֶׁר לֹא תֵאָכַלְנָה מֵרֹעַ *The one baſket* (had) very good figs, (even) like the figs (that are) firſt ripe; *and the other baſket* (had) very naughty figs, which could not be eaten, they were ſo bad. Jer. xxiv. 2.

Plur.

וַיָּשִׂימוּ אֶת רָאשֵׁיהֶם בַּדּוּדִים And they put their heads *in baſkets*. 2 King. x. 7.

Conſt.

הֶרְאַנִי ה' וְהִנֵּה שְׁנֵי דּוּדֵי תְאֵנִים מְעֻדִים לִפְנֵי הֵיכַל ה' The Lord ſhewed me, and behold, two *baſkets of* figs were ſet before the Temple of the Lord. Jer. xxiv.

In this example, the א *aleph* is additional. See Kimchi, on the Roots.

3d. A

שאול והתחיל מלכותו בשנת
תתפ"ד ליצירה. וש"ן לכניסתן
לארץ כשהיה בן שלשים שנה.
ואחר ל"ז שנים למלכותו מרד
אבשלום:
בראש ברכות אומר כי מפיבושת
בן שאול היה רבו של דוד. וכן
אחיתופל. ורבו מובהק היה
עירא היארי הכהן ונותן לו כל
מעשרותיו:
בימיו היה אביתר כהן גדול
ובמלכות שלמה יצא ונכנס
תחתיו צדוק הכהן. נתן הנביא
וגד החוזה היו נביאים:
אמיה דדוד נקראת מצבת בת
עדאל כנראה בבתראה פ"ה.
תוספות פרק הזהב. ההולך
למלחמת בית דוד היה נותן
לאשתו גט מוחלט:
ביום ז' סיון אוריה נתן גט לאשתו
וביום כ"ד אלול הובאה בת שבע
לדוד. וביום הכפור נמחל עונו:
דוד תקן לכהנים ולוים שיזמרו
בשחר הודו לה' קראו בשמו
ונומר. עד אל תגעו במשיחי:
ובין הערבים שיאמרו שירו לה'
כל הארץ. עד. ואמר כל העם
אמן הללו יה:
ובשנה אחרונה התקין משמרות
כהונה ולויה וסדר כל הבית ומצא
כ"ד אלפים לוים משוררים. ומהם
ד' אלפים מנגנים בכלי שיר:
David the ſon of Jeſſe, king of Iſrael, was born Anno Mundi 2854: and was anointed

3d. A mandrake; a plant, whoſe root is ſuppoſed to bear a reſemblance to the human form.

Plur.

וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה And he found *mandrakes* in the field. Gen. xxx. 14.

הַדּוּדָאִים נָתְנוּ־רֵיחַ *The mandrakes* give a ſmell. Solom. Song. vii. 14.

Conſt.

וְלָקַחַת גַּם אֶת דּוּדָאֵי בְנִי And wouldeſt thou take away my ſon's *mandrakes* alſo. Gen. xxx. 15.

דוך Dud; *Cha.* a pot, or kettle.

וַאֲמַר לְעוּלֲמֵיהּ תְּפֵיס דּוּדָא רַבָּא And he ſaid to his young man, ſet on the great *pot*. Targ. Jona. 2 King. iv. 38.

וּמְפַלְּגִין יַתְהוֹן כְּמָא דְּפָלְגִין אֲבָרַיָּא לְנוֹ דּוּדָא And divide them, as they divide the members in (or for) *the pot*. Targ. Jona. Micah, 33.

And the Plur. is דּוּדַיָּא Zach. xiv. 20.

דוד בן ישי מלך ישראל נולד
שנת ב" אלפים תתנ"ד לבריא.
ונמשח למלך שנה שניה למלכות

nointed king in the ſecond year of Saul's reign.

He began to reign 350 years after their entrance into the land of promiſe; at the age of thirty.

And, after he had reigned thirty-ſeven years, Abſalom rebelled againſt him.

In the beginning of Berachoeth, in *Gem.* it is obſerved, that Mephiboeſheth, the ſon of Saul, was David's maſter, or teacher; as was alſo Ahithophel. But his ſpecial preceptor was Ira the Jarite, the prieſt; to whom he gave all his tithes.

In his days, Abiathar was high prieſt; but in the reign of Solomon, he was depoſed, and was ſucceeded in the high prieſthood by Zadok. (1 King. ii. 35.)

Nathan the prophet, and Gad the ſeer, propheſied in his days.

The mother of David was called Matſebath the daughter of Adeeal, as mentioned in Bathra, chap. v.

And in Toeſephoeth, Perek Hazahav, it is obſerved, that, whoever went to the wars of the houſe of David, gave his wife a bill of divorcement.

On the ſeventh day of Sivan, Uriah gave his wife a bill of divorcement; and on the twenty-fourth of Elull, (about ten weeks after) ſhe was brought to David: and on the Day of Expiation this ſin was forgiven him. (2 Sam. xii. 13.)

David ordained, that the prieſts and Levites ſhould, at the offering of the morning ſacrifice, chaunt the following pſalm; viz. "O give thanks unto the Lord; call upon his name;" till, Touch not mine anointed, verſe 15.

And in the evening, from Sing unto the Lord, Pſalm. cvi. 1. till, And let all the people ſay, Amen, praiſe ye the Lord. cvi. 48.

And in the laſt year of his reign, he ſettled the (24) courſes of the prieſts. 1 Chron. 24, &c. He alſo prepared for the

ובזה המין מרוח הקודש חבר דוד תהלים:

And the ſecond degree is, as when a man perceives a certain cauſe to affect him, and a certain power renewed in him; and which impels him to ſpeak of wiſdom; (or ſciences;) or in praiſes; or uſeful exhortations; or to treat of moral or divine ſubjects.

And all this, when he is awake, and in full poſſeſſion of his ſenſes: of ſuch an one it is ſaid, that he ſpeaks by the HOLY SPIRIT. And of this ſpecie of the Holy Spirit, was it that David compoſed the Pſalms. Maim. Moreh Nevucheem, part 2, chap. xlv.

This being the caſe, we may eaſily account for the curious manner in which ſome of them are compoſed, according to the number and order of the Hebrew alphabet, in the beginning of every verſe; even when he was in the moſt imminent danger of life; as in Pſalm xxxiv. And not as Biſhop Patrick obſerves on this pſalm, "That the

the building of the Temple; (Ibid. 22.) and found twenty four thouſand Levites, ſingers; of which number, four thouſand played on muſical inſtruments. See Shalſheleth Hakkabalah, fol. vili. 2.

See alſo Gans, in Tſemach David, fol. vii. 1.

He compoſed the book of Pſalms: and in which, according to the opinion of the Talmudiſts in Bava Bathra, are inſerted ſome pſalms, compoſed by Adam, Melchiſedek, Abraham, Moſes, Heaman, Jeduthan, Aſaph, and the three ſons of Korah.

It is inſerted in what is called the Hagiographa, as being written by רוח הקדש Inſpiration of the Holy Spirit, as Maimonides obſerves.

והמדרגה ב' הוא שימצא האדם באלו ענין אחד חל עליו. וכח אחד התחדש. וישימהו לדבר בחכמות. או בתושבחות או בדברי הזהרה מועלים. או בעניינים הנהגיים. או אלהיים. וזה כלו בעת היקיצה והשתמש החושים. וזהו אשר יאמר עליו שהוא מדבר ברוח הקודש.

the curious manner in which it is compoſed, ſhews that it was contrived when he reflected upon his eſcape in ſome place of ſafety." For as this divine poet was inſpired by the HOLY SPIRIT, his poetic fire, was not depreſſed in the leaſt, on account of any impending danger; but rather ſhone forth with greater luſtre, on account of his deliverance, (as was the caſe in this inſtance;) and which he piouſly aſcribes to God's great mercy, as the Biſhop himſelf acknowledges.

This work, is a moſt beautiful and admirable piece of poetry; and which affects more powerfully, and touches the mind more ſenſibly, than ſentences in proſe; eſpecially when in ſuch perfection as we find it in theſe *divine inſpirations*: and which are wonderfully inſtructive, as being every where full of the praiſes of God, the remembrance of his loving kindneſs to himſelf, as alſo to the nation; beſides moral preeepts,

דוד

and ſuch ſentiments as are adopted to make a man good in every ſtation of life.

The diction is pure and elegant; the ſentiments grand and ſublime; and the imagery of great force and beauty.

Thus, he endeavoured to inſtill into the minds of men, in an agreeable manner, the moſt important truths, and exalted ſentiments.

ר' דוד נאנז אשכנזי מפראג R. David Gans, a German, born in Prague. All that I can gather concerning him is, that he was the author of the following works: Firſt. צמח דוד והוא ספר דברי הימים מאדם הראשון עד שנת הי' אלפים ש'ע'ד: Tſemach David. Which work is a book of chronology of ſacred and prophane hiſtory (with an account of the ſucceſſion of the Miſhnical Doctors, Talmudiſts, and other eminent Rabbins) from Adam to the year 5374 of the creation. And 1614 of the Chriſtian æra.

It was printed in Prague, in the ſame year.

Bar Nachman, as may be ſeen in the letters that were written againſt the great luminary Maim.

He was a man of great learning and abilities; an excellent Commentator, and conſummate Grammarian. He was the author of the following works:

1ſt. פירוש על התורה A Commentary on the Pentateuch; and which I have not yet been able to procure a ſight of.

2d. פירוש על נביאים ראשונים A Commentary on the Firſt Prophets; viz. Joſhua, Judges, the two Books of Samuel, and two Books of Kings. This is printed in the מקרא גדולה Biblia Magna, at Venice, and Baſil.

3. פירוש על נביאים אחרונים שהם ישעיה · ירמיה · יחזקאל · ותרי עשר נמצא גם כן במקרא גדולה · A Comment upon the four latter Prophets; viz. Iſaiah, Jeremiah, Ezekiel, and the twelve minor Prophets. Printed alſo in Biblia Magna.

4th.

2d. מגן דוד והוא הספר על המספר Magean David; and which is a book on number.

3d. מגדל דוד ומדבר על התשבורת ועל גיאומטריאה Migdal David; and which treats of Arithmetic and Geometry.

ר" דוד בן ר" יוסף קמחי הספרדי: הנקרא ב'רית ר'ד'ק · ובעל ספר שלשלת הקבלה דף מ"א עמוד ב" · אמר רבינו דוד קמחי הנקרא ר'ד'ק מגליל פרווינצה בנרבונה היה בשנת ד" אלפים ת'ת'ק'נ'ב כנראה בספרו . והאריך ימים עד שראה הרמ'ב'ן כנראה באגרות שנכתבו נגד המורה:

R. David Kimchi, ſon of R. Joſeph Kimchi, a Spaniard; who is called, according to the initials of his name, Radak.

And the author of Shalſheleth Hakkabalah, (fol. 41. col. 2.) obſerves, Our Rabbi David Kimchi, who is called Radak, of the country of Provence, in Narbone. Flouriſhed in the year 4952, as may be obſerved in his books; (i. e. his works;) and he lived to a very great age; even till the time of R. Moſes

4th. פירוש על כתובים A Comment on the Hagiographa: of which that on Pſalms is printed by itſelf; and on Chron. in Biblia Magna.

5th. ספר מכלול והוא נחלק לי"ב חלקים · חלק ראשון הוא על הדקדוק · ובו יבאר כל חלקי הדקדוק: The Book of Michlul; i. e. Perfect, or Compleat: and which is in two parts.

Part firſt, is on (Hebrew) Grammar; in which all parts of grammar are clearly explained. Printed at Venice, by Dan. Bomberg, A. M. 5305.

חלק שני הוא ספר השרשים · ובו יבאר כל מלה אשר בתורה · נביאים · וכתובים · Part the ſecond, is the Book of Roots: in which is explained all the words in the Law, the Prophets, and the Hagiographa.

This is an excellent work; in which every word is explained, as deduced from its proper root.

It was printed together with the preceding; though it has ſince been reprinted ſeperate.

6th. פירוש על הפטרות A Commentary on the Haphtorath; i. e. the Portions of the Prophets, read in the Synagogues on the Sabbath, after the Law.

7th. ספר הנקרא עט סופר A Book, called the Pen of the Scribe.

ר' דוד בן יצחק ממשפחת התפוחים · פילוסוף ורופא · נולד בעיר ספוליטי בגליל אומריא באיטליא · שנת ה"א אלפים רפ"ה: R. David, ſon of Iſaac, of the family of Tapucheem; (i. e. Apples,) Philoſopher and Phyſician: was born in the city of Spoleto in Umbria, in Italy, Anno Mundi 5285.

When he was about two years old, his father loſt all his property, which was very conſiderable, in the wars in Italy, by the capture and pillage of Rome, by the Germans, and Spaniards.

When he grew up, he travelled about from place to place, in ſearch of knowledge: in ſome of which, he ſtudied phyſic; in which he became ſo eminent, as to have the honor

honor of ſerving ſome ſovereign princes, in the character of phyſician.

At length, he went to Venice, in order to print the following work, of which he was the author; viz.

צמח דוד על שחברהו בבחרותו והוציאו מספרי הערוך והשרשים לר"ד קמ"ח ומספר התשבי ומספר המתורגמן לר' אליה אשכנזי ובחבור הזה הביא המלות מלשון הקדש ומלשון גמרא ונגלו בו נם כן סודות מרזי המבע ובפרש בספור אבנים טובות ומרגליות ועל מציאות האמ'ב'רה;

Tſemach David, (the Sprout of David:) becauſe he compoſed it in his youth; and which he collected from the books (called) the *Aruch*, the *Roots* of R. David Kimchi; the book of *Tiſhbee* and *Methurgaman*, of R. Elias the German; (i. e. Elias Levita.)

It contains the words in the pure Hebrew; and the Gemara, or Rabbinical Heb. &c.

He alſo (as he ſays in the title) therein diſcovers ſeveral hidden things in Natural Philoſophy; eſpecially in the natural Hiſtory of Precious

Stones, and Pearls; as alſo of the exiſtence of the *Ombriæ*, &c.

It is compoſed in three languages; viz. the Hebrew, firſt, and which is explained in Latin, and vulgar Italian.

As to the merit of the work; I cannot ſay much in its favor, as it is far from being arranged methodically; and is greatly deficient in perſpicuity; conſequently, can be of but little utility to a perſon that wiſhes to acquire a thorough knowledge of the ſacred Language. It is rather ſcarce, as I never ſaw but one; neither is it much ſought after, or commended by the learned Jews, as I can find.

It was printed at Venice, A. M. 5347.

דוה Davah; 1ſt. Sick; menſtruous.

Fem.

וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת אִשָּׁה דָוָה

And if a man ſhall lie with a woman *having her ſickneſs*. Levit. xx. 18.

תְּזָרֵם כְּמוֹ דָוָה Thou ſhalt caſt

caſt them away as *a menſtruous* (woman.) Iſai. xxx. 22.

וְהַדָּוָה בְּנִדָּתָהּ *And of her that is ſick* of her flowers. Levit. xv. 33.

It denotes the ſame in *Talm.* Heb. Niddah in *Gem.* fol. xli. 2.

2d. Faint: languid, &c.

Maſc.

עַל זֶה הָיָה דָוֶה לִבֵּנוּ For this our heart *is faint.* Lament. v. 17.

Another form with י *yod*, inſtead of the third radical ה *he.*

וְכָל לֵבָב דַּוִּי And the whole heart *is faint.* Iſai. i. 5.

The noun.

ה' יִסְעָדֶנּוּ עַל עֶרֶשׂ דָּוֶי The Lord will ſtrengthen him upon *the languiſhing* bed. Pſalm. xli. 4.

Plur. Conſt.

הֵמָּה כִּדְוֵי לַחְמִי They are *as the ſorrows of* my meat. Job. vi. 7.

Another form, with מ *mem* prefixed.

Plur. Conſt.

וְהֵשִׁיב בְּךָ אֵת כָּל מַדְוֵה מִצְרַיִם Moreover, he will bring upon thee all *the diſeaſes of* Egypt. Deut. xxviii. 60.

And with י *yod*, inſtead of the third radical ה *he.*

וְהֵסִיר ה' מִמְּךָ כָּל חֹלִי וְכָל מַדְוֵי מִצְרַיִם הָרָעִים And the Lord will take away from thee all ſickneſs, and all the evil *diſeaſes of* Egypt. Ibid. vii. 15.

3d. A garment.

Plur. Conſt.

וַיִּכְרֹת אֶת מַדְוֵיהֶם בַּחֵצִי עַד שְׁתוֹתֵיהֶם And he cut off *their garments* in the middle, (even) to their buttoks. 2. Sam. x. 4.

And according to R. Levi Ben Gerſhom, theſe garments were their *breeches*, R. Levi Ben Gerſhom, Ibid.

See alſo 1 Chron. xix. 4.

דוה Davah, *Cha.* to bemoan, &c.

Imp.

דְּוֹ עָלוֹהִי כָּל סַחֲרָנוֹהִי *Bemoan* him all ye that are about him. Or *moan* over him, &c. Targ. Jona. Jerm. xlviii. 17.

Futur.

וְלָא תְדַוֵּי לְהוֹן Neither *ſhalt thou bemoan* them. Targ. Jona. Ibid. xvi. 5.

And דְּוָן in *Cha.* denotes *ſorrow, grief,* &c.

לְמֶחְזֵי עֲמָל וּדְוָן To ſee labour *and ſorrow.* Targ. Jona. Jerm. xx. 18.

אֲמֵרִית בְּדְוָן יוֹמַי And I ſaid in my *wretched* days. Targ. Jona. Iſai. xxxviii. 10.

And דְּוָנָא alſo denotes *ſorrow, grief,* &c. Targ. Jona. Ibid. 13.

אֲרוּם שְׁצִיאוּ בְדְוָנָא חַיַּי For my life is conſumed *in grief.* Targ. Jeruſ. Pſalm. xxxi. 11.

Another form with two *vaus.*

בְּדָוּנָא לִשְׁאוֹל *In ſorrow* to the grave. Targ. Onk. Gen. xlii. 38.

מִן אֲנִיק בִּישְׁתָּא וְדָוּנָא From evil oppreſſion, *and ſorrow.* Targ. Jeruſ. Pſalm, cvii. 39.

And in the Jeruſ. Targ. on Pſalm, cxix. 28. it is written דָּבוּנָא with ב *beth.*

Another form.

וּקְרַת שְׁמֵיהּ בַּר דְּוָי And ſhe called his name the ſon of *my ſorrow.* Targ. Onk. Gen. xxxv. 18.

And דויא Davya, in *Talm.* Heb. alſo denotes *ſorrow grief,* &c. San. fol. c. 2.

And דוה Davah, In *Talm.* Heb. denotes the ſame, Niddah, xxiii. 2.

Another form in the *Cha.*

לְמַן דִּיוָא Who hath *ſorrow.* Targ. Jeruſ. Prov. xxiii. 29.

Another form.

הֵיךְ דָּוּתָא לְסָעוּדָתִי As *ſorrows* to my meat. Targ. Jeruſ. Job. vi. 7.

And מדוה Madveh, in *Talm.* Heb. denotes menſtruous; ſick, &c. as in the firſt ſenſe of the Hebrew. Niddah, fol. xli. 2.

דוח Duach, to purge; waſh; caſt out, &c.

Hith.

מְלָא כְרֵשׁוֹ מֵעֲדָנַי הֲדִיחָנִי He hath filled his belly with my delicates, *he hath caſt me out.* Jerm. li. 34.

This is uſed metaphorically; to denote his emptying of the land of all its good things, as a perſon throws out the water of a veſſel, after he has waſhed or cleanſed it. Kimchi, and Abarbanal, Ibid.

Futur.

וְאֶת דְּמֵי יְרוּשָׁלַיִם יָדִיחַ מִקִּרְבָּהּ And *he ſhall have purged* the blood

blood of Jeruſalem from the midſt thereof. Iſai. iv. 4.

Affix.

שָׁם יָדִיחוּ אֶת הָעֹלָה Where *they waſhed* the burnt offering. Ezek. xl. 38.

אֶת מַעֲשֵׂה הָעֹלָה יָדִיחוּ בָם Such things as they offered for the burnt offering *they waſhed* in them. 2 Chron. iv. 6.

And ſome derive דּוֹחִי, Pſalm. xxxvi. 13. from this root, as quieſcent in the ſecond radical; although very improperly. See in דחה.

It alſo in *Talm.* Heb. denotes *to waſh*, &c.

אם הדיח ידיו במים If *he waſhed* (or dipt) his hands in the water. Mikvaoeth, chap. viii. fol. 133. Perek Kama, in Betſa, fol. 14ı and in Machſheereen, chap. iv. fol. 138.

And מדיחה Medeecha, or מדיחין Medeecheen, in *Talm.* Hebrew, denotes the ſame. Taameed, chap. iv. fol. 31.

שהדחתן זו היא גמר מלאכתן *For their waſhing* is the finiſhing of their preparation. Shab. in Miſhna, chap. xxii.

דוך Duch; to beat in a mortar; alſo a mortar.

או דָכוּ בַּמְּדֹכָה Or *they beat* (it) *in a mortar*. Numb. xi. 8.

And ſome derive דך from this. See in דכה.

דוך Duch; *Cha.* the ſame as in the Heb. Targ. Onk. Numb. xi. 8.

It denotes the ſame in *Rab.* Hebrew.

דול Dul; *Cha.* a bucket, &c.

הָא עַמְמַיָּא כְּטִפָּא מִדּוּל Behold, the nations (are) as a drop *of a bucket*. Targ. Jona. Iiai. xl. 15.

And דְּוָלִין denotes the ſame. See in Targ. Shenee, Eſth. i. 3.

And דוולא Davvela, in *Talm.* Heb. denotes to draw (water;) alſo to water, as they do gardens. Bava Bathra, fol. xii. 1. and Metſia, fol. lxxvi. 1.

And מדויל Madveel, in *Talm.* Heb. alſo denotes *to draw*; as alſo *to elevate*, &c. Bathra, fol. 8 and 12. 1. and Peſacheem, fol. xxviii. 1.

דום

דום Dum; 1ſt. Silence, &c.

כִּמְעַט ׀ שָׁכְנָה דוּמָה נַפְשִׁי My ſoul had almoſt dwelt *in ſilence*. Pſalm. xciv. 17.

וְלֹא כָּל יֹרְדֵי דוּמָה Neither any that go down *into ſilence*. Ibid. cxv. 17.

וְלַיְלָה וְלֹא דוּמִיָּה לִי And at night, (or in the night ſeaſon) and there is no *ſilence* to me; i. e. I am not ſilent. Ibid. xxii. 3.

It alſo denotes *to wait*.

לְךָ דֻמִיָּה תְהִלָּה ׀ אֱלֹהִים בְּצִיּוֹן Praiſe *waiteth* for thee, O God, in Zion. Ibid. lxv. 2.

This is the opinion of Aben Ezra and Kimchi; but Jarchi is of opinion, that it denotes ſilence, and explains it thus: *ſilence* is praiſe unto thee; for as there is no end to thy praiſe, it is beſt to be ſilent, and acknowledge, that we are unequal to the taſk. Jarchi, Aben Ezra, and Kimchi. Ibid.

The noun.

שְׁבִי דוּמָא וּבְאִי בַחֲשָׁךְ בַּת כַּשְׂדִּים Sit thou *ſilent*, and get thee into darkneſs, O daughter of the Chaldeans. Iſai. xlvii. 7.

עוּרִי לָאֶבֶן דּוֹמֵם And to the *dumb* ſtone, ariſe. Habakk. ii. 19.

טוֹב וְיָחִיל וְדוֹמֵם לִתְשׁוּעַת ה׳ (It is) good that (a man) ſhould both hope, *and wait in ſilence* for the ſalvation of the Lord, or *ſilently wait*, &c. Lament. iii. 26.

See farther in דמם.

2d. The name of a nation.

מַשָּׂא דוּמָה The burden of *Dumah*. Iſai. xxi. 21.

This, Aben Ezra thinks, denotes a nation, deſcended from Iſhmael, as mentioned in Gen. xxv. 84. And Jarchi takes it to be Edom. But the learned Abarbanal explains it, to denote *ſilence*, or *to wait*. See Jarchi, Aben Ezra, and Abarbanal. Ibid.

And דומם Doemeam, in *Rab*. Heb. denotes *ſilent*; i. e. inanimate.

כי הנמצאות שלשה חי צומח דומם For (all) the bodies are three; living; i. e. animate; growing; i. e. vegetable; (and)

(and) *ſilent*; i. e. *inanimate*. R. David Kimchi, Jer. x. 8.

And דימא Dayma, in *Talm.* Heb. denotes *to ſuſpect*. Yevamoeth, chap. vii. and fol. xxv. 1.

And ſome think it denotes *to mutter*.

It alſo denotes a ſuſpicious perſon. Moengead Katoen, fol. xviii. 2. in Gloſſ.

דון Dun; 1ſt. to judge, &c. alſo judgment; cauſe, &c.

Preter.

דָּן דִּין־עָנְיִ וְאֶבְיוֹן אָז טוֹב *He judged* the cauſe of the poor and needy; then (it was) well (with him.) Jer. xxii. 16.

Affix.

וַתֹּאמֶר רָחֵל דָּנַנִי אֱלֹהִים And Rachel ſaid, God *hath judged me*. Gen. xxx. 6.

And the following, according to the idiom of the *Heb.* is Futur.

וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי And alſo the nation whom they ſhall ſerve, *will I judge*. Ibid. xv. 14.

The noun.

דִּין לֹא דָנוּ דִּין יָתוֹם They judge not *the cauſe, the cauſe* of the fatherleſs. Jer. v. 28.

מִשָּׁמַיִם הִשְׁמַעְתָּ דִּין Thou didſt cauſe *judgment* to be heard from heaven. Pſalm. lxxvi. 8.

מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא דִּין מְזָרֶה בְעֵינָיו כָּל רָע A king that ſitteth on the throne of *judgment*, ſcattereth away all evil with his eyes. Prov. xx. 8.

בֵּין דִּין לָדִין Between *cauſe and cauſe*. Deut. xvii. 8.

Adj.

וְהָיָה ה' לָדַיָּן The Lord therefore *be judge!* 1 Sam. xxiv. 15.

אֲבִי יְתוֹמִים וְדַיָּן אַלְמָנוֹת אֱלֹהִים בִּמְעוֹן קָדְשׁוֹ A father of the fatherleſs, *and a judge* of the widows, (is) God in his holy habitation. Pſalm. lxviii. 6.

Hiph.

דָּן יָדִין עַמּוֹ Dan *ſhall judge* his people. Gen. xlix. 16.

וְעֹמֵד לָדִין עַמִּים And ſtandeth *to judge* the people. Iſai. iii. 13.

The proper grammatic form of this is לְהָדִין, as it is the

the infinitive: for if it had been the noun, the ſervile ל *lamed*, would have been pointed with *ſheve*, and not with *kamats*.

וְאֶל הָאָרֶץ לָדִין עַמּוֹ And to the earth, *that he may judge* his people. Pſalm. l. 4.

וְגַם אַתָּה תָּדִין אֶת בֵּיתִי Then *thou ſhalt* alſo *judge* my houſe. Zech. iii. 7.

2d. Strife; contention, &c.

The noun.

תְּשִׂימֵנוּ מָדוֹן לִשְׁכֵנֵינוּ Thou makeſt us *a ſtrife* unto our neighbours. Pſalm. lxxx. 7.

אִישׁ חֵמָה יְנִיעַ מָדוֹן A wrathful man ſtirreth up *ſtrife*. Prov. xv. 18.

Another form, with the ſecond radical changed to pronounced י *yod*.

טוֹב לָשֶׁבֶת עַל פִּנַּת גָּג מֵאֵשֶׁת מִדְיָנִים וּבֵית חָבֵר (It is) better to dwell in the corner of the houſe top, than with *a contentious* woman in a wide houſe. Prov. xxi. 9.

Plur.

מִדְיָנִים יַשְׁבִּית הַגּוֹרָל The lot cauſeth *contentions* to ceaſe. Ibid. xviii. 18.

לְמִי מִדְיָנִים Who hath *contentions*. Ibid. xxiii. 29.

Niph.

וַיְהִי כָל הָעָם נָדוֹן בְּכָל שִׁבְטֵי יִשְׂרָאֵל לֵאמֹר And all the people were *at ſtrife* throughout all the tribes of Iſrael, ſaying. 2 Sam. xix. 10.

Another form, in which the ſecond radical is dropt.

וּמְשַׁלֵּחַ מְדָנִים בֵּין אַחִים And he that ſoweth *diſcord* among brethren. Ibid. vi. 19.

Plur.

שִׂנְאָה תְּעוֹרֵר מְדָנִים Hatred ſtirreth up *ſtrifes*. Ibid. x. 12.

It is alſo uſed figuratively, in the ſame ſenſe,

Hiph.

וַיֹּאמֶר ה׳ לֹא יָדוֹן רוּחִי בָּאָדָם לְעֹלָם And the Lord ſaid, my ſpirit *ſhall* not always *ſtrive* with man. Gen. vi. 3.

And ſome are of opinion, that the following, denotes the ſame.

וַיְהִי אִישׁ מָדוֹן And there was a man of *ſtrife*; i. e. a man

man inured to *ſtrife* and *war*. 2 Sam. xxi. 20.

And ſome are of opinion, that it denotes the ſame as מִדָּה in 1. Chron. xx. 6. *Stature, heighth*; i. e. a man of great *ſtature*; as in the Engliſh tranſlation.

Note, the former ſenſe is eſpouſed by R. Levi Ben Gerſhom, and Abarbanal: and to which Kimchi ſeems to incline; and the latter, by Jarchi and Aben Ezra. See theſe commentators on Sam. And Kimchi, on the Roots.

And perhaps, it may indicate both ſenſes, as the learned Abarbanal conjectures. See in מדד.

וְדֶלֶף טֹרֶד מִדְיְנֵי אִשָּׁה And *the contentions* of a wife (are) a continual dropping. Ibid. xix. 13.

דון Dun; *Cha.* to judge, &c. alſo to ſtrive; contend, &c. the ſame as in the Heb. with ſome ſmall variation in the form.

It likewiſe denotes the ſame in *Talm.* and *Rab.* Heb.

And מְדִינְתָּא, in *Cha.* denotes a province; country, &c.

טַב מִן הוּא דְּאָחִד מְדִינְתָּא (Is) better than he that taketh *a province*. Targ. Jeruſ. Prov. xvi. 32.

Conſt.

בְּמְדִינַת בָּבֶל *In the province of* Babylon. Dan. iii. 1.

Plur.

בְּעוּלֲמֵי רַבְרְבֵי מְדִינָתָא By the young men of the princes of *the provinces*. Targ. Jona. 1 King. xx. 14.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And מדיני Medeenee, in *Rab.* Hebrew denotes a politician.

והוא הפילוסופיא המדינית And which is the philoſophy of *politics*. R. Levi Ben Gerſhom. Prov. xxiii. 12.

דוץ Duts; joy: and occurs but once in Heb. But is frequently to be with in the *Chaldee*; from whence, ſome think it is derived.

וּלְפָנָיו תָּדוּץ דְּאָבָה And ſorrow is turned *into joy* before him. Job, xli. 13.

דוץ Duts; *Cha.* to rejoice;

Futur.

חֲזֵי עַלָּךְ יְדוּקוּן בָּךְ They that ſee thee *ſhall narrowly look at* thee. Targ. Jona. Iſai. xiv. 16.

Hiph. or Aphel.

יְיָ מִשְׁמַיָּא אוֹדִיק עַל בְּנֵי אֲנָשָׁא The Lord *hath looked down* from heaven upon the children of men. Targ. Jeruſ. Pſalm. xiv. 2.

See alſo Targ. Jeruſ. Ibid. xxxiii. 14. and liii. 3.

כְּמִסּוֹל דְּמִן כַּוָּא זְעֵרְתָּא דְּבֵיתִי אַדְּקֵת For from the ſmall window of my houſe *I looked.* Targ. Jeruſ. Prov. vii. 6.

Particip.

וְהֵיךְ אַגִּירָא דְּמוֹדִיק סְמָרֵיהּ And as an hired ſervant *expecteth* his wages. Targ. Jeruſ. Job, vii. 2.

And the following, according to the idiom of the *Cha.* is Plur.

הָא כְּמָא דְּמוֹדְקָן עֵינֵי עַבְדִין מִידָא דְּרִבּוֹנֵיהוֹן Behold, as the eyes of the ſervants *look* unto the hand of their maſters. Targ. Jeruſ. Pſalm. cxxxiii. 2.

וְהֵיכְמָא דְּמוֹדְקָן עֵינֵי אַמְתָא מִידָא

joice; be glad, &c. and anſwers to the Hebrew verbs, עלז. עלץ. שוש. which ſee under their different roots.

Particip

עַל כֵּן חֲדֵי וְדָאֵין Therefore they are glad *and rejoice.* Targ. Jona. Habakk. i. 15.

וְצַדִּיקַיָּא דָּיְנִין וְחָדֵי And the righteous do *rejoice* and ſing. Targ. Jeruſ. Prov. xxix. 6.

Infin.

לְמֶדּוּן בְּפוּרְקָנָךְ *To rejoice* in thy redemption. Targ. Jeruſ. Pſalm. li. 14.

Futur.

אֲדוּן לֶאֱלָהָא עָבִיד פּוּרְקָנִי *I will rejoice* in the God (who) worketh my redemption. Targ. Jona. Habbakk. iii. 18.

The noun.

עַל כָּל בָּתֵּי דַּיְנָן Upon all the houſes of *joy.* Targ. Jona. Iſai. xxxii. 13.

Affix.

וְצַדִּיקַיָּא יְחַדּוּן וִידוּצוּן קֳדָם ה׳ And the righteous ſhall be glad, *and they ſhall rejoice* before the Lord. Pſalm. lxviii. 4.

דוך Duk; *Cha.* to look; obſerve; view; diſcover; be attentive, &c.

כְּמַיָּא דְּרִבּוֹנְתְּהָא And as the eyes of a maid ſervant *look* unto the hand of her miſtreſs. Targ. Jeruſ. Ibid.

הֵיכְדֵין מְדַיְקִין עֵינָנָא קֳדָם ה' אֱלָהָנָא So our eyes *look* toward the Lord our God. Targ. Jeruſ. Ibid.

דְּמְדַיְקִין בַּאֲוִירָא (They) *which look attentively* in the air. Targ Jeruſ. Ibid. xix. 2.

And (what is termed) the Imp. אֲדַיְק See Targ. Jeruſ. Deut. xxvi. 15.

See alſo the Targ. of Jona. Ibid.

And what is termed Pang. Particip.

וּמְדַיְקָא אִמַּיהּ דְּסִיסְרָא *And* the mother of Siſera *looked attentively*. Targ. Jona. Judg. v. 28.

Futur.

וּבַר נָשׁ מְפַלְפֵּל יְדַיֵּק And an ingenious man, *will examine*, or *conſider deligently*. Targ. Jeruſ. Job. xi. 12.

And in *Rab.* Heb. it denotes *to obſerve : conſider : animadvert*, &c, alſo correct, &c.

לֹא דַק עַל לְשׁוֹן הַמִּקְרָא He did not *obſerve* the diction of ſcripture.

דוק ותמצא *Attend*, and you will find.

לא דיק יפה He did not *conſider* rightly.

ונסחא מדויקת מצאתי And I found *a correct* form, or copy, R. David Kimchi. 2. Sam. xiv. 21.

And דוקיא Doevkaya, in *Rab.* Heb. denotes *beams*. Eacha Rabba, chap. i. 1.

And דוקא Davka, in *Rab.* Heb. denotes *exactly : ſimply : only*, &c.

ועשרה אינו דוקא אלא ריל רבים And (by) ten is not meant *exactly* that number; but is uſed to expreſs thereby a great many. Kimchi, Amos, vi. 11.

אינם דוקא אלא לסך חשבון Are not *ſimply*, but for the ſum of the number. Kimchi, Pſalm. cxix. 1.

אלא שהוא חשבון דוקא But is *ſimply*, a number. Kimchi, Ibid.

And in *Talm.* Heb. דווקא Daveka, denotes *exact: correct*, Yevamoeth, fol. 76.

דווקני Davekanea, in *Talm.* Heb. alſo denotes *correct :* right

right, &c. Menachoeth, fol. xxix. 2.

דוקא See in דקק.

דור Dur; 1ſt. To dwell, &c.

Infin.

מִדּוּר בְּאָהֳלֵי רֶשַׁע *Than to dwell* in the tents of wickedneſs. Pſalm, lxxxiv. 11.

Affix.

דּוֹרִי נָסַע וְנֶגְלָה מִנִּי כְּאֹהֶל רֹעִי *My dwelling* is departed, and removed from me as a ſhepherds tent. Iſai. xxxviii. 12.

2d. *To burn*, &c.

Imp.

וְגַם דּוֹר הָעֲצָמִים תַּחְתֶּיהָ And alſo *to burn* the bones under it. Ezek. xxiv. 5.

It alſo denotes a pile of fire.

Fem.

גַּם אֲנִי אַגְדִּיל הַמְּדוּרָה I will alſo make the *pile of fire* great. Ibid. 9.

Affix.

מְדֻרָתָהּ אֵשׁ וְעֵצִים הַרְבֵּה *The pile thereof* is fire and much wood. Iſai. xxx. 33.

3d. A generation: an age, &c.

וְזֶה זִכְרִי לְדֹר דֹּר And this (is) my memorial *from generation to generation*; or (unto all generations.) Exod. iii. 15.

דּוֹר הֹלֵךְ וְדוֹר בָּא (One *generation* paſſeth away, *and another generation* cometh. Eccle, i. 4.

Plur.

וִישׁוּעָתִי לְדוֹר דוֹרִים And my ſalvation from generation *to generations*. Iſai. li. 8.

יִירָאוּךָ עִם שֶׁמֶשׁ וְלִפְנֵי יָרֵחַ דּוֹר דּוֹרִים They ſhall fear thee as long as the ſun and moon endure, throughout *all generations*. Pſalm, lxxii. 5.

Fem.

רַק לְמַעַן הַדַּעַת דֹּרוֹת בְּנֵי יִשְׂרָאֵל לְלַמְּדָם מִלְחָמָה Only that *the generations* of the children of Iſrael might know to teach them war. Judg. iii. 2.

וְאֶת בְּנֵי בָנָיו אַרְבָּעָה דֹרוֹת And his ſon's ſons, (even) four *generations*. Job, xlii. 16.

מִי פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ Who hath wrought and done (it) calling *the generations* from the beginning. Iſai. xli. 4.

Affix.

וְאֶת דּוֹרוֹ מִי יְשׂוֹחֵחַ And who

who ſhall declare *his generation*. Ibid. liii. 8.

Plur. Affix.

נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו Noah was a juſt man (and) perfect *in his generations*. Gen. vi. 9.

לַקֹּנֶה אֹתוֹ לְדֹרֹתָיו To him that bought it, *throughout his generations*. Levit. xxv. 30.

כִּי עֵד הוּא בֵּינִינוּ וּבֵינֵיכֶם וּבֵין דּוֹרוֹתֵינוּ אַחֲרֵינוּ But (that) it (may be) a witneſs between us and you, *and between our generations* after us. Joſhua, xxii. 27.

לְמַעַן יֵדְעוּ דֹּרֹתֵיכֶם That *your generations* may know. Levit. xxiii. 43.

כָּל זָכָר לְדֹרֹתֵיכֶם Every man child *in your generations*. Gen. xvii. 12.

וַהֲקִמֹתִי אֶת בְּרִיתִי בֵּנִי וּבֵינֶךָ וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם לִבְרִית עוֹלָם And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, *in their generations*, for an everlaſting covenant. Ibid. vii.

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, *throughout their generations*. Numb. xv. 38.

דּוּר Dur; *Cha.* 1ſt. To ſojourn; dwell; inhabit, &c.

Preter.

דִּי דָר תַּמָּן אַבְרָהָם וְיִצְחָק Where Abraham and Iſaac *had ſojourned*. Targ. Onk. Gen. xxxv. 27.

וְדָר תַּמָּן בְּעַם זְעֵיר *And ſojourned* there with few people. Targ. Onk. Deut. xxvi. 5.

Another form; and which may be called Affix.

עִם לָבָן דָּרִית *I have ſojourned* with Laban. Targ. Onk. Gen. xxxii. 4.

Particip.

וּבְכָל דִּי דָיְרִין בְּנֵי אֲנָשָׁא And whereſoever the children of men *dwell*. Dan. ii. 38.

וּלְתוֹתָבָךְ דְּדָיְרִין עִמָּךְ And to thy ſtranger *which dwelleth* with thee. Targ. Onk. Levit. xxv. 6.

Infin.

לְמֵדַר בַּאֲתַר דְּיִשְׁכַּח *To ſojourn* in any place that he might find. Targ. Jona. Judg. xvii. 8.

מִלְמֶדֶר בְּכָל תְּחוּם אַרְעָא דְיִשְׂרָאֵל *From to dwell* in any of the coaſts of the land of Iſrael. Targ. Jona. 2. Sam. xxi. 5.

Imp.

דוּר בְּאַרְעָא הָדָא *Sojourn* in this land. Targ. Onk. Gen. xxvi. 3.

וְדוּרִי בַּאֲתַר דְּכָשַׁר לְמֶדֶר *And ſojourn* in a place that is convenient to ſojourn. Targ. Jona. 2 King. viii. 1.

Futur.

אֶדוּר בְּמַשְׁכְּנָךְ לְעַלְמַיָּא *I will dwell* in thy tabernacle for ever. Targ. Jeruſ. Pſalm. xli. 5.

Another form, with ת *thau* prefixed.

תְּדוֹרוֹהִי תְּדוּר חֵיוַת בָּרָא Under which the beaſts of the field *dwell*. Dan. iv. 18.

And דיירא Dayra, or דריא Darya, in *Talm.* Heb. denotes to ſojourn.

כמדייר בי דיירא *As ſojourning* from *ſojourning*; i. e. is free to go from place to place.

And according to the Gloſſ. of the Aruch, it is מדואר דריא and which he explains to denote running; i. e. is free to go, or run, from place to place, &c. Roeſh Haſhanah, fol. ix. 2.

דוורוה Davroeha; in *Talm.* Heb. alſo denotes *to run*, or courſe. Metſia, fol. 107.

See farther in כרך.

And דייר Dayyear, in *Talm.* Heb. denotes *dung*.

המדייר את שדהו *He that dungeth* his field. Sheveengeeth, chap. iii. fol. 12.

Explanation.

He that turns the cattle into the field, ſo that it may receive the benefit of their dung.

אין מדיירין שדה בחולו של מועד Muſt not *dung* the field on the common days of the feſtival. Moengaad Katoen, in *Gem.* fol. 13.

And דייר Dayear, in *Talm.* Heb. denotes a partition, &c. alſo to diſpoſe; ſet in order, &c.

אביי דייר גולפי רבא דייר קנה Abayah *diſpoſed* earthen veſſels; Rabba *a partition* of reeds; i. e. diſpoſed them in ſuch order, as to form a kind of partition,

as made of reeds. Kidduſheen, in *Gem.* fol. lxxxvii. 1.

2d. In *Cha.* a generation; and which, in the ſingular, is written דָּרָא and דָּר.

Plur.

וּפוּרְקָנִי לְדָר דָּרִין And my redemption (or ſalvation) from generation *to generations.* Targ. Jona. Iſai. li. 8.

Emphatic.

דָּרַיָּא דְּמִלְקַדְמִין *The generations* of old time. Targ. Jona. Ibid. ix. Conſt.

לְדָרֵי עַלְמָא *In the generations* of the world. Targ. Onk. Gen. ix. 12.

Affix.

וְיֵהֵי אֲרֵי יֵימְרוּן לָנָא וּלְדָרָנָא מְחַר And it ſhall be, when they ſhall ſay to us, *and to our generations*, in time to come. Targ. Jona. Joſhua, xxii. 28.

שְׁלִים הֲוָה בְּדָרוֹהִי He was perfect *in his generations.* Targ. Onk. Gen. vi. 9.

וּבֵין בְּנָךְ בַּתְרָךְ לְדָרֵיהוֹן And between thy ſeed after thee, *in their generations.* Targ. Onk. Ibid. xvii. 7.

כָּל דְּכוּרָא לְדָרֵיכוֹן Every man child *in your generations.* Targ. Onk. Ibid. xii.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And דור in *Talm.* Hebrew alſo denotes *pain.* &c.

גרגר מלח לדור שיני A grain of ſalt *for the pain* in the teeth. Shab. fol. lxv. 1.

Gloſſ. חלי של שינים *The tooth ache.*

See alſo in Avoedang Zara, fol. 28.

And דורא Durea, in *Rab.* Heb. denotes *worms:* belly worms, &c. Bemidbar Rabba, ſect. 7.

And דוראה Doeraah, in *Rab.* Heb. denotes a preſent, &c.

באו כל המלכים כלן לכבדו והביאו דוראות All the kings came (to ſhew themſelves) in honor of him, and they brought *preſents.* Shemoeth Rabba, ſect. 5. and Bereſheeth Rabba, ſect. 53 and 85.

It is alſo written דורון Doeroen, in the Sing. and דורונות Doeroenoeth, in the Plur.

And דואר Davvar, in *Talm.* Heb. denotes *a poſt maſter,*

האדקביעבי דואר במתא If there is a certain *poſt-maſter* appointed

רב אמר דרי דרי ׳ ושמואל אמר אבן טובה יש בכרכי הים ודורא שמה Rav ſaieth dorea dorea, i. e. *rows rows:* and Samuel ſays, there is a precious ſtone in the cities of the ſea which is named *dura*. Megillah, fol. xii. 1.

Gloſſ. דרי דרי שורות שורות של מרגליות Darea Darea, denotes *rows rows* of pearls.

And דַּיָּר in *Cha.* denotes *a ſtranger.*

דַּיָּר וְתוֹתָב אֲנָא עִמְּכוֹן *A ſtranger*, and ſojourner (am) I with you. Targ. Onk. Gen. xxiii. 4.

Plur.

אֲרֵי דַיָּרִין הֲוֵיתוּן בְּאַרְעָא דְמִצְרָיִם For ye were *ſtrangers* in the land of Egypt. Targ. Onk. Exod. xxii. 20.

And דייר Dayyar, in *Talm.* Heb. alſo denotes a ſtranger; a proſelyte. Gitteen, in *Gem.* fol. 54. and Bechoeroeth, fol. xxx. 1.

דִּיר and דִּירָה in *Cha.* denotes a dwelling; habitation, &c. Alſo a ſheep cote.

לְדִיר רָעְיָן *To the habitation*

of

appointed in the city. Shab. fol. xix. 1.

And Maim. in הלכות שבת Hilchoeth Shabbath, chap. vi. obſerves, אם יש במדינה אדם קבוע שהוא מקבץ האגרות ושולח אותם לכל מדינה ומדינה עם שלוחין If there is in the city (or place) a certain perſon appointed to collect the letters, and who ſends them to all provinces and cities, by his meſſengers.

And ſome think בי דואר Bea Davvar, denotes *a poſt houſe.*

And דּוּרָא in *Cha.* denotes the name of a place.

אֲקִימֵהּ בְּבִקְעַת דּוּרָא He ſet it up in the plain of *Dura.* Dan. iii. 1.

And דּוּרָא in *Cha.* alſo denotes *a precious ſtone.*

וְדוּרָא דִכְרֵבֵי יַמָּא רַבָּא *And the ſtone dura* (that is brought from) the cities (or) iſlands in the great ſea. Targ. Jeruſ. Eſth. i. 1.

And in Hagadah, in Megillah, on וְדַר וְסַחֲרֶת *And white* and black *marble*, it is obſerved thus:

of the ſhepherd. Targ. Jona. Jer. xlix. 19.

אֲנָא דְבַרְתָּךְ מִן דִּירָא מִבָּתַר עָנָא I took thee from *the ſheep cote* from following the ſheep. Targ. Jona. 2 Sam. vii. 8.

Fem. Plur.

דִּירָן מַדְבְּרָא *The habitations* of the wilderneſs. Targ. Jona. Joel, i. 19.

דִּירָן בֵּית מֵישְׁרֵי רָעְיָן Sheep-folds, and houſe of *habitations* (for) ſhepherds. Targ. Jona. Jer. xxxiii. 12.

And in *Talm.* Heb. דיירא Dayyra, denotes *an inn*; *lodging*, &. San. fol. cix. 1.

And דירה Deerah, in *Rab.* Heb. denotes a dwelling; habitation, &c.

And דיורין Deyoereen, in *Talm.* Heb. alſo denotes to dwell; abide, &c. Succah, fol. x. 1.

And דָּרְתָּא in *Cha.* denotes *a court*, or porch; and anſwers to the Hebrew noun חצר.

וְיַת סַמְכֵי דַּרְתָּא סְחוֹר סְחוֹר And the ſockets of *the court* round about. Targ. Onk. Exod. xxxviii. 31.

וַעֲמוּדֵי דַּרְתָּא סְחוֹר סְחוֹר And the pillars of *the court* round about. Targ. Onk. Numb. iii. 37.

וּבֵיתֵיהּ דִּיתֵיב תַּמָּן דַּרְתָּא אָחֳרָנְתָּא And his houſe where he dwelt (had) another *court*, Targ. Jona. 1 King. vii. 8.

Conſt.

וְלִדְרַת בֵּית מַקְדְּשָׁא דַה" And for *the court of* the holy houſe of the Lord. Targ. Jona. Ibid. 12.

Affix.

וְלֵיהּ גּוּבָא בְּדַרְתֵּיהּ And who had a well *in his court*. Targ. Jona. 2 Sam. xvii. 18.

Plur.

מִן דָּרְתָּא From *the courts*, Targ. Onk. Exod. viii. 9.

Conſt.

אֲרוּם טָב לְמִתֵּב יוֹמָא חַד בְּדָרַת מַקְדְּשָׁךְ For it is better to abide a day *in the courts of* thy ſanctuary. Targ. Jeruſ. Pſalm. lxxxiv. 11 and 4.

בְּדָרַת בֵּית אֱלָהָנָא *In the courts of* the houſe of our God. Targ. Jeruſ. Ibid. xcii. 14.

Affix.

דְּתִבְחַר וּתְקָרֵב יְשֵׁרֵי דָּרָתָךְ Whom thou chooſeſt, and cauſeſt

Affix.

וְעִם חֵיוַת בָּרָא לְהֵוֵה מְדָרָךְ And *thy dwelling* ſhall be with the beaſts of the field. Dan. ix. 24.

בֵּית מְדוֹרֵיהּ The houſe of *his habitation*, (or dwelling.) Targ. Jona. Iſai. xx. 16.

וְיֵתְיְבוּן עַמִּי בְּמְדוֹרֵיהוֹן שְׁלָם And my people ſhall dwell *in their habitations* peaceably. Targ. Jona. Ibid. xxxii. 18.

דִּי מְדָרְהוֹן עִם בִּשְׂרָא לָא אִיתוֹהִי *Whoſe dwelling* is not with fleſh. Dan. ii. 11.

Fem. Plur.

אֲרוּם שָׁחַיָן בְּמְדוֹרָתָא When they couch *in* (their) *dens*. Targ. Jeruſ. Job, xxxviii. 40.

And מְדוּרָה in *Cha.* denotes *a pile* of fire. Targ. Jona. Iſai. xxx. 33.

It denotes the ſame in *Talm.* Heb. Eruveen, fol. 108. 1.

דוש Duſh; 1ſt. to threſh; beat out, &c. alſo to tear, &c. alſo to tread down, &c.

וְאַרְנָן דָּשׁ חִטִּים And Arnon *was threſhing* wheat. 1 Chron. xxi. 20.

And

cauſeſt to approach (unto thee,) (that) he may dwell (in) *thy courts*. Targ. Jeruſ. Ibid. lxv. 5.

וְעוּלוּ לְקֳדָמוֹי לְדָרָתוֹי And come before him *into his courts*. Targ. Jeruſ. Ibid. xcvi. 8.

It denotes the ſame in *Talm.* Heb.

ותרעא לדרתיה עביד And he made a gate *to the court*, Yoema, Soeph *Gem.* fol. lxxii. 2. and Bathra, fol. 66.

And ſome are of opinion that the ת *thau* is radical. See Elias in Methurgam, in דרת. The Aruch, fol. xlviii. 2. and Buxtorfi Lexicon, *Cha. Talm.* col. 521.

See farther in דרת.

And מְדוֹר in *Cha.* denotes a habitation, &c.

מְדוֹר קוּשְׁטֵיהּ *The houſe* (of) his truth, (or Juſtice.) Targ. Jona. Jer. xxxi. 23.

וְאֶתֵּן יָת רַבָּה לְמְדוֹר גַּמְלִין And I will make Rabbah *an habitation* for camels. Targ. Jona. Ezek. xxv. 5.

מְמִדּוֹר מַלְאֲכַיָּא From *the habitations* of the angels. Targ. Jeruſ. Pſalm. lxxviii. 25.

And the following is by ſome termed Infin.

כִּי לֹא לָנֶצַח אָדוֹשׁ יְדוּשֶׁנּוּ Becauſe *threſhing* he will not ever be *threſhing it*. Iſai. xxviii. 28.

Note, the firſt has additional א *aleph*.

Futur.

וְדַשְׁתִּי אֶת בְּשַׂרְכֶם אֶת קוֹצִי הַמִּדְבָּר Then *I will tear* your fleſh with the thorns of the wilderneſs. Judg. viii. 7.

וְחַיַּת הַשָּׂדֶה תְּדוֹשֶׁיהָ Or that the wild beaſt *may break them*. Job, xxxviii. 15.

Imp.

קוּמִי וָדוֹשִׁי בַת צִיּוֹן Ariſe *and threſh*, O daughter of Zion. Micah, iv. 13.

Niph.

וְנָדוֹשׁ מוֹאָב תַּחְתָּיו And Moab *ſhall be trodden down* under him. Iſai. xxv. 13.

And the Infin. with ſhurik.

כְּהִדּוֹשׁ מַתְבֵּן As the ſtraw *is trodden down*. Ibid.

Hiph.

Infin.

לֹא תַחְסֹם שׁוֹר בְּדִישׁוֹ Thou ſhalt not muzzle an ox *when he treadeth out* (the corn.) Deut. xxv. 4.

Huph.

כִּי לֹא בֶחָרוּץ יוּדַשׁ קֶצַח For the fitches *are* not *threſhed* with a threſhing inſtrument. Iſai. xxviii. 28.

The noun maſc.

וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת בָּצִיר And *the threſhing* ſhall reach unto the vintage. Deut. xxvi. 5.

Fem. and Affix.

מְדַשָּׁתִי וּבֶן גָּרְנִי *O my threſhing* and the corn of my floor. Iſai. xxi. 10.

2d. The name of a clean beaſt.

וְדִישׁוֹן And the pygarg. Deut. xiv. 5.

What beaſt it was, I am unable to determine: ſome take it to be a ſpecie of the deer kind.

And, if derived from דוש, to ſtamp or beat; as ſeveral ſorts, particularly the *antelope*, are very remarkable for, it may denote that creature, as Bate obſerves.

And Mr. Parkhurſt, from the *aſhen* colour; and which, I ſuppoſe, he derives from דֶּשֶׁן *Aſhes*.

And Onkelos, in his Targum,

gum, explains it to denote the *unicorn*.

And the author of Oehaleah Yehudah alſo takes it to be the *unicorn*; and which he derives from דָּשֵׁן *Fat*: as being ſo fat and large, owing to the great quantity of food it devours.

Upon the whole, it appears to be ſome beaſt that is rather uncommon, and not much known among the moderns, ſo as to be able to point out the particular ſpecie; eſpecially, as Aben Ezra obſerves, "The hart and roebuck are known to us; but as to the other five, we are in want of tradition." Aben Ezra. Ibid.

By this, I think, he infers, that not having received ſuch tradition from the ancients, we are conſequently unable to diſtinguiſh them truly.

But if I may hazard a conjecture, I take it to be what is called in *Zoology*, the *axis*; and which is a very remarkable animal, of the deer kind, in all reſpects; except that neither male or female have

דוש

horns; but the whole ſhape and make is exremely like thoſe of the fallow deer. Both male and female are of a reddiſh-tawny colour, wariegated with ſpots of white. The voice is much more loud and ſhrill than that of the common deer. It is very plain that this creature is neither of the red or fallow deer kind; whence Bellonius, who ſaw it at Cairo, in Egypt, was induced to call it the Axis. Ray.

דוש Duſh; *Cha.* to threſh; tread down; tear; trample upon, &c. as in the Hebrew, with ſome ſmall variation in the form.

And in *Talm.* Heb. אדיש Addeeſh, denotes *to ſuppreſs*; *be ſilent*; *ſatisfied*, &c. San. fol. 7. 1. and Talm. Jeruſ. Peah, chap. i. fol. 15. col. 3.

And דוש Davvaſh, in *Talm.* Heb. according to the Aruch, denotes uſage; cuſtom; manner, &c. Bechoeroeth, in *Gem.* fol. 16.

דות Duth; *Talm.* a ciſtern.

יִדָּחוּ וְנָפְלוּ בָהּ *They ſhall be driven on,* and fall therein. Jer. xxiii. 12.

Niph. Particip. Plur. Conſt.

וְאָסַף נִדְחֵי יִשְׂרָאֵל And he ſhall aſſemble *the outcaſts of* Iſrael. Iſai. xi. 12.

מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל Which gattereth *the outcaſts of* Iſrael. Ibid. lvi. 8.

נִדְחֵי יִשְׂרָאֵל יְכַנֵּס He ſhall gather together *the outcaſts of* Iſrael. Pſalm. cxlvii. 2.

Puang.

Preter.

דֹּחוּ וְלֹא יָכְלוּ קוּם *They are caſt down,* and ſhall not be able to riſe. Ibid. xxxvi. 13.

The noun maſc.

הֲלֹא רַגְלִי מְדֶחִי Wilt thou not (ſtrengthen) my foot *from the fall,* (or from falling.) Ibid. lvi. 14.

Another form of the noun with מ *mem* prefixed; and which denotes ruin.

וּפֶה חָלָק יַעֲשֶׂה מִדָּחָה And a flattering mouth worketh *ruin.* Prov. xxvi. 28.

דחה Dachai; *Cha.* to thruſt out; drive; aſſault; expel, &c.

לתוך הבור או לתוך הדות Into the pit, or into *the ciſtern.* Roeſh Haſhanah, fol. 27. Bathra, fol. 64. Keleem, chap. v. fol. 12. and Oehaloeth, chap. xi. fol. 60.

דחה Dachah; to thruſt; force; chaſe; aſſault; overthrow; ſcatter, &c.

Preter and Infin. and Affix.

דָּחֹה דְּחִיתַנִי לִנְפֹּל וַיהוָה עֲזָרָנִי *Thruſting, thou didſt thruſt at me* that I might fall; but the Lord helped me. Pſalm. cxviii. 13.

וּמַלְאַךְ יְהוָה ד�ֹּחֶה And (let) the angel of the Lord *chaſe* (them.) Ibid. xxxv. 5.

אֲשֶׁר חָשְׁבוּ לְדַחוֹת פְּעָמָי Who have purpoſed to *overthrow* my goings. Ibid. cxl. 5.

גָּדֵר הַדְּחוּיָה An *aſſaulted* (or a tottering) fence. Ibid. lxii. 4.

Niph.

בְּרָעָתוֹ יִדָּחֶה רָשָׁע The wicked *is driven away* in his wickedneſs. Prov. xiv. 32.

Plur.

Futur.

&c. the same as in the Heb. with some trifling variation in the form.

It also in *Talm.* and *Rab.* Heb. denotes, to supersede; drive out; remove, &c.

אין דוחין נפש מפני נפש Not *repel* one life for another; i. e. must not destroy the infant for the sake of saving the life of the mother. Oehaloeth, chap. vii. fol. 54.

שספק נפשות דוחה את השבת For (where there is) doubt of life, *it supersedes* the sabbath. Naim. in הלכות שבת, chap. ii. sect. 1.

והלא לחם הפנים לא היתה אפייתו דוחה שבת And verily, as to the shew-bread, the baking thereof, did not *supersede* the sabbath. Kimchi, 1 Sam. xxi. 6.

And דַּחֲנָן in *Cha.* denotes musical instruments; also music.

וְדַחֲנָן לָא הַנְעַל קֳדָמוֹהִי Neither were *instruments of music.* (or *music*;) brought before him. Dan. vi. 19.

דחך Dachach: *Cha.* to mock, or laugh at, &c.

Futur.

כַּד מִתְמַסְמְסִין זַכָּאִין יִדְחָךְ When the innocent are dissolved or tried, *he will mock,* (or *laugh,*) Targ. Jerus. Job ix. 23.

וְזַכָּאָה יִדְחַךְ לְהוֹן And the innocent *will laugh* them to scorn. Targ. Jerus. Ibid. xxii. 19.

This is the true form in the Targ. on Job; but in the Targ. on Psalm. it is written with ה.

Futur.

יִדְחַךְ לְהוֹן *Shall mock,* (or *deride*) them. Targ. Jerus. Psalm. ii. 4.

And in the Jerus. Targ. Psalm. xxii. 8. it is written יִדְחַבוּן with ב *beth,* instead of כ *caph.*

The noun.

מַן גַּבְרָא הֵידְ אִיּוֹב דְּשָׁתֵי דִּוחֲכָא הֵידְ מַיָּא What man (is) like Job, that drinketh up *mockery* like water. Targ. Jerus. Ibid. xxxiv. 7,

Affix.

וּדְחִיכְתָּא וְלֵית דְּמַכְסֵף *And when thou mockest,* shall no

man make thee aſhamed. Targ. Jeruſ. Ibid. xi. 2.

דחל Dachal; *Cha.* To fear; dread, &c.

Preter.

אֲרֵי דְחִיל לְמֵיתַב בְּצוֹעַר For *he was afraid,* (or *feared,*) to dwell in Zoar. Targ. Onk. Gen. xix. 30.

Fem.

אֲרֵי דְחִילַת For *ſhe was afraid.* Targ. Onk. Ibid. xviii. 15.

אַרְעָא דַעַמְמֵי דְחִילַת The land of the nations *feared.* Targ. Jeruſ. Pſalm, lxxvi. 9.

Affix.

וַאֲמַר לֵיהּ דָּוִד אֵיכְדֵין דְחִלְתָּא And David ſaid unto him, how *waſt thou not afraid.* Targ. Jona. 2. Sam. i. 14.

וּמָא דֵין לָא דְחִלְתּוּן לְמִלָּלָא בְּעַבְדִי בְמשֶׁה And wherefore then *were ye not afraid* to ſpeak againſt my ſervant Moſes. Targ. Onk. Numb. xii. 8.

וְלָא דְחַלוּ מִן קֳדָם אֱלָהָא And *they have* no *fear* before God. Targ. Jeruſ. Pſalm, lv. 20.

אֲרֵי לָא דְחִלְנָא מִן קֳדָם ה" Becauſe *we had* no *fear* from before the Lord. Targ. Jona, Hoſhea. x. 3.

Particip.

מַן דְּדָחֵל וְזָיַע Whoſoever *is afraid,* and fearful. Targ. Jona. Judg. vii. 3.

וְיִתֵּן ה" לָךְ תַּמָּן לֵב דָּחִיל And the Lord ſhall give thee there *a trembling* heart. Targ Onk. Deut. xxviii. 65.

וּדְדָחֵל מִפּוּקְדָנָא מְשַׁתְּלֵם טָבְתָא *But he that feareth* the commandments ſhall be rewarded (with) good. Targ. Jeruſ. Prov. xiii. 13.

And the following, according to the idiom of the *Cha,* is Plur.

חַבְרָא אֲנָא לְכָל דְּדָחֲלִין מִנָּךְ I (am) a companion of all (them) *that do fear* thee. Targ. Jeruſ. Pſalm. cxix. 63.

דְּחַלָּיָא דַהֲוִי בָּרִיכוּ יַת ה" *Ye that fear* the Lord, bleſs ye the Lord. Targ. Jeruſ. Ibid. cxxxv. 20.

And the following, according to the *Cha.* is Conſt.

דְּחֲלֵי חֲטָאָה *That are afraid of* ſin. Targ. Jona. Iſai. lv. 13.

Affix.

Another form.

מִשְׁמוּעָתָא בִּישָׁא לָא יִדְחַל *He ſhall* not *be afraid* of evil tidings. Targ. Jeruſ. Pſalm. cxii. 7.

מַן לָא יִדְחַל קֳדָמָךְ מַלְכָּא עַל כָּל עַמְמַיָּא Who will not *fear* before thee, O king of all nations? Targ. Jona. Jer. x. 7.

תֶּחֱזֵי אַשְׁקְלוֹן וְתִדְחַל Aſhkelon ſhall ſee (it) *and ſhe ſhall fear*. Targ. Jona, Zech. ix. 5.

מְטוּל הֵיכְנָא לָא נִדְחַל Therefore *will we* not *fear*. Targ. Jeruſ. Pſalm. xlvi. 3.

לָא תִדְחֲלוּן *Ye ſhall* not *fear*. Targ. Onk. Deut. xx. 3.

וְיִדְחֲלוּן מִן קֳדָם ה׳ כָּל יָתְבֵי אַרְעָא *And* all the inhabitants of the earth *ſhall fear* the Lord. Targ. Jeruſ. Pſalm. xxxiii. 8.

Pang.

חֶלֶם חֲזִית וִידַחֲלַנֵּנִי I ſaw a dream *and which made me afraid*. Dan. iv. 2.

Another form; and which denotes terrible; formidable, &c.

וַאֲמַר מַה־דְּחִילוּ אַתְרָא הָדֵין

And

Affix.

מְזוֹנָא יְהַב לְדָחֲלוֹי He gave meat *to them that fear him*. Targ. Jeruſ. Pſalm. cxi. 5.

Infin.

וְאוֹסִיף שָׁאוּל לְמִדְחַל מִן קֳדָם דָּוִד עוֹד And Saul *was* yet more *afraid* from before David. Targ. Jeruſ. 1 Sam. xviii. 29.

דְּלָא לְמִדְחַל מִן קֳדָם ה׳ From *fearing* the Lord, or from *having fear* before the Lord. Targ. Jona. Joſhua, xxii. 25.

Imper.

דְּחַל מִן אֱלָהָא *Fear* the Lord. Targ. Jeruſ. Prov. iii. 7.

דְּחִילוּ מִן קֳדָם ה׳ קַדִּישׁוֹי *O fear ye* the Lord, all his ſaints. Targ. Jeruſ. Pſalm. xxxiv. 10.

Futur.

לָא אֶדְחַל מִמַּצוּתָא *I will* not *be afraid* of the contentions of the people. Targ. Jeruſ. Ibid. iii. 7.

לָא תִדְחַל אַבְרָם *Be* not *thou afraid* Abram. Targ. Onk. Gen. xv. 1.

Fem.

לָא תִדְחֲלִי *Be* not *thou afraid*. Targ. Onk. Ibid. xxi. 17.

דחל

And he ſaid, how *terrible* is this place? Targ. Onk. Gen. xxviii. 17.

אֲרוּם ה' עֶלְאָה דְּחִילָא For the Lord moſt high (is) *formidable*. Targ. Jeruſ. Pſalm. xlvii. 3.

אֱלָהָא רַבָּא וּדְחִילָא Almighty God *and formidable*. Targ. Onk. Deut. vii. 21.

And the following, according to the idiom of the *Cha.* is Plur.

לְמֶעְבַּד דְּחִילָן לִיד יְמִינָךְ To work *terrible* (things) with thy right hand. Targ. Jeruſ. Pſalm. xlv. 5.

The noun.

דְּחִילָא רַבָּא Great *fear*. Targ. Jona. Jonah, i. 10.

Another form.

דְּחַלְתָּא וּרְתִיתָא אַתְיָן לִי *Fear* and trembling are come upon me. Targ. Jeruſ. Pſalm. lv. 5.

לֵית דְּחַלְתָּא דַּה' בְּאַתְרָא הָדֵין *The fear* of God is not in this place. Targ. Onk. Gen. xx. 11.

Affix.

וְיָת דְּחַלְתִי אֶתֵּן בִּלְבְּהוֹן And I will put *my fear* in their hearts. Targ. Jona. Jer. xxxii. 40.

וְלִבְּהוֹן אִתְרָחֵק מִדְּחַלְתִי And their hearts is removed *from my fear*. Targ. Jona. Iſai. xxix. 13.

וַהֲוָת דְּחַלְתְּהוֹן קֳדָמַי כְּתַפְקִידַת גַּבְרִין מַלְפִין And *their fear* towards me was like what is taught by the precepts of men. Targ. Jona. Ibid.

Plur.

וְדִחְלָתָא דְּמוֹתָא נְפָלוּ עֲלַי *And the terrors* of death are fallen upon me. Targ. Jeruſ. Pſalm. lv. 5.

It is uſed figuratively to denote an idol, or falſe gods, &c.

הוּא עֲבָדֵיהּ דְּחָלָא דְּלֵית בֵּהּ צְרוֹךְ He made it *an idol*, in which there is no utility; i. e. there is no utility in having fear or reverence for it. Targ. Jona. Hoſea, viii, 6.

And in the Jeruſ. Targ. on Deut. it is uſed to denote the true God.

וּכְפַרוּ בְּדַחֲלָא תַקִּיפָא דְּפָרַק יַתְהוֹן And they diſowned *the* ſtrong *God* that redeemed them

moeth, fol. xlii. 1. and fol. 102. 1. and 103. alſo in Vayikra Rabba, ſect. 30.

דחף Dachaph; to haſten; overthrow, &c.

Particip.

דָּחָיִם יָצְאוּ דְחוּפִים בִּדְבַר הַמֶּלֶךְ The poſts went out, *being haſtened* by the king's commandment. Eſth. iii. 15.

Niph.

וְהָמָן נִדְחַף אֶל בֵּיתוֹ אָבֵל וַחֲפוּי רֹאשׁ But Haman *haſted* to his houſe, mourning, and having his head covered. Ibid. vi. 12.

וְגַם הוּא נִדְחַף לָצֵאת כִּי נִגְּעוֹ ה׳ Yea, himſelf alſo *haſted* to go out, becauſe the Lord had ſmitten him. 2 Chron. xxvi. 20.

And the following, according to the idiom of the Heb. is the noun fem. plur.

יְצוּדֻנּוּ לְמַדְחֵפוֹת Shall hunt him to *overthrows*; i. e. he ſhall be haſted from one trouble to another. Pſalm. cxl. 12.

It denotes the ſame in *Cha.* Alſo to caſt out, &c.

them. Targ. Jeruſ. Deut. xxxii. 15.

Plur.

לָא תַעְבְּדוּן קֳדָמַי דַּחֲלָן דְּכַסַּף וְדַחֲלָן דְּדַהַב לָא תַעְבְּדוּן לְכוֹן Ye ſhall not make before me *idols* of ſilver, neither ſhall ye make unto you *idols* of gold. Targ. Onk. Exod. xx. 23.

And דחלולי Dachelulea, in *Talm.* Hebrew, denotes to frighten; terrify, &c. Bathra, Soeph *Gem.* fol. 26.

And according to the Gloſſ. it denotes light pieces of wood, ſhaped like the human form; and which, being moved to and fro by the wind, ſerved to frighten the birds from the corn, &c.

דחן Doechan; a grain, called in Engliſh *millet:* and occurs but once in ſcripture.

וְדֹחַן וְכֻסְּמִים *And millet*, and fitches. Ezek. iv. 9.

It denotes the ſame in *Cha.* Targ. Jona. Ibid.

דחס Dachas; whence דחיס Decheas, and דחסא Dechaſa; which in *Talm.* and *Rab.* Heb. denotes *to preſs cloſe*; *compreſs*, &c. Yeva-

דחק Dachak; to vex, &c. alſo to thruſt, &c.

Particip. Preſen. and Affix.

מִפְּנֵי לְחֲצֵיהֶם וְדָחֲקֵיהֶם By reaſon of them that oppreſſed them, *and them that vexed them.* Judg. ii. 18.

Futur.

וְאִישׁ אָחִיו לֹא יִדָּחָקוּן Neiſhall *they thruſt* one another. Joel, ii. 18.

It denotes the ſame in *Talm* and *Rab.* Heb. Minachoeth, in *Gem.* fol. xcviii. &c.

דחק Dachak; *Cha.* to haſten; reſiſt; thruſt; preſs; &c.

Preter.

וְלֹא דָחַק לְמֵעַל בְּיוֹם שְׁלִים And *he haſted* not to go down about a whole day. Targ. Jona. Joſhua, x. 13.

וּדְחֵיקַת יַת רַגְלָא דְבִלְעָם לְכָתָלָא *And ſhe preſſed* the foot of Balaam againſt the wall. Targ. Onk. Numb. xxii. 25.

וּדְחֵקִית מְעִיקַי *And oppreſſed* mine enemies. Targ. Jeruſ. Pſalm. vii. 5.

וּדְחִיקוּ מַלְאָכַיָּא בְּלוֹט And the angels *haſted* Lot. Targ. Onk, Gen. xix. 15.

וְיַת מֵימַר קַדִּישָׁא דְיִשְׂרָאֵל דְּחִיקוּ And the word of the holy one of Iſrael *they reſiſted.* Targ. Jona. Iſai. v. 24.

And in the following example, the firſt is the Noun, and the ſecond Particip.

וְאַף גְּלֵי קָדָמַי דּוּחֲקָא דִי מִצְרָאֵי דַּחֲקִין לְהוֹן And I have alſo ſeen, (or it is revealed before me,) *the oppreſſion* which the Egyptians *oppreſſed them* (with.) Targ. Onk. Exod. iii. 9.

Hith.

אֲרֵי אִדְּחַק עַמָּא For the people *were oppreſſed.* Targ. Jona. 1. Sam. xiii. 6.

It alſo denotes ſtrait, &c.

דְּחִיק מִלְּסוֹבָרָא יַת עֲלָתָא Was *too ſtrait* to ſuſtain the burnt offerings. 1. King, viii. 64.

And the following according to the idiom of the *Cha:* is Fem. Plur.

וְלִשְׁבָתָא עִלָּיְתָא דְּחִיקָן And the upper chambers, (were) *narrow ones.* Targ. Jona. Ezek. xlii. 5.

And in *Talm.* and *Rab.* Heb. דחוק Dachuk, דוחק Doechak,

Doechak, and דוחקא Doeche-ka, denotes to oppreſs; ſtraiten, &c, alſo brief; applied to ſtile, &c, alſo to ſtrain, &c. Gitteen, fol. xlv. 1. and Maim. Hilchoeth Iſhoeth, chap. ii.

דטנ See in דיש.

דטל Datal; whence דטולמוסין Detoelmoeſeen; and which in *Rab.* Heb. denotes an impudent perſon: alſo of no worth, &c. Bereſheeth Rabba, ſect. 40.

די Day, an adverb: ſufficient; enough, &c.

וַהֲרִיקֹתִי לָכֶם בְּרָכָה עַד בְּלִי דָי And I will pour you out a bleſſing that there ſhall not *be ſufficient*, i. e. there ſhall not be ſufficient room to ſtore it. Malachi, iii. 10.

וְהַמְלָאכָה הָיְתָה דַיָּם And the ſtuff was *ſufficient*. Levit. xxxvi. 7.

אִם גַּנָּבִים בַּלַּיְלָה הִשְׁחִיתוּ דַיָּם If thieves by night, they will deſtroy *till they have enough*. Jeruſ. xlix. 9.

It is alſo uſed with the ſervile letters.

וּכְדֵי בְּנָיוֹן וְקִצָּף *And* (there ſhall ariſe) *too much* contempt and wrath. Eſth. i. 18.

כִּי הַכֹּהֲנִים לֹא הִתְקַדְּשׁוּ לְמַדַּי Becauſe the prieſts had not ſanctified themſelves *ſufficiently*. 2. Chron. xxx. 3.

Affix.

דְּבַשׁ מָצָאתָ אֱכֹל דַּיֶּךָּ Haſt thou found honey? eat *ſo much as is ſufficient for thee*. Prov. xxv. 16.

Conſt.

וְאִם לֹא תִמְצָא יָדָהּ דֵּי שֶׂה And if her power be not *ſufficient* for a lamb. Levit. xii. 8.

דֵּי הֶשִׁיב לוֹ *Sufficient to* reſtore to him. Ibid. xxv. 28.

דֵּי מַחְסֹרוֹ אֲשֶׁר יֶחְסַר לוֹ *Sufficient for* his need, (in that) which he wanteth. Ibid. Deut. xv. 8.

וּלְבָנוֹן אֵין דֵּי בָעֵר וְחַיָּתוֹ אֵין דֵּי עוֹלָה And Lebanan (is) not *ſufficient to* burn, nor the beaſts thereof *ſufficient for* a burnt offering. Iſai. xl. 16.

אַרְיֵה טֹרֵף בְּדֵי גֻרוֹתָיו The lion did tear in pieces *enough for* his whelps. Nahum, ii. 13.

וְהָיָה מִדֵּי חׇדֶשׁ בְּחׇדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ And it ſhall come to paſs, (that) *from* one new moon to another, and *from* one ſabbath to another. Iſai. lxvi. 23.

And דִי, in *Cha.* denotes which; what; when; &c.

And די Dey, in *Rab.* Heb. denotes ſufficient; as in the Hebrew.

דִיב Dayav; whence דֵּיבָא A wolf.

וְדָר דֵּיבָא עִם אִמְּרָא And *the wolf* ſhall dwell with the lamb. Targ. Jona. Iſai. xi. 6.

Plur.

כַּדֵּיבִין חָטְפֵי חֵסוֹף *As wolves* ravening the prey. Targ. Jona. Ezek. xx. 27.

Conſt.

כְּדֵיבֵי רַמְשָׁא As the evening *wolves*, or as the *wolves of* the evening. Targ. Jona. Jer. v. 6.

דֵּיבֵי רַמְשָׁא Evening *wolves*. Targ. Jona. Zeph. iii. 3.

דִּיָה Dayah; 1ſt. A bird of prey, called in Engliſh a vulture.

Fem.

והדיה

It alſo denotes when; in; after; among, &c.

וְיִגְעוּ עַמִּים בְּדֵי רִיק וּלְאֻמִּים בְּדֵי אֵשׁ And the people ſhall labour *in* vain, and the folk *in* the fire. Jer. li. 58.

בְּדֵי שָׁפָר יֵאמַר הֵאָח He ſaith *among* the trumpets, ha, ha. Job. xxxix. 25.

מִדֵּי עֲלָתָה בְּבֵית ה׳ *When* ſhe went up to the houſe of the Lord. 1 Sam. i. 7.

וַיְהִי ׀ מִדֵּי צֵאתָם And it came to paſs *when* they went forth. 1 Sam. xviii. 30.

מִדֵּי עָבְרוֹ יִקַּח אֶתְכֶם *At the time when it* goeth forth it ſhall take you. Iſai. xxviii. 19.

כִּי מִדֵּי אֲדַבֵּר אָזַעֲק For *at the time when* I ſpake, I cried out. Jer. xx. 8.

כִּי מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד *At the time when* I ſpake of him, I do earneſtly remember him ſtill. Ibid. xxxi. 20.

וַיְהִי מִדֵּי בוֹא הַמֶּלֶךְ בֵּית ה׳ And it was *when* the king entered into the houſe of the Lord. 2 Chron. xii. 11.

It alſo denotes the Prepoſition from,

וְהַדַּיָּה לְמִינָהּ And *the vulture* after its kind. Deut. xiv. 13.

Plur.

אַךְ שָׁם נִקְבְּצוּ דַיּוֹת There alſo ſhall *the vultures* be gathered. Iſai. xxxiv. 15.

2d. Ink.

וַאֲנִי כֹּתֵב עַל הַסֵּפֶר בַּדְיוֹ And I wrote (them) *with ink* in the book. Jer. xxxvi. 18.

And דַּיְתָא in *Cha.* denotes *the vulture.* Targ. Onk. Deut. xiv. 13.

And דיה Dayah, in *Talm.* and *Rab.* Heb. denotes the ſame. Chull. fol. 63.

It alſo in *Talm.* Heb. is ſometimes written דיו Deyoe. Metſia, in *Gem.* fol. 24. 2.

And דְּיוּתָא in *Cha.* denotes *ink.* Targ. Jona. Jer. xxxvi. 18.

And דיו Deyoe, in *Talm.* Heb. denotes, 1ſt. *ink.* Chul. fol. 47. 2. and Shab. fol. 104.

2d. *Two.*

אותה שבת של דיו זוני היתה That ſabbath was of *two* pairs. Shab. fol. 13. 2.

And דיוטא Deyuta, in *Talm.* Heb. denotes *a floor.*

היו שתיהן בדיוטא אחת If they were both on one *floor.* Shab. in chap. xi.

See alſo Eruveen, fol. 88. 1.

It is alſo uſed in *Rab.* Heb. to denote *a chamber*; *floor*, &c. Kimchi, on Pſalm. ix. 18. and R. Saadias, on Dan. xii. 2.

And דיוטרין Deyoetareen, in *Rab.* Heb. denotes *a double cave.*

וקברו אותה בדיוטרין שלו And they buried her in his *double cave.* Bereſheeth Rabba, ſect. 62.

And דימדין Deyoemadeen, in *Talm.* Heb. denotes *two pillars.* Eruveen, chap. ii. fol. 17. and Succah, in *Gem.* fol. 4. 2.

דיומס. See in דמס.

דיוסטופו Deyuſteſoe, *a uſurer.* See in דנס.

And דְּיוּסְטְרָא in *Cha.* denotes *two*, or *double edged.*

וְחַד סַיְפָא דְיוּסְטְרָא בְּאַיְדֵיהוֹן And as a *two edged* ſword in their hands. Targ. Jeruſ. Pſalm. cxliv.

וּבְמַפְסֶלֶת דְּיוּסְטַר And with

a two edged axe, or hatchet. Targ. Jeruſ. Ibid. lxxiv. 6.

It alſo in *Talm.* Heb. denotes an inſtrument having two ſides, or edges. Keleem, chap. xx. fol. 32.

And דיוסקיא Deyuſkeya, in *Talm.* Heb. denotes *two ſacks*; alſo a double ſack, thrown over a beaſt, in the form of panniers. Berachoeth, in *Gem.* fol. 91. 1. Shab. fol. 14. 2, &c. &c.

It is uſed in the ſame ſenſe, in the Targum which paſſes for Jonathan's, on Gen. xlii. 35 and 44.

דיוסקוס. See in דסק.

דיופי Deyoephee, in *Talm.* Heb. denotes *two mouths*; i. e. a kind of an inſtrument to draw off wine, with two openings. Eruveen, fol. 104. 1.

And דיופוטא Deyuphuta, in *Rab.* Heb. denotes a garment, worked on both ſides. Vayikra Rabba, ſect. 30.

And the author of the Aruch obſerves, that in ſome editions, it is written טפיטא *Tapheeta*; and which is nearly real Latin: as *Tapete* and *Tapetum*, is Latin for a carpet, coverlet, &c.

And דיופיטון Deyupheetun, in *Rab.* Heb. denotes, according to the Gloſſ. *two lights* on each ſide. Yalkut, fol. 259. 2.

דיופלי Deyupelee, in *Talm.* Heb. denotes a meſſenger, or officer. Taangneeth, fol. 18. 2.

And ſome think it denotes military men, who, for their proweſs, were entitled to *two* ſhares.

And דיופלוסטון Deyuphluſtun, in *Talm.* Heb. denotes a double palace; or double theatre; an amphitheatre.

מי שלא ראה דיופלוסטון אלכסנדריאה של מצרים Who that hath not ſeen *the amphitheatre* at Alexandria, in Egypt. Succah, fol. 52. 1.

And in *Talm.* Jeruſ. Succah, chap. v. it is written דיפלי איסטבא Deyaphlee Eeſteba; and which ſome think denotes a porch, and gallery.

דיופרא Deyuphra, in *Talm.* Heb. denotes ſuch *trees as bear fruit twice a year*.. Eruveen, fol. 18. 2. Demay, chap.

chap. i. fol. 12. and Sheveengeeth, chap. ix. fol. 45.

And דְּיוֹקְנָא in *Cha.* denotes an image :-effigy, &c.

בְּרַם בִּדְיוֹקְנָא דַּה"ו יִתְהַלֵּךְ גַּבְרָא In truth man doth walk *in the image* of God. Targ. Jeruſ. Pſalm. xxxix. 7.

It is uſed in the ſame ſenſe in the Targ. that paſſes for Jonathan's on the law. Gen. i. 26. and 27, &c.

It denotes the ſame in *Talm.* Heb. Moengead Katoen in *Gem.* fol xv. 2. Yoema, in *Gem.* fol. 69. and Chull. in *Gem.* fol. 91, &c. &c.

And דיותקא Deyutheka, in *Talm.* Heb. denotes family; genealogy, &c. Bava Metſia, fol. lix. 2.

דיט Dayat; *Cha.* whence דְּיַטְנָא which denotes *a copy.*

דְּיַטְנָא דִּכְתָבָא *The copy* of the writing. Targ. Jeruſ. Eſth. iii. 14.

See alſo iv. 8. and viii. 13. &c.

And דייטרוטין Deyyatruteen, in *Rab.* Heb. denotes *curious engraved cups, or glaſſes.* Bereſheeth Rabba, ſect 2. and 26.

And in Medraſh Eſth. i. 7. it is written דיוטריטא Deyutreeta; and which denotes *coſtly glaſs cups.*

And דיילא Dayyla, in *Talm.* Heb. denotes a ſervant; one that ſerves and attends, &c. Yoema, in *Gem.* fol. xvii. 1. and Peſacheem, fol. lxxxvi. 2.

דין Dean, *Cha.* this; that; what, &c.

הֲדֵין אִי דֵין *Either this,* or *that.* Targ. Jeruſ. Eccle, xi. 6.

דֵּין לְדֵין *This to that.* Targ. Jona. Judg. v. 5.

Another form with מ *mem,* prefixed.

וְאֵי מִדֵּין עַמָּא אָתְּ And where (and) *from what* people art thou. Targ. Jona. Jonah, i. 8.

Another form.

אֵידֵין בֵּיתָא דְּתִבְנוּן קֳדָמַי *Where* (or of what ſort,) (is) the houſe that ye will build unto me. Targ. Jona. Iſai. lxvi. 1.

וְאֵידֵין אֲתַר בֵּית אַשְׁרָיוּת שְׁכִנְתִּי *And where* (is) the reſting place

place of my divine Majeſty. Targ. Jona. Ibid.

וּלְאֵידֵין אֲתַר יְסְתַּלֵּק מִנָּנָא *And to what* place ſhall he go up from us. Targ. Jona. 1. Sam. vi. 20.

It alſo denotes the pronouns *which*; *whether*, &c.

אֵידֵין מִנְּהוֹן טָב לִבְנֵי אֱנָשָׁא *Which* of them is good for the ſons of men. Targ. Jeruſ. Eccle. ii. 3.

אֵידַיִן מִנְּהוֹן *Which* of them. Targ. Jeruſ. Ibid. xi. 6.

It alſo denotes *here*; in this place.

וּמָא לָךְ בְּדֵין And what haſt thou *here*. Targ. Jona. Judg. xviii. 3.

This anſwers to the Heb. adverb פֹּה.

It alſo anſwers to the Heb. adverb אֲפוֹא, *Now*.

מַה לְכוֹן בְּדֵין What aileth ye *now*. Targ. Jona. xxii. 1.

Another form, with ה *he* prefixed; and which anſwers to the Heb. adverb אָז *Then*; *at that time*, &c.

הֵידֵין תִּתְבַּיֵּן דְּחַלְתֵּיהּ דֵּאֱלָהָא *Then* ſhalt thou underſtand

the fear of the Lord. Targ. Jeruſ. Prov. ii. 5.

הָדֵין לָא אֶבְהֵית *Then* I ſhall not be aſhamed. Targ. Jeruſ. Pſalm. cxix. 6.

And in Targ. Jeruſ. Ibid. lxxxix. 20. it is written בַּהֲדֵין

And בְּדֵין anſwers to the Heb. adverb כֹּה; *So*; *thus*, &c.

וַאֲמַר לֵיהּ כְּדֵין יְהוֹן בְּנָךְ And he ſaid unto him *ſo* ſhall thy ſeed be. Targ. Onk. Gen. xv. 5.

כְּדֵין תֵּימְרוּן לְרִבּוֹנִי לְעֵשָׂו *As thus* ſhall ye ſay unto my lord, Eſau. Targ. Onk. Ibid. xxxii. 4.

וְאָמַר דֵּין בְּכְדֵין וְדֵין אָמַר בְּכְדֵין And this ſaid *on this manner*, and another ſaid *on that manner*. Targ. Jona. 1 King. xxii. 20.

And in Targ. Jeruſ. Job, v. 27. it is written הֵיכְדֵין.

Another form; and which anſwers to the Heb. adverb מַדּוּעַ *Why*.

מַדֵּין אִתְנַבֵּיתָא בִּשְׁמָא דַּהּ" *Why* haſt thou propheſied in the

the name of the Lord? Targ. Jona. Jer. xxvi. 9.

דיס Dayas; whence דייסא, in *Talm.* Heb. denotes *wheat bruiſed*, or *boiled*, &c. Berachoeth, fol. 36. 2. Betſa, in *Gem.* fol. 26. and Avoedang Zara, fol. 38. 1.

דייספק Deyyaſpak. See in רסף.

דוץ Duts; whence דְּיָצָא; which in *Cha.* denotes the name of a clean beaſt, tranſlated in Engliſh *the chamois*. Targ. Onk. Deut. xiv. 5.

It is alſo uſed in the fem. to denote *the roe*.

וְדִיצְתָּא דְחֶסְדָּא *And* the the pleaſant *roe*. Targ Jeruſ. Prov. v. 17.

And in *Talm.* Heb. it denotes *a ſhield*, or *buckler*.

דיצת הערביים *The ſhield* of the Arabians. Keleem, chap. xxiv.

דיצפי See in דצף.

דיק Dayak; a battery, or fort.

וַיִּבְנוּ עָלֶיהָ דֵּיק סָבִיב And they built *a battery* againſt it round about. 2 Kings, xxv. 1.

וּבָנִית עָלֶיהָ דֵּיק And thou ſhalt build *a battery* againſt it. Ezek. iv. 2.

דיק Deak; whence דיקא Deaka; for which ſee קפא.

And דיקולוגוס Deekulugus, in *Rab.* Heb. denotes a counſellor, or pleader; an advocate, &c.

שני דיקולוגין Two *counſellors*. Yalkut, fol. 221. 3.

And דייקינתא Deyyakeenetha, in *Rab.* Heb. denotes the name of a precious ſtone; perhaps the hyacinth. Bereſheeth Rabba ſect. 79.

דיר Dear; *Cha.* a crown.

וְתַעְבֵּיד עֲלוֹהִי דֵּיר דְּנַהֲב סְחוֹר And thouſhalt make upon it *a crown* of gold round about. Targ. Onk. Exod. xxv. 11.

דית Dayath; whence דמדייתי Damdayythe; which in *Talm.* Heb. denotes *to ſweat*; to emit moiſture. &c. Peſacheem, fol. 30. 2.

And דייתיקי Dayyatheekee, in *Talm.* Heb. according to the Gloſſ. as derived from the Greek, denotes *a laſt will*, or *teſtament*. Alſo any valid writing. Perek Kama, in Bava

that if *this* city be builded. Ezra, iv. 13.

דכא Dacha; to cruſh; break in pieces, &c.

Pieng. Preter.

דְּכָא לָאָרְעָא חַיָּתִי *He hath cruſhed* my life down to the ground. Pſalm. cxliii. 3.

אַתְּה דְּכֵאתָ כְּחָלָל רָהַב Thou *haſt broken* Rahab *in pieces*, as one that is ſlain. Ibid. lxxxix. 11.

Futur.

וְיִדַּכֵּא עֹשֵׁק *And he ſhall break in pieces* the oppreſſor. Ibid. lxxii. 4.

Affix.

וְיֹאֵל אֱלוֹהַּ וִידַכְּאֵנִי Even that it would pleaſe God, *that he would cruſh me.* Job, vi. 9.

יְדַכְּאוּם לִפְנֵי עָשׁ *They are cruſhed* before the moth. Ibid. iv. 19.

And with what is termed quieſcent in the third radical א *aleph.*

וּתְדַכְּאוּנַנִי בְּמִלִּים *And break me in pieces* with words. Ibid. xix. 2.

וַה" חָפֵץ דַּכְּאוֹ And it pleaſed the Lord *to bruiſe him.* Iſai. liii. 10.

Puang.

Bava Metſia, fol. 18. 1. Moengead Katoen, fol. 18. 2. and Bathra, fol. 152. 2.

דך Deach; *Cha.* This; &c.

לְמִבְנָא בֵּית אֱלָהָא דֵּךְ בִּירוּשְׁלֶם To built *this* houſe of God at Jeruſalem. Ezra, v. 17.

הָא מָרֵי חֶלְמַיָּא דֵּיכִי אֲתָא Behold *this* lord of dreams cometh. Targ. Onk. Gen. xxxvii. 19.

לְכֵיפָא דֵּיכִי On *this* rock. Targ. Jona. Judg. v. 20.

מַלֵּל עִם עוּלֶמָא דֵּיכִי Speak to *this* young man. Targ. Jona. Zech. ii. 4.

It alſo denotes *where.*

אִין לָא דֵּיכִי מַן הוּא If not, *where*, (and) who (is) he? Targ. Jeruſ. Job, ix. 24.

Another form, with final נ *nun* poſtfixed.

צַלְמָא דְּנֵן רַב *This* great image. Dan. ii. 31.

וְקַרְנָא דְּנֵן עֲבַדָא קְרָב עִם קַדִּישִׁין And the *ſame* horn made war with the ſaints. Ibid. vii. 21.

And the following is Fem.

כְּעַן יְדִיעַ לֶהֱוֵא לְמַלְכָּא דִּי דֵּן קְרִיתָא דָּךְ תִּתְבְּנָא Be it known now unto the king,

דכא

Puang.

לֹא דֻכְּאוּ עַד הַיּוֹם הַזֶּה *They are* not *humbled* (even) unto this day; i. e. they do not ſeem as if they had humbled, (or bruiſed) their heart for their manifold ſins. Jer. xliv. 10.

וּזְרֹעוֹת יְתֹמִים יְדֻכָּא And the arms of the fatherleſs *have been broken.* Job, xxii. 9.

Particip.

מְדֻכָּא מֵעֲוֹנֹתֵינוּ *He was cruſhed* for our iniquities. Iſai. liii. 5.

The noun.

פְּצוּעַ דַּכָּא *Bruiſed in* the ſtones, or (that hath) *a bruiſe* in his ſtones. Deut. xxiii. 1.

Adj.

וְאֶת דַּכָּא וּשְׁפַל־רוּחַ With him alſo (that is) of *a contrite* and humble ſpirit. Iſai. lvii. 15.

And the following, is alſo by ſome termed the adj. But as I judge, very improperly.

תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא Thou turneſt man *to contrition.* Pſalm. xc. 3.

Plur. Conſt.

וְאֶת דַּכְּאֵי רוּחַ יוֹשִׁיעַ And ſaveth *thoſe as be contrite of* ſpirit. Ibid. xxxiv. 19.

And with pronounced ו *vau* inſtead of the third radical א *aleph.*

לְשׁוֹן שֶׁקֶר יִשְׂנָא דַכָּיו A lying tongue hateth *thoſe* (that are) *cruſhed by it.* Prov. xxvi. 28.

Hith.

וְיִדַּכְּאוּ בַשַּׁעַר וְאֵין מַצִּיל *And they are cruſhed* in the gate, neither (is there) any to deliver them. Job, v. 4.

וְהָפַךְ לַיְלָה וְיִדַּכְּאוּ And he overturneth (them) in the night, *and they are cruſhed,* or deſtroyed.) Ibid. xxxiv. 25.

דכא Decha; *Cha.* To purify; cleanſe, &c.

Particip. and Affix.

אֲרֵי דָכֵינָא מִנָּךְ For *we are purer* than thee. Targ. Jona. Iſai. lxv. 5.

Futur.

וְיֵהֵי מְסָאֵב עַד רַמְשָׁא וְיִדְכֵּי And it ſhall be unclean until the even, *and* (then) *it ſhall be cleanſed.* Targ. Onk. Levit. xi. 32.

אִם מִן דְּיַעְבְּדִיהּ יִדְכֵּי גְּבַר *Shall* a man *be* more *pure* than his

דִּי אִשְׁתְּאַרוּ עַל אַפֵּי אַרְעָא לְדַכָּיוּתָהּ That have remained upon the place of the earth *to cleanſe it*. Targ. Jona. Eezek. xxxix. 14.

Futur.

וּמִכָּל מַעֲוָתְכוֹן אֲדַכֵּי יַתְכוֹן And from all your errors (or idols) *I will cleanſe* you. Targ. Jona. Ibid. xxxvi. 25.

וּמִן חוֹבִי תְּדַכֵּי יָתִי And from my ſin *thou ſhalt cleanſe me*. Targ. Jeruſ. Pſalm. li. 4.

בְּמָא יְדַכֵּי טַלְיָא יַת אוֹרְחָתֵיהּ Wherewith *ſhall* a young man *cleanſe* his way. Targ. Jeruſ. Ibid. cxix. 9.

Hith.

וְאִדַּכְיֵית מְחוֹבְתִי And *I am purified* from my ſin. Targ. Jeruſ. Prov. xx. 9.

וְהִיא מִתְדַּכְיָא מְסוֹבְתָהּ And ſhe *was purified* from her uncleanneſs. Targ. Jona. 2. Sam. xi. 4.

Another form.

דְּהַב דְּכִי *Pure* gold. Targ. Onk. Exod. xxv. 11.

כָּל עוֹפָא דְּכִי תֵּיכְלוּן Every *clean* bird, (or fowl,) ſhall ye eat. Targ. Onk. Deut. xiv. 20.

Emphatic

his maker? Targ. Jeruſ. Job, iv. 17.

וְתִדַּכֵּי מִסּוֹאֲבַת דְּמָהָא *And ſhe ſhall be cleanſed* from the uncleanneſs of her blood. Targ. Onk. Levit. xii. 7.

מִכֹּל חוֹבֵיכוֹן קֳדָם ה' תִּדְכוֹן From all your ſins *ſhall ye be cleanſed* before the Lord. Targ. Onk. Ibid. xvi. 30.

Pang.

חֲלַף דְּדַכֵּיתִיךְ For as much *as thou art cleanſed*. Targ. Jona. Ezek. xxiv. 13.

Particip. Infin. and Futur.

וּלְדַכָּאָה כִּגְבַר דִּי מְצָרֵף וּמְדַכֵּי כַּסְפָּא וְיַדַּכֵּי יַת בְּנֵי לֵוִי *And to cleanſe*, as a man that refines *and purifies* ſilver; *and he ſhall purify* the ſons of Levi. Targ. Jona. Malach. iii. 3.

Another form of the Infin. and which may be termed Affix.

בָּתַר דְּתִתְחֲזֵי לְכַהֲנָה לְדַכָּיוּתֵיהּ After that he hath been ſhewn to the prieſt *for his cleanſing*. Targ. Onk. Levit. xiii. 7.

וּכְדֵין תַּעֲבֵיד לְהוֹן לְדַכָּיוּתְהוֹן And thus ſhalt thou do unto them, *to cleanſe them*. Targ. Onk. Numb. viii. 7.

Emphatic.

וּבֵין מְסַאֲבָא לְדַכְיָא And between the unclean (and) *the clean.* Targ. Jona. Ezek. xxii. 26.

And the following, according to the idiom of the *Cha.* is Conſt.

וּדְפֵי אַיְדֵיהּ *And pure of* hands. Targ. Jeruſ. Job, xvii. 9.

Fem.

מִכֹּל ו בְּעִירָא דַכְיָא Of every *clean* beaſt. Targ. Onk. Gen. vii. 2.

וְיָת מְנָרְתָּא דָכְיְתָא And *the pure* candleſtick. Targ. Onk. Exod. xxxi. 8.

And the following, according to the idiom of the *Cha.* is Plur.

תַּרְתֵּין צִפְּרִין חַיִּין דַּכְיָן Two birds alive (and) *clean* (ones.) Targ. Onk. Levit. xiv. 4.

Affix.

עַד מִשְׁלַח יוֹמֵי דְכוּתָהּ Until the days of *her purification* be fulfilled. Targ. Onk. Ibid. xii. 4.

בְּדָכוּתֵיהּ *In his cleanſing.* Targ. Onk. Ibid. xiv. 32.

דכה Dachah; to crouch; be humble, &c. alſo to break in pieces, &c. alſo contrite, &c.

יִדְכֶּה יָשַׁח *He croucheth* (and) humbleth himſelf. Pſalm. x. 10.

Niph.

Preter.

וְנִדְכֵּיתִי עַד מְאֹד *And I am* ſore *broken.* Ibid. xxxviii. 7.

Particip.

לֵב נִשְׁבָּר וְנִדְכֶּה A broken *and a contrite* heart. Ibid. li. 19.

Another form where the third radical ה *he* is exchanged for י *yod.*

Pieng. Preter.

תָּגֵלְנָה עֲצָמוֹת דִּכִּיתָ (That) the bones (which) *thou haſt broken* may rejoice. Ibid. 10.

כִּי דִכִּיתָנוּ בִּמְקוֹם תַּנִּים For *thou haſt ſore broken us* in the place of dragons. Ibid. xliv. 20.

Affix.

יָשְׂאוּ נְהָרוֹת דָּכְיָם The floods lift up *their breakings*; i. e. their waves. Ibid. xciii. 3.

This is a metaphorical expreſſion, peculiar to the Hebrew. For as the Pſalmiſt, in

this pſalm, compares the enemies of God, in the time of the Meſſiah, to the floods: their diſtruction is typified by the breaking, or daſhing, of the waves.

Another form, with the third radical dropt.

אַל יָשֹׁב דַּךְ נִכְלָם O let not *the oppreſſed* return aſhamed. Ibid. lxxiv. 21.

לִשְׁפֹּט יָתוֹם וָדָךְ To judge the fatherleſs *and the oppreſſed.* Ibid. x. 18.

וִיהִי ה׳ מִשְׂגָּב לַדָּךְ And the Lord will be a refuge *for the oppreſſed.* Ibid. ix. 10.

דכך Dachach; *Cha.* to cruſh, &c.

דַּכְּדֵךְ לְאַרְעָא חַיָּתִי *He hath cruſhed* my life to the ground. Targ. Jeruſ. Pſalm. cxliii. 3.

יְדַכְדֵךְ וְיִשְׁחַח *He bruiſeth* and depreſſeth himſelf. Targ. Jeruſ. Ibid. x. 10.

Hith.

וַהֲפַךְ לֵילְיָא וּמְדַכְּכִין And he overturneth them in the night, *and they are cruſhed.* Targ. Jeruſ. Job, xxxiv. 25.

Fem.

וְרוּחָא דְכִיכְתָא מְיַבְּשָׁא נַרְמָא

And *a bruiſed*, or broken) ſpirit, drieth the bones. Targ. Jeruſ. Prov. xvii. 22.

It alſo in *Talm.* Heb. denotes *to beat*, or *bruiſe*, as they do in a mortar.

נידוכין במדוך *That was bruiſed* with a peſtil. Perek Kama, in Betſa, fol. 14. 1.

מדוך של עץ *A* wooden *peſtil.* Ibid.

And מְדוּכְתָּא, in *Cha.* denotes *a mortar.* Targ. Onk. Numb. xi. 8.

It denotes the ſame in *Talm.* Heb. and is written מדוכה Meduchah; as in the pure Heb. Keleem, chap. xxiii. and Yoema, in *Gem.* fol. 75.

And מדוכנין Meduchaneen, in *Talm.* Heb. alſo denotes *beaten*, or *bruiſed.* Nedareem, fol. 58. 1.

And דוּכָא, or דוּכְתָּא, in *Cha.* denotes *place.*

וּמְתֵיבִין לְהוֹן לְדוּכָא דְרָהֲטַיָּא And brought them back *unto the place* of the runners, or guards. Targ. Jona. 1 King. xiv. 28.

וּבְדוּכְתָּא דְרַבְרְבֵי לָא תְקוּם And ſtand not in *the place* of princes,

הֲדוּכַן קוּדְשָׁא וּבָרִיכוּ יַת ה" Lift up your ſanctified hands, ye prieſts, upon the holy *deſk*, (or *pulpit*,) and bleſs ye the Lord. Targ. Jeruſ. Pſalm. cxxxiv. 2.

דְּפָרְסִין יְדֵיהוֹן וְקָיְמִין עַל הוּכְנֵיהוֹן וּמְבָרְכִין לְעַמָּא בֵּית יִשְׂרָאֵל Who expand their hands, and ſtand on *their deſks*, and bleſs the people of Iſrael. Targ. Jeruſ. Solom. Song. iii. 7.

Talm.

והדוכן נתון עליה And thereon *the deſk*, or *pulpit*, was raiſed. Middoeth, chap. ii. fol. 35.

כל כהן שאינו עולה לדוכן עובר בשלשה עשה Every prieſt that does not go up *to the deſk*, (to bleſs the people,) tranſgreſſes three affirmative precepts. Soeta, fol. 38. 2.

שהלוים משוררים על הדוכן Which the Levites did ſing upon *the deſk*. Jarchi, Amos, v. 25.

דכון Dachun; alſo in *Talm.* Hebrew denotes a kind of a raiſed hearth, &c.

דכון שיש בו בית קבול קדרות *A hearth*, in which there is a place

princes, or great men. Targ. Jeruſ. Prov. xxv. 6.

Affix.

הֵיכְנָא הוּא גַּבְרָא דְמְשַׁנֵּי דוּכְתֵּיהּ So is the man that changeth *his place*. Targ. Jeruſ. Ibid. xxvii. 8.

And דוך Duch, in the Sing. and דוכתין Ducheteen, in the Plur. denotes the ſame in *Talm.* Heb. Berachoeth, fol. 18. 2. and Bava Metſia, fol. 93. 2.

And דוך Duch, alſo in *Talm.* Heb. denotes *a duke*.

אלעזר בן אהרן דוך דוכנים היה Eleazer, the ſon of Aaron, was *duke* of *dukes*. Talm. Jeruſ. Shab. fol. 12. 3.

See Numb. iii. 32.

דכן Dachan; whence דוכן Duchan; and which in *Cha.* and in *Talm.* and *Rab.* Heb. denotes a place raiſed like a deſk, or pulpit in the Temple, where the prieſts ſtood to pronounce the bleſſing of the people. Levit. vi. 22, &c.

קֳדָם הוּכַן לְוָאֵי Before *the raiſed deſk* of the Levites. Targ. Jona. Ezek. xlii. 12.

טוּלוּ יְדֵיכוֹן קוּדְשָׁא כַּהֲנַיָּא עַל

place for the reception of kettles. Keleem, chap. vii. fol. 14.

And ſome think it denotes a mortar, from the Hebrew word מדוכה. See in דוך.

דכס Dachas; whence דוכוס; which in *Cha.* denotes *a duke.*

Plur.

וּתְמַנְיָן דּוּכְסִין מִבְּנוֹי דְּיִשְׁמָעֵאל And eighty *dukes* of the ſons of Iſhmael. Targ. Jeruſ. Solom. Song. vi. 7.

עִם דּוּכְסֵי מַלְכָּא With the king's *dukes.* Targ. Jeruſ. Eſth. v. 11.

It denotes the ſame in *Talm.* and *Rab.* Heb. San. fol. 39.

And according to the Gloſſ. it here denotes a judge.

See alſo Bereſheeth Rabba, ſect. 67, &c.

And דכסמני Dechſamanee, in *Rab.* Heb. denotes a kind of a channel for water, &c. Yelamdenu on Numb. xx. 8.

דוכסן Duchſan; in *Rab.* Heb. denotes a change in temper, in conſequence of cold; or as ſome think, a double portion of the inconveniences of old age. Yelamdenu, on Gen. xxiv. 1.

And in the Jeruſ. *Talm.* it is uſed to denote great honor and wiſdom.

דוכסוסטוס Doechſoeſtoes; in *Talm.* Heb. denotes *parchment*; properly ſpeaking, that ſide of the ſkin on which the hair grows.

דוכסוסטוס כדי לכתוב מזוזה As much *parchment* as to write thereon a Mezuzah; (i. e. the portion for the door poſt. See Deut. xi. 20.) Shab, chap. viii. in Miſhna.

Note, the Talmudiſts reckon three ſpecies of parchment; גויל. קלף. דוכסוסטוס Geveel, Kalaph, and Doechſoeſtoes.

For a definition of each, ſee Maim. in הלכות תפילין, chap. i. ſect. 6, 7, 8, &c. and Shab. in *Gem.* fol. 79. 2. and Minachoeth, fol. 32.

And דוכסוסיא Dachſuſya, in *Talm.* Heb. according to the Gloſſ. denotes horſemen belonging to a city, or place; ſcouts, &c. Megilla, fol. 27. 1.

דכף Dachaph; whence דוכיפת

דּוּכִיפַת Which denotes an unclean bird, called in Engliſh, a lapwing.

וְאֶת הַדּוּכִיפַת And *the lapwing*. Levit. xi. 19.

See alſo Deut. xiv. 18.

דכר Dechar; *Cha.* To remember, &c.

Preter.

וּדְכִיר ה" יַת נֹחַ *And* the Lord *remembered* Noah. Targ. Onk. Gen. viii. 1.

וְלָא דְכִיר בֵּית מוּקְדְשָׁא דַהֲוָה גְלוּגְדָקָא דְרַגְלוֹהִי And did not *remember* the houſe of the ſanctuary, which was his foot ſtool, Targ. Jeruſ. Lament. ii. 1.

דְמָא דְזַכָּאָה יַת צַדִּיקָיָא דְכִיר *He remembered* the pure blood of the righteous. Targ. Jeruſ. Pſalm. ix. 13.

דְכַר יָתָנָא לְטָב *Hath remembered* us to good. Targ. Jeruſ. Ibid. cxv. 12.

Fem. formed according to Pieng.

לָא דְכִירַת מָה דַעֲתִיד לְמֵיתֵי עֲלָהָא And *ſhe remembered* not what was to come upon her. Targ. Jeruſ. Lament. i. 9.

דְלָא דְכַרְתִּנוּן *Whom thou remembereſt* not. Targ. Jeruſ. Pſalm. lxxxviii. 6.

Affix.

וְדָכַרְנָא יַת קְיָמִי *And I will remember* my covenant. Targ. Onk. Gen. ix. 15.

Plur.

בָּכֵינָא כַד הֲוֵינָא דָכְרִין יַת צִיּוֹן We wept, when *we* did *remember* Zion. Targ. Jeruſ. Pſalm. cxxxvii. 1.

Conſt.

וּלְדָכְרֵי פִקּוּדוֹי לְמֶעְבַּדְהוֹן *And to the rememberers of* his commandments to do them. Targ. Jeruſ. Ibid. ciii. 18.

Futur.

אֶדְכַּר עוֹבְדֵי אֱלָהָא *I will remember* the works of God. Targ. Jeruſ. Pſalm. lxxvii. 12.

בְּדִיל דְתִדְכַּר יַת יוֹם מִפְקָךְ מֵאַרְעָא דְמִצְרַיִם That *thou mayeſt remember* the day when thou cameſt out of the land of Egypt. Targ. Onk. Deut. xvi. 3.

Affix.

וְתִדְכְּרַנַּנִי *And wouldeſt remember me.* Targ. Jeruſ. Job, xiv. 13.

Hith.

It alſo denotes a record.

Plur.

דִּי יְבַקַּר בְּסִפְרָא דְכָרְנַיָּא דִּי אֲבָהָתָךְ וְתַהַשְׁכַּח בְּסִפְרָא דְכָרְנַיָּא That ſearch may be made in the book *of the records* of thy fathers: ſo ſhalt thou find in the book *of the records*. Ezra, iv. 15.

It is uſed in *Talm.* Heb. to denote remembrance; memorial, &c.

And דְּכַר in *Cha.* alſo denotes, 1ſt. *a male.*

דְּכַר וְנוּקְבָא בְּרָא יַתְהוֹן *Male* and female he created them. Targ. Onk. Gen. i. 27.

וְתֵילֵיד דְּכָר And borne *a man child*. Targ. Onk. Levit. xii. 1.

Plur.

דְּכְרִין תַּקְדִּישׁ קֳדָם ה׳׳ *The males* ſhalt thou ſanctify unto the Lord. Targ. Onk. Exod. xiii. 12.

Affix.

יִתְחֲזוֹן כָּל דְּכוּרָךְ קֳדָם רִבּוֹן עָלְמָא ה׳׳ All *thy males* ſhall appear before God, the Lord of the world. Targ. Onk. Ibid. xxiii. 17.

יַת כָּל דְּכוּרָהּ All *the males thereof*

Hith.

Preter.

וְלָא אִדְכַּרוּ בְנֵי יִשְׂרָאֵל יַת פּוּלְחָנָא דַה׳׳ אֱלָהְהוֹן And the children of Iſrael *did* not *remember* the works of the Lord their God. Targ. Jona. Judg. viii. 34.

וְאִדְכַּר שִׁמְשׁוֹן יַת אִתְּתֵיהּ *And* Samſon *remembered*, (or viſited) his wife. Targ. Jona. Ibid. xv. 1.

Affix.

אֵין אֲהַדְכַּרְתִּיךְ When *I do remember thee*. Targ. Jeruſ. Pſalm. lxiii. 7.

Imp.

אִדְכַּר רַחֲמָךְ ה׳׳ *Remember* O Lord, thy tender mercies. Targ. Jeruſ. Ibid. xxv. 6.

וּשְׁמֵיהּ לָא יִדְכַּר עוֹד And his name *ſhall be* no more *remembered*. Targ. Jona. Jer. xi. 19.

וַחֲטָאֵיהוֹן לָא יִדְכְּרוּן עוֹד And their ſins *ſhall* no more *be remembered*. Targ. Jona. Ibid. xxxi. 34.

Particip.

סוּרְחָנַי אֲנָא מַדְכַּר יוֹמָא דֵּין I *do remember* my faults this day. Targ. Onk. Gen. xli. 9.

thereof. Targ. Onk. Deut. xx. 23.

לְמִרְמֵי דְכוּרֵיכוֹן בְּנַהֲרָא To caſt *your males* into the river. Targ. Jona. Jer. ii. 18.

See alſo Targ. Jona. Ezek. xvi. 5.

2d. A ram.

וְיָת דְּכַר קוּרְבָּנָיָא תִּסָּב And *the ram* of the offering ſhalt thou take. Targ. Onk. Exod. xxix. 31.

וְיֵיכוּל אַהֲרֹן וּבְנוֹהִי יָת בְּסַר דְּכַרָא And Aaron and his ſons ſhall eat the fleſh of *the ram.* Targ. Onk. Ibid. xxxii.

Plur.

שְׂבַעִית מִסַּת עֲלָוָת דְּכָרִין I am full of the abundance of burnt offerings of *rams.* Targ. Jona. Iſai. i. 11.

וּמַשְׁכֵי דִּדְכָרֵי And *ram*'s ſkins. Targ. Onk. Exod. xxv. 5.

טוּרַיָא טְפַזוּ הֵיךְ דִּכְרִין The mountains ſkipped like *rams.* Targ. Jeruſ. Pſalm. cxiv. 4.

It denotes the ſame in *Talm.* Heb. Perek Mee Shehoetſee-hu, in *Gem.* fol. 47.

And דכר Dechar, in *Talm.* Heb. denotes *a worm.*

ענבין דיכרין Grapes which *have worms:* or are full of worms. Nazir, fol. 34. 2.

דלל Dalal; 1ſt. Poor; exhauſted; dried up, &c. alſo ſickneſs, &c.

דַּלְלוּ וְחָרְבוּ יְאֹרֵי מָצוֹר The brooks of defence *ſhall be exhauſted* and dried up. Iſai. xix. 6.

דַּלּוּ מֵאֱנוֹשׁ נָעוּ *They are dried up,* they are gone away from men. Job, xxviii. 4.

וְאִם־דַּל הוּא וְאֵין יָדוֹ מַשֶּׂגֶת And if he *be poor,* and cannot get ſo much. Levit. xiv. 21.

מַדּוּעַ אַתָּה כָּכָה דַּל בֶּן הַמֶּלֶךְ בַּבֹּקֶר בַּבֹּקֶר Why (art) thou, (being) the king's ſon, *lean.* (or low) from morning to morning. 2 Sam. xiii. 4.

For as Kimchi obſerves, that as his love for her kept him from enjoying his natural reſt, his anxiety was more viſible in the morning than at any other time. Kimchi. Ibid.

אַשְׁרֵי מַשְׂכִּיל אֶל דָּל Bleſſed is he that conſidereth *the ſick.* Pſalm. xl. 2.

He comes to the ſick, to viſit and comfort him, as Jarchi,

Jarchi, Aben Ezra, and Kimchi, obſerve.

And the following is the Plur. form, according to the idiom of the Heb.

וְשָׁפַט בְּצֶדֶק דַּלִּים And with righteouſneſs ſhall he judge *the poor*. Iſai. xi. 4.

וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים And the houſe of Saul wàxed *weaker and weaker*. 2 Sam. iii. 1.

וּמִן הָעָם הַדַּלִּים And of *the poor* people. Jer. xxxix. 10.

Fem.

מְדַלָּה יְבַצְּעֵנִי He will cut me off with *pining ſickneſs*. Iſai. xxxviii. 12.

דַּלּוֹת וְרָעוֹת תֹּאַר מְאֹד *Poor* and very ill-favoured. Gen. xl. 19.

Adj. and which ſome take to be the Noun.

וּמִדַּלַּת הָאָרֶץ הִשְׁאִיר רַב טַבָּחִים And the captain of the guard left of *the poor of* the land. 2 King. xxv. 12.

This may alſo be denominated Conſt. as is the following.

וּמִדַּלַּת הָאָרֶץ *And of the poor of* the land. Jer. xl. 7

And the following, according to the idiom of the Hebrew, is Plur.

וּמִדַּלּוֹת הָעָם *And of the poor of* the people. Ibid. lii. 15.

Pieng. and Affix.

דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ *I was brought low*, and he helped me. Pſalm. cxvi. 6.

הַקְשִׁיבָה אֶל רִנָּתִי כִּי דַלּוֹתִי מְאֹד Attend unto my cry, for *I am brought* very *low*. Ibid. cxlii. 7.

2d. To liſt up; elevate, &c.

דַּלּוּ עֵינַי לַמָּרוֹם ה" Mine eyes *are lifted* upwards, O Lord. Iſai. xxxviii. 16.

דַּלְיוּ שֹׁקַיִם מִפִּסֵּחַ The legs of the lame *are lifted up*, or *taken away*. Prov. xxvi 7.

3d. Hair; as being the moſt elevated part.

וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן *And the hair* of thine head like purple. Solom. Song. vii. 6.

דלא Dela; *Cha.* to draw; elevate, &c.

Preter. and Infin.

וְאַף מִדְלָא דַלָא לָנָא וְאַשְׁקִי יַת עָנָא And alſo (to) *draw he drew* (water) for us, and watered

tered the flock. Targ. Onk. Exod. ii. 19.

Particip.

דַּלְיָן עֲלֵוֵי אוּנַקְלָן דְּכַסַף *Elevated* on hooks, (or claſps) of ſilver. Targ. Jeruſ. Eſth. i. 6.

Futur.

וְגַבְרָא דְּמִתְבַּיֵּן נְדַלְיָנַּהּ But a man of underſtanding *will draw it out*. Targ. Jeruſ. Prov. ii. 5.

It alſo in *Talm.* Heb. denotes *poor*; as in the Heb. alſo to draw; elevate; take away; ſuſpend, &c. Moengead Katoen, fol. iv. 1. and xxv. 1. Kelayeem, chap. vi. Bava Bathra, fol. xvi. 2. and Succah, fol. ix. 2.

And דליות Dalyoeth; in *Talm.* Heb. denotes large grapes that hang on the uppermoſt boughs. Kelayeem, chap. vii. and chap. viii. in Minachoeth, fol. 26. Peah, chap. iv. fol. 6. and Kereethoeth, fol. 15. 1.

דלב Dalav; *Cha.* A cheſnut.

וְדִדְלוּבָא *And cheſnut tree.* Targ. Onk. Gen. xxx. 37.

It denotes the ſame in *Talm.* Heb. Roeſh Haſhanah, fol

23. 1. and Succah, fol. 23. 2.

It alſo denotes the ſame in *Talm.* Jeruſ. in Kethub, fol. xxxi. col. 4.

דלג Dalag; To leap.

Particip.

וּפָקַדְתִּי עַל כָּל הַדּוֹלֵג עַל הַמִּפְתָּן בַּיּוֹם הַהוּא And I will alſo in the ſame day puniſh all thoſe *that leap* on the threſhold. Zeph. i. 9.

Pieng. Particip.

מְדַלֵּג עַל הֶהָרִים *Leaping* upon the mountains. Solom. Song. ii. 8.

Futur.

בֵּאלֹהַי אֲדַלֵּג־שׁוּר By my God *I will leap* over a wall. 2. Sam. xxii. 30.

אָז יְדַלֵּג כָּאַיָּל פִּסֵּחַ Then the lame man *ſhall leap* as an hart. Iſai. xxxv. 6.

דלה Dalah; To draw; elevate, &c. alſo a bucket, &c.

Preter.

דָּלָה לָנוּ *He drew* (water) for us. Exod. ii. 19.

And the following may be termed Affix.

וַתָּבֹאנָה וַתִּדְלֶנָה And they came *and they drew* (water.) Ibid. 16.

דלח

The noun.

הֵן גּוֹיִם כְּמַר מִדְלִי Behold, the nations (are) as a drop *of a bucket*. Iſai. xl. 15.

And the following is Plur. Or Dual.

Affix.

יִזַּל מַיִם מִדְלָיו He ſhall pour the water out *of his buckets*. Numb. xxiv. 7.

And ſome think it denotes branches; as the following.

וְרָעוּ דָּלְיוֹתָיו *And his branches* are broken. Jer. xi. 16.

וְדָלְיוֹתָיו שִׁלְחָה לוֹ And ſhe ſhot forth *her branches*, (or *his branches*, according to the idiom of the Heb.) toward him. Ezek. xvi. 7.

Pieng. Affix.

אֲרוֹמִמְךָ ה" כִּי דִלִּיתָנִי I will extol thee, O Lord, for *thou haſt lifted me up*. Pſalm. xxx. 2.

דלח Dalach; to trample; ſo as to diſturb, or trouble the waters: as is the caſe when a perſon tramples in ſhallow water.

וַתִּדְלַח מַיִם בְּרַגְלֶיךָ וַתִּרְפֹּשׂ נַהֲרֹתָם *And thou troubleſt* the waters with thy feet, and fouledſt their rivers. Ezek. xxxii. 2.

Futur.

וְלֹא תִדְלָחֵם רֶגֶל אָדָם עוֹד וּפַרְסוֹת בְּהֵמָה לֹא תִדְלָחֵם And the foot of man *ſhall* not *trouble* them any more, neither *ſhall* the hoofs of beaſts *trample* them. Ibid. xiii.

דלח Dalach; *Cha.* to be afraid; to dread, &c.

Preter.

אֲרוֹם דְּלוּחָה דְלָחִית For *fear I dreaded*. Targ. Jeruſ. Job, iii. 25.

וּמַה דְּדִלְחִית יָתֵי לִי And that which *I was afraid of* is come upon me. Targ. Jeruſ. Ibid.

Infin.

תַּמָּן דְּלַחוּ דְּלוּחָא מִן פְּסִילֵיהוֹן דְּלֵית בְּהוֹן צְרוֹךְ לְמִדְלַח There they feared fear of their idols, of whom there was no cauſe (or neceſſity) *to fear*. Targ. Jeruſ. Pſalm. liii. 6.

Futur.

מִמַּן אֶדְלַח Of whom *ſhall I be afraid*. Targ. Jeruſ. Ibid. xxvii. 1.

Pang.

וְסוֹנְעֵי אֲבָרֵי דַּלִּיחַ And *made* all

אמר לו וכי דילטור אני לך He ſaid unto him, am I then thy *accuſer*, (or betrayer.) San. fol. 40. 2.

It denotes the ſame in *Rab.* Heb.

אומר דילטוריא על בוראו He uttered *calumniation* againſt his creator. Bereſheeth Rabba ſect. x.

Plur.

דילטורין שהיו בימי שאול *The betrayers* that were in the days of Saul. Jarchi, on Pſalm. iv. 3.

See alſo Devareem Rabba, ſect. שופטים.

דלל Dalal; whence מדולדל Meduldal; which in *Talm.* Heb. denotes *weak*; *feeble*; *lame*; *ſlender*, &c. Alſo *hanging*, or *clammy*, &c. Chull. fol. 129. Bechoeroeth, fol. 35. 1, Kereethoeth, fol. 15. 1. and Bechoeroeth, fol. 45. 2.

And דליל Deleel, in *Talm.* Heb. denotes *a ſtring*; *line*; or *fillet*, &c. Bava Kama, chap. ii.

דלם Dalam; whence דְּלָמָא *Cha.* Leſt; whether, &c.

all my limbs to *quake*, (or *tremble.*) Targ. Jeruſ. Job, iv. 14.

Affix.

כַּד ייתֵי בְּשַׁלְיָא דִלוּחֵיכוֹן When *your fear* (or *dread*) cometh ſuddenly. Targ. Jeruſ. Prov. i. 27.

Plur.

קָל דִּלוּחַיָּא The voice (or ſound) *of fears*. Targ. Jeruſ. Job, xv. 21.

Note, this form is to be met with only in the Jeruſ. Targ. on Pſalm. Prov. and Job.

דלט Dalat; whence דִּילָטוֹר, Which in *Cha.* denotes an hypocrite; and anſwers to the Heb. word חָנֵף, in Job.

אֲרוּם לָא קָדָמוֹי דִילָטוֹר יֵעוֹל For *an hypocrite* ſhall not come before him. Targ. Jeruſ. Job.

וְסַבַר מִדִּילָטוֹר תְּהוֹבֵד And hope ſhall be cut off *from the hypocrite*. Targ. Jeruſ. Ibid. viii. 13.

And in *Talm.* Heb. it denotes *a tale bearer*; *accuſer*; *betrayer*; *detractor*; *calumniator*, &c.

וּכְעַן דִּלְמָא יוֹשִׁיט יְדֵיהּ And now *leſt* (or *peradventure*) he put forth his hand. Targ. Onk. Gen. iii. 22.

וַאֲמַרוּ דִּלְמָא יִסְטַר לָנָא דְּבָבוּ יוֹסֵף And they ſaid *peradventure* Joſeph will hate us. Targ. Onk. Ibid. l. 15.

דִּלְמָא סָיֵם בַּר נָשָׁא נוּרָא *Whether* a man (can) put fire? Targ. Jeruſ. Prov. vi. 27.

See alſo verſe 28.

It is alſo uſed to denote *perhaps*, in the Targum that paſſes for Jonathan's. Gen. xv. 1.

And דלם Dalam; or as ſome read דלוס Delus, in *Talm.* Heb. denotes *defect*; *blemiſh*, &c.

שמלאכתם נאה ואין בהם דלם Whoſe work is beautiful, and in which there is no *defect*. Peſacheem, fol. 57. 1.

Gloſſ. דופי · דלם Dalam; i. e. blame, or cenſure.

And דלמטיא Dalmatya, in *Talm.* Heb. denotes the country called *Dalmatia*; that part of Illyricum called Sclavonia.

And דלמטיקיון Dalmateekeyoen, in *Talm.* Heb. according to the Gloſſ. denotes *a white garment* brought from Dalmatia. Kelayeem, chap. laſt.

דלס, or דלוס. See in דלם.

And דלוסקמא Deloeſekama, as in ſome editions, denotes *a coffer*, or *cheſt*. See in גלס.

דלע Dalang; whence דלעת Delangath; which in *Talm.* Heb. denotes *a gourd*. Perek Kama, in Kelayeem, fol. 21.

דלף Dalaph; to drop, or melt, &c.

Preter.

דָּלְפָה נַפְשִׁי מִתּוּגָה My ſoul *melted* from heavineſs. Pſalm. cxix. 28.

In this example, it is uſed figuratively.

אֶל־אֱלוֹהַּ דָּלְפָה עֵינִי Mine eyes *dropped* (tears) unto God. Job, xvi. 20.

Futur.

וּבְשִׁפְלוּת יָדַיִם יִדְלֹף הַבָּיִת And through idleneſs of hands, the houſe *will drop through*. Eccle. x. 18.

The

The noun: and which is pointed with two ſegols.

וְדֶלֶף טֹרֵד מִדְיְנֵי אִשָּׁה And the contentions of a wife (are) a continual *dropping*. Prov. xix. 13.

דֶּלֶף טוֹרֵד בְּיוֹם סַגְרִיר A continual *dropping* in a rainy day. Ibid. xxvii. 15.

It denotes the ſame in *Cha.* Targ. Jeruſ. Ibid. &c.

It alſo denotes the ſame in *Talm.* Heb. Bechoeroeth, fol. 44. 1.

And דולפני Dulphanee, in *Talm.* Heb. denotes, ſuch as have a continual dropping of rheum from their eyes, &c. Kethub. in *Gem.* fol. 60. 2.

And דולפנין Dulphaneen; (Plur.) in *Talm.* Heb. denotes an unclean fiſh, called in Engliſh *a dolphin*. Bechoeroeth, fol. 8. 1.

And דלפקי Delaphkee, in *Talm.* Heb. denotes *a ſideboard*, &c. Keleem, chap. xxv. fol. 36. Avoedang Zara, chap. v. 34. and Chagigah, fol. 26. 2.

דלק Dalak; 1ſt. to purſue; perſecute, &c.

Preter.

מַה חַטָּאתִי כִּי דָלַקְתָּ אַחֲרָי What is my ſin, that thou haſt *ſo hotly purſued* after me? Gen. xxxi. 36.

Affix.

עַל הֶהָרִים דְּלָקֻנוּ *They purſued us* upon the mountains. Lament. iv. 19.

Plur.

חִצָּיו לְדֹלְקִים יִפְעָל He ordaineth his arrows againſt *the perſecutors*, (or *purſuers.*) Pſalm. vii. 14.

Particip.

וַיָּשֻׁבוּ בְּנֵי יִשְׂרָאֵל מִדֹּלֵק אַחֲרֵי פְּלִשְׁתִּים And the children of Iſrael returned *from purſuing* after the Philiſtines. 1 Sam. xvii. 53.

בְּגַאֲוַת רָשָׁע יִדְלַק עָנִי The wicked in (his) pride *doth perſecute* the poor. Pſalm. x. 2.

2d. To kindle; burn, &c. Alſo inflammation.

Futur.

וְדָלְקוּ בָהֶם וַאֲכָלוּם *And they ſhall kindle* in them, and they ſhall

shall devour them. Obad. i. 18.

Particip.

שִׂפָתַיִם דֹּלְקִים וְלֵב רָע *Burning* lips and a wicked heart. Prov. xxvi. 23.

The noun fem.

וּבְדֶלֶקֶת *And with an inflammation.* Deut. xxviii. 22.

Hiph.

הַדְלֵק הָאֵשׁ *Kindle* the fire. Ezek. xxiv. 10.

מְאַחֲרֵי בַּנֶּשֶׁף יַיִן יַדְלִיקֵם That continue untill night, (till) wine *inflame* them. Iſai. v. 11.

It denotes the ſame in *Cha.* with ſome variation in the form.

It alſo in *Talm.* Heb. denotes *to light up*, &c. Shab. in Miſhna, chap. ii.

דלר Dalar; whence דלריא Dalarya; in *Talm.* and *Rab.* Heb. denotes *grief*; *pain*, &c. And as ſome think, *delirium.* Gitteen, fol. 70. 1. and Medraſh Eacha, chap. iii. 39.

דלת Deleth; a door; gate, &c.

וְהַדֶּלֶת סָגַר אַחֲרָיו *And* ſhut *the door* after him. Gen. xix. 6.

וְהִגִּישׁוֹ אֶל הַדֶּלֶת אוֹ אֶל הַמְּזוּזָה And he ſhall bring him to *the door*, or unto the doorpoſt. Exod. xxi. 16.

הַדֶּלֶת תִּסּוֹב עַל צִירָהּ *The door* turneth upon the hinges thereof. Prov. xxvi. 14.

Dual.

לְפָתֹחַ לְפָנָיו דְּלָתַיִם To open before him *the two leaved gates.* Iſai. xlv. 1.

Plur.

Conſt.

וְדַלְתֵי הַבַּיִת *And the doors of* the houſe. 2 Chron. iv. 22.

כִּי לֹא סָגַר דַּלְתֵי בִטְנִי Becauſe it ſhut not up *the doors of* my (mother's) womb. Job, iii. 10.

Fem.

וּשְׁתַּיִם דְּלָתוֹת לַהֵיכָל וְלַקֹּדֶשׁ And the temple and the ſanctuary had two *doors.* Ezek. xli. 23.

It is alſo uſed to denote one ſide of a double, or folding door.

וּשְׁתַּיִם דְּלָתוֹת לַדְּלָתוֹת שְׁתַּיִם מוּסַבוֹת דְּלָתוֹת And *the doors* had two *leaves* (a piece,) two turning *leaves.* Ibid. 24.

There

וְסֹגֵר דְּלָתֶיךָ בַּעֲדֶךָ And ſhut *thy doors* about thee. Iſai. xxvi. 20.

דְּלָתַי לָאֹרַח אֶפְתָּח I opened *my doors* to the traveller. Job, xxxi. 32.

וּבִצְעִירוֹ יַצִּיב דְּלָתֶיהָ And in his youngeſt (ſon) ſhall he ſet up *the gates thereof*. Joſhu. vi. 26.

It is alſo uſed to denote the lid, or cover of a thing.

וַיִּקֹּב חוֹר בְּדַלְתּוֹ And he bored a hole *in the lid thereof*. 2. King. xii. 10.

It is alſo uſed figuratively to denote the lips: as being the doors of the mouth.

נְצֹרָה עַל דַּל שְׂפָתָי Keep *the door* of my lips. Pſalm. cxli. 3.

Plur. Conſt.

דַּלְתֵי פָּנָיו מִי פִתֵּחַ Who can open *the doors of* his face: i. e. *his lips*. Job, xli. 5.

וְדַלְתֵי שָׁמַיִם פָּתָח *And* he opened *the gates of* heaven: Pſalm. lxxviii. 23.

It alſo in *Talm.* Heb. denotes a door; lid; or cover &c.

There were two doors of two *leaves* each: ſo that the one leaf opened within to cover the depth of the wall; and the other leaf opened within the houſe alſo, to cover the door; as all the houſe was overlaid with gold, except the doors. See Jarchi, Kimchi, and Abarbanal, Ibid.

See alſo in Meſſechoeth Middoeth.

And ſome explain it thus: the doors were in two leaves; and each of thoſe leaves was double, that the perſon going in pulled the firſt leaf to him, which ſhut after him, as the ſecond leaf opened before him. Bate.

But this does not ſeem to agree with the definition given in the *Gem.*

Conſt.

וַיִּפְתַּח דַּלְתוֹת הַבַּיִת And he opened *the doors of* the houſe. Judg. xix. 27.

אֶת דַּלְתוֹת הֵיכַל ה׳ *The doors of* the temple of the Lord. 2 King. xviii. 16.

Affix.

דָּם Dam; Blood.

וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל תִּשְׁפְּכוּ דָם And Reuben ſaid unto them, ſhed no *blood*. Gen. xxxvii. 22.

Plur. according to the idiom of the Heb. as alluding to the many murders, or crimes they had committed.

וְדָמִים בְּדָמִים נָגָעוּ *And blood* toucheth *blood*. Hoſea, iv. 2.

Affix.

וְעַתָּה אַל יִפֹּל דָּמִי אַרְצָה Now, therefore, let not *my blood* fall to the earth. 1 Sam. xxvi. 20.

וַיֹּאמֶר אֵלָיו דָּוִד דָּמְךָ עַל רֹאשֶׁךָ And David ſaid unto him, *thy blood* (be) upon thy head. 2 Sam. i. 16.

וְאַךְ אֶת דִּמְכֶם And ſurely *your blood*. Gen. ix. 5.

בָּאָדָם דָּמוֹ יִשָּׁפֵךְ By man ſhall *his blood* be ſhed. Ibid. 6.

וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ And the prieſt ſhall take of *the blood thereof* with his finger Levit. iv. 30.

Conſt.

And which according to the idiom of the Heb. is Plur.

קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן הָאֲדָמָה The voice of *the blood of* thy brother crieth unto me from the ground. Gen. iv. 10.

And the following according to the Heb. is Plural Affix.

וָאֶרְאֵךְ מִסְבּוֹסֶסֶת בְּדָמַיִךְ וָאֹמַר לָךְ בְּדָמַיִךְ חֲיִי And I ſaw thee polluted *in thine own blood*, I ſaid unto thee, (when thou waſt) *in thy blood* live. Ezek. xvi. 6.

דָּמָיו בּוֹ *His blood* (ſhall be) upon him. Levit. xx. 9.

וְטָהֲרָה מִמְּקֹר דָּמֶיהָ And ſhe ſhall be cleanſed from the iſſue of *her blood*. Ibid. xii. 7.

דְּמֵיהֶם בָּם *Their blood* (ſhall be) upon them. Ibid. xx. 11.

It denotes the ſame in *Cha.* with ſome variation in the form.

It alſo denotes the ſame in *Talm.* Heb.

And דְּמִין in *Cha.* denotes *money*; *price*, &c.

אֱרֵי מְזַבֵּן אֶזְבּוֹן מִנָּךְ בְּדָמִין But I will ſurely buy (it) of thee *at a price*. Targ. Jona. 2. Sam. xxiv. 24.

דָּמָה וָקוֹל אֶשְׁמַע And *a ſtill* voice I heard. Job, iv. 16.

It is alſo uſed figuratively, to denote *to cut down*, &c.

Niph. Preter.

וְנִדְמוּ נְאוֹת הַשָּׁלוֹם *And* the peaceable habitations *are cut down*. Jerm. xxv. 37.

Futur.

וְנִדְמָה שָׁם *And let us be ſilent* there. Ibid. viii. 14.

גַּם מַדְמֵן תִּדֹּמִי *Thou ſhalt* alſo *be cut down*, O Madman. Ibid. xlviii. 2.

This, is a metaphoric expreſſion peculiar to the idiom of the Hebrew language; by forming the language that denotes the puniſhment, conformable to the name of the place, which is, מדמן.

בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן By the greatneſs of thine arm *they ſhall be ſtill* as a ſtone. Exod. xv. 16.

Hiph.

כִּי ה' אֱלֹהֵינוּ הֲדִמָּנוּ For the Lord our God *hath put us to ſilence*. Jer. viii. 14.

דמה Damah; Likeneſs; ſimilitude, &c.

כָּל עֵץ בְּנֵן אֱלֹהִים לֹא דָמָה אֵלָיו

וַאֲלִיפוּ בְלָא בְּדָמִין And learn ye without *money*. Targ. Jona. Iſai. lv. 1.

Conſt.

וְאַף יַת דְּמֵי מֵיתָא יְפַלְגוּן And alſo *the money of* the dead (ox) ſhall they divide. Targ. Onk. Exod. xxi. 35.

It denotes the ſame in *Talm.* and *Rab.* Heb.

מי שאין לו דמים לא יעמוד בשוק He that hath no *money* ſhould not go to market. Elias in Tiſhbee, page, 65.

דמם Damam, 1ſt. Silent; reſt; ceaſe, &c.

Preter.

מֵעַי רָתְחוּ וְלֹא דָמוּ My bowels boiled, and *they reſted* not. Job. xxx. 27.

קָרְעוּ וְלֹא דָמוּ They did tear (me) *and they ceaſed* not. Pſalm. xxxv. 15.

The noun.

יָקֵם סְעָרָה לִדְמָמָה He maketh the ſtorm *a calm*, (or be ſilent.) Ibid. cvii. 29.

Adj.

וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה And after the fire, *a ſtill* ſmall voice. 1. King. xix. 12.

דמה

בְּיָפְיוֹ Not any tree in the garden of God *was like* unto him in his beauty. Ezek. xxxi. 8.

אָדָם לַהֶבֶל דָּמָה Man *is like* to vanity. Pſalm. civ. 4.

זֹאת קוֹמָתֵךְ דָּמְתָה לְתָמָר This thy ſtature *is like* to a palm tree. Solom. Song. vii. 8.

דָּמִיתִי לְקָאַת מִדְבָּר *I am like* a pelican of the wilderneſs. Pſalm. cii. 7.

Theſe are intranſitive verbs; and the following is tranſitive.

הַנָּוֶה וְהַמְעֻנָּגָה דָּמִיתִי בַּת צִיּוֹן *I have likened* the daughter of Zion, to a comely and delicate (woman.) Jer. vi. 2.

Niph.

וְאָמַרְתָּ אֵלָיו כְּפִיר גּוֹיִם נִדְמֵיתָ And thou ſhalt ſay unto him, *thou art like* a young lion of the nations. Ezek. xxxii. 2.

It is alſo uſed figuratively to denote to cut off; or periſh; as in the preceeding Root.

נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ He is like the beaſts (that) periſh. Pſalm. xlix 13.

This as Kimchi obſerves, denotes ſimilitude; i. e. the wicked when he dies is ſimilar to the beaſt that periſheth; as his ſoul will alſo periſh. Kimchi, Ibid.

נִדְמָה שֹׁמְרוֹן מַלְכָּהּ (As for) Samaria, her king *is cut off*. Hoſea, x. 7.

Pieng.

דִּמִּיתִיךְ רַעְיָתִי *I have compared thee*, O my love. Solom. Song. i. 9.

וּבְיַד הַנְּבִיאִים אֲדַמֶּה And *I uſed ſimilitudes* by the miniſtry of the Prophets. Hoſea, xii. 11.

מָה אֲדַמֶּה לָךְ הַבַּת יְרוּשָׁלִַם What thing *ſhall I liken* to thee, O daughter of Jeruſalem. Lament. ii. 13.

It alſo denotes to think; imagine, &c.

וְהָיָה כַּאֲשֶׁר דִּמִּיתִי לַעֲשׂוֹת לָהֶם אֶעֱשֶׂה לָכֶם And it ſhall come to paſs, (that) as *I thought* to do to them, I ſhall do unto you. Numb. xxxiii. 56.

נִשְׁבַּע ה' צְבָאוֹת לֵאמֹר אִם לֹא כַּאֲשֶׁר דִּמִּיתִי כֵּן הָיָתָה The Lord of hoſts hath ſworn, ſaying, ſurely as *I have thought*, ſo ſhall it come to paſs. Iſai. xiv. 24.

אַל תִּדַּמִּי בְנַפְשֵׁךְ לְהִמָּלֵט בֵּית

דְּמוּת כִּסֵּא *The likeneſs* of a throne. Ezek. i. 25.

בִּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ *In the likeneſs* of God made he him. Gen. v. 1.

Affix.

וַיּוֹלֶד בִּדְמוּתוֹ And he begat (a ſon) in *his own likeneſs*. Ibid. 3.

Another form of the noun.

דִּמְיֹנוֹ כְּאַרְיֵה יִכְסֹף לִטְרֹף *He is like* a lion that is greedy of his prey. Pſalm. xvii. 12.

Another form; and which denotes deſtruction.

וְדָמִיתִי אִמֵּךְ *And I will deſtroy* thy mother. Hoſea, iv. 5.

Niph.

בַּשַּׁחַר נִדְמֹה נִדְמָה מֶלֶךְ יִשְׂרָאֵל In a morning *ſhall* the king of Iſrael *utterly be cut off*. Ibid. x. 15.

כִּי נִדְמָה כָּל עַם כְּנַעַן For all the meachant people are *cut down*. Zephan. i. 11.

נִדְמְתָה אַשְׁקְלוֹן Aſhkelon *is cut off*. Jer. xlvii. 5.

וָאֹמַר אוֹי לִי כִּי נִדְמֵיתִי Then I ſaid, Wo is me; for *I am cut off*. Iſai. vi. 5.

הַמַּלְךְ *Think* not with thyſelf that thou ſhalt eſcape in the king's houſe. Eſth. iv. 13.

וְהוּא לֹא כֵן יְדַמֶּה Howbeit he *meaneth* not ſo. Iſai. x. 7.

וְאֶל מִי תְדַמְיוּן אֵל Unto whom then *will ye liken* God. Ibid. xl. 18.

Affix.

וְאֶל מִי תְדַמְיוּנִי וְאֶשְׁוֶה יֹאמַר קָדוֹשׁ To whom then *will ye liken me*, and I ſhall be equal? ſaith the Holy One. Ibid. 25.

לְמִי תְדַמְיוּנִי וְתַשְׁוּוּ וְתַמְשִׁלֵנִי וְנִדְמֶה To whom *will ye liken me*, and make (me) equal; and compare me, that we may be alike. Ibid. xlvi. 5.

Hith.

אֶדַּמֶּה לְעֶלְיוֹן *I will be like* the moſt high. Ibid. xiv. 14.

Note, the proper grammatic form of this is אֶתְדַּמֶּה.

The noun.

Fem.

דְּמוּת עַם־רָב *Like as* of a great people. Ibid. xiii. 14.

וּמַה־דְּמוּת תַּעַרְכוּ לוֹ Or what *likeneſs* will ye compare unto him. Ibid. xl. 18.

אֵיךְ נִדְמֵיתָה How *art thou cut off.* Obad. i. 5.

נִדְמוּ עַמִּי מִבְּלִי הַדָּעַת My people *are deſtroyed* for lack of knowledge. Hoſea, iv. 6.

The noun.

אֲנִי אָמַרְתִּי בִּדְמִי יָמַי אֵלֵכָה I ſaid *in the cutting off* of my days I ſhall go. Iſai. xxxviii. 10.

Another form; and which denotes *ſilence*, as in the preceding Root.

אֱלֹהִים אַל דֳּמִי לָךְ Keep thou not *ſilence*, O God. Pſalm. lxxxiii. 2.

וְאַל תִּתְּנוּ דֳמִי לוֹ And give him no *reſt*. Iſai. lxii. 7.

Hith.

אַל תִּדַּמּוּ בַּעֲוֹנָהּ *Be ye* not *cut off* in her iniquity. Jer. li. 6.

וְכָל אַנְשֵׁי הַמִּלְחָמָה יִדַּמּוּ בַּיּוֹם הַהוּא And all the men of war *ſhall be cut off* in that day. Ibid. xlix. 26.

כְּדֻמָּה בְּתוֹךְ הַיָּם Like *the deſtroyed* in the midſt of the ſea. Ezek. xxvii. 32.

דמה Damah; *Cha.* Similitude; likeneſs; thought, &c. as in the Heb. with ſome variation in the form: alſo ...pear, &c.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And דומה Doemah, is uſed by the *Rab.* writers, to denote *concentrical.*

אופן הדומה *The concentrical* circle.

This is oppoſed to אופן היוצא The eccentrical circle.

And מדמה Medamah, in *Rab.* Heb. denotes *to imagine; conceive*, &c.

כח המדמה The power of *imagination; phantaſm.* R. Levi Ben Gerſhom.

And דמיון Dimyoen, is alſo ſometimes uſed in this ſenſe, by the Rabbinical writers.

הדמיון לפעמים ישגה *The imagination*, (or phantaſm,) will ſometimes err.

ההרגשות הפנימיות נקראו דמיון The interior ſenſes are called *imagination*, (or phantaſm.)

אשר יקרה מפני טעות הכח הדמיוני Which may chance, becauſe of the error of the power of *the imagination.* R. L. Ben Gerſhom. Prov. iv. 27.

דמך Damach; *Cha.* To ſleep.

וּדְמוּךְ *And he ſlept.* Targ. Onk. Gen. ii. 21.

Particip.

עַד מָה לָאֵימָת אַנְתְּ דָמִיךְ How long, (or till when,) wilt thou *ſleep?* Targ. Jeruſ. Prov. vi. 9.

וַהֲווּ דַמְיָן בִּגְלוּתָא כִּגְבַר דָמֵךְ And they were in captivity like a man *aſleep.* Targ. Jeruſ. Solom. Song. v. 2.

Infin.

קַלִיל תְּחַבֵּק יְדָךְ לְמִדְמָךְ A little thou ſhalt fold thy hands *to ſleep,* (or a little folding of thy hand.) Targ. Jeruſ. Prov. vi. 10.

Futur.

הָא לָא נָיֵם וְלָא יְדְמוּךְ נָטַר יִשְׂרָאֵל Behold, he that keepeth Iſrael, (or the keeper of) *will* neither ſlumber, nor *ſleep.* Targ. Jeruſ. Pſalm. cxxi. 4.

And the noun is דּוּמְכָא. Ibid. cxxxii. 4.

It denotes the ſame in *Rab.* Heb. Bereſheeth Rabba, ſect. 91.

And מִדְמְכָא in *Cha.* denotes *a bed,* or couch, &c.

בְּנִיוּמְתָא עַל בֵּי מַדְמְכָא In ſlumbering upon (or in) *the bed.* Targ. Jeruſ. Job, xxxiii. 15.

עַל כֵּן יִשְׁבּוֹק נְבַר בֵּית מַדְמְכָא דַאֲבוֹי וְאִמֵּיהּ Therefore ſhall a man leave the houſe of his father and his mother's *bed.* Targ. Jeruſ. Gen. ii. 24.

See alſo the Targum that paſſes for Jonathan's. Ibid.

Affix.

וּבְקִימוֹנֵי מִדְמְכֵיהוֹן And in *their bed* chambers. Targ. Jeruſ. Numb. xxxi. 50.

וּמִן קִימוֹנֵי מִדְמְכֵיהוֹן אִימָתָה דְמוּתָא And from within *their bed* chambers the terrors of death. Targ. Jeruſ. Deut. xxxii. 25.

See alſo the Targ. of Jona. Ibid. &c.

דמם Damam; *Cha.* To be ſilent, &c. See in דום.

דמן Doemen; dung.

הֲווּ דְמָן לָאַדְמָה They became (as) *dung* for the earth. Pſalm. lxxxiii. 11.

לְדֶמֶן עַל פְּנֵי הָאֲדָמָה יִהְיוּ They ſhall be *for dung* upon the face of the earth. Jer. viii. 2.

And מַדְמֵנָה denotes *a dung-hill.*

כְּהִדּוּשׁ מַתְבֵּן בְּמוֹ מַדְמֵנָה Even as the ſtraw is trodden for *the dunghill.* Iſai. xxv. 10.

דמן Daman; whence דמינו Dameenoe; which in *Rab.* Heb. denotes *Lord.* Bereſheeth Rabba, ſect. and Medraſh Eacha, chap. i. 15.

And דימוניקי Deemoeneekee, in *Talm.* Heb. denotes *fire ſhovels.* Gitteen, fol. 7.

And the Aruch reads ריימונקי Reemoenekee, with ר *reſh* inſtead of ד *daleth*; and explains it in קוק.

דמס Damas; whence דימוס Deemoes; which in *Talm.* Heb. denotes *a wall,* or *building*; alſo rows, or orders, of a building. And as ſome explain it, the foundation, &c. Shab. fol. 102. 2. and Metſia, fol. 118. 2.

It denotes the ſame in *Rab.* Heb. Jarchi, on Amos, vii. 7.

And דימוסיות Deemoeſeyoeth, in *Talm.* and *Rab.* Heb. denotes *hot baths,* &c. Perek Kama, in Avoedang Zara, fol. 16.

And דמסית Damaſeeth, denotes *a hot ſpring.* Shab. in *Gem.* fol. 147.

And דימוס Deemoes, in *Rab.* Heb. denotes *plebians*; *the populace.*

בשעה שיצא תהא בולי ודימוס יוצאין עמו At the time when he goeth forth, both the ſenators *and the populace* ſhall go forth with him. Bereſheeth Rabba, ſect. 6.

And דימוס Deemoes, and דימוסיא Deemuſeeya, in *Rab.* Heb. denote *conſtitutions*; *rites*; *decrees,* &c. Bereſheeth Rabba, ſect. 8. and 88, and Vayikra Rabba, ſect. 24.

And דימוס Deemoes, in *Talm.* and *Rab.* Heb. according to the Gloſſ. denotes an idol that they ſwore by, to clear themſelves from ſome certain charges, &c. Avoedang Zara, in *Gem.* fol. 16. 2.

It alſo in *Rab.* Heb. denotes *abſolution,* &c. Vayikra Rabba, ſect. 24. and Yelamdenu, in Deut. chap. i. 1.

דימוסיא Deemuſeya, alſo in *Rab.* Heb. denotes *tribute.*

Vayikra

Vayikra Rabba, ſect. 30. and Megillath Eacha, chap. iii. 7.

דמע Demang; to weep; alſo tears, &c.

Infin. and Futur.

וְדָמַע תִּדְמַע *And weeping, it ſhall weep.* Jer. xiii. 17.

The noun.

וַאֲדֹנָי יֱהֹוִה דִּמְעָה מֵעַל כָּל פָּנִים And the Lord God will wipe away (the) *tear* from off all faces. Iſai. xxv. 6.

Conſt.

וְהִנֵּה דִמְעַת הָעֲשֻׁקִים And behold, *the tears of* the oppreſſed. Eccle. iv. 1.

Plur.

וַתַּשְׁקֵמוֹ בִּדְמָעוֹת שָׁלִישׁ And giveſt them *tears* to drink in meaſure. Pſalm. lxxx. 6.

כָּלוּ בַדְּמָעוֹת עֵינָי Mine eyes do fail with *tears*. Lament. ii. 11.

Affix.

אַל דִּמְעָתִי אַל־תֶּחֱרַשׁ Hold not thy peace at *my tears*. Pſalm. xxxix. 13.

רָאִיתִי אֶת דִּמְעָתֵךְ I have ſeen *thy tears*. 2 Kings, xx. 5.

וְדִמְעָתָהּ עַל לֶחֱיָהּ *And her tears* (are) on her cheeks. Lament. i. 2.

It is uſed figuratively, to denote liquor, as liable to drop, as tears do from the eyes.

Affix.

מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר Thou ſhalt not delay to (offer) the firſt of thy ripe fruits, and of *thy liquors*. Exod. xxii. 29.

דמע Demang; *Cha. To weep*; alſo *tears*, &c. as in the Heb. with ſome ſmall variation in the form.

It alſo denotes firſt fruits, &c.

It is of the ſame ſignification in *Talm.* Heb. as in the pure Heb.

מדמע Madmang, and מדומע Medumang, in *Talm.* Heb. denote *mixture*, &c. alſo to *infect*. Trumoeth, chap. v. fol. 54. and Shab. in *Gem.* fol. 142.

דמר Damar; *Cha.* To wonder.

Hith.

לָא לְמִתְדַּמְּרוּ לְגַנָּבָא דְּגָנֵב דְּיִרְתְּשַׁבַּע נַפְשֵׁיהּ מְטוּל דְּכֻפֵּן (Men) do not wonder at a thief that ſteals to ſatisfy his ſoul, when (or becauſe) he

is

Targ. Jeruſ. Pſalm. xxxii. 8.

And the following, accord. ing to the idiom of the *Cha.* is accounted Plur.

דְּנָן עַסְרִין שְׁנִין *Theſe* twenty years. Targ. Onk. Gen. xxxi. 38.

לְמָה דְנָן נְפַקְנָא מִמִּצְרַיִם Where fore (is) *this* that we came forth out of Egypt. Targ. Onk. Numb. xi. 20.

And דָּנֵא in *Cha.* denotes to ſpeak.

מְטוּל דְּקוּשְׁטָא דָּנֵא פּוּמִי For my mouth *ſpeaketh* truth. Targ. Jeruſ Prov. viii. 7.

And דני Denay, and דנא Dana, in *Talm.* Heb. donote *hogſheads*, &c.

ארבע מאה דני דחמרא Four hundred *hogſheads*, (or barrels) of wine. Berachoeth, fol. 51. 2. See alſo in Shab. fol. 66. and Yoema, fol. 28. 2.

דניאל איש חמודות · נולד בעיר בית ברה אשר בגורל אפרים · שנת ג" אלפים ש"ח ליצירה· והוא היה אחד מארבעה ילדים מזרע המלוכה ומבית דוד אשר הגלו מארץ יהודה ומירושלים בבלה בימי נבוכאדנאצר מלך בבל בשנת שלוש למלכות יהויקים מלך

is hungry. Targ. Jeruſ. Prov. vi. 30.

דמש Damas; whence דַּמֶּשֶׂק Damaſcus. Gen. xiv, xv, and xv. 2.

It denotes the ſame in *Cha.* Targ. Onk. Ibid.

דנא Dena; and דנה Denah; *Cha.* This; that; the other, &c.

וְלָא־לְהוֹן דָּבְקִין דְּנָה עִם דְּנָא But they ſhall not cleave *one* to *another*; or *this* to *that*. Dan. ii. 43.

וְחֶזְוֵי רֵאשָׁךְ עַל מִשְׁכְּבָךְ דְּנָה הוּא And the viſions of thy head upon thy bed is *this*. Ibid. 28.

מָה דִּי לֶהֱוֵא אַחֲרֵי דְנָה What ſhould come to paſs after *this* (or hereafter.) Ibid. 29.

דִּי כָל אֱנָשׁ דִּי יִקְרֵא כְתָבָה דְנָה Whatſoever man that ſhall read *this* writing. Ibid. v. 7.

And in Jer. x. 14. it is written כְּדְנָה *Thus*.

Another form; with final נ *nun* inſtead of the third radical.

וְאַלְפִנָּךְ בְּאוּרְחָא דְנָן תְּהָךְ And I will teach thee in the way *which* thou ſhalt go.

מלך יהודה שהוא שנת ג' אלפים
שי"ט ליצירה : וכמו שכתוב
בספרו · ויהי בהם מבני יהודה
דניאל חנניה מישאל ועזריה: המה
הילדים אשר נתן להם האלהים
מדע והשכל בכל ספר וחכמה :
ודניאל הבין בכל חזון וחלומות :
כי הוא היה נביא · כאשר נראה
מדברי הרב דון יצחק אברבנאל
בספר מעיני הישועה פרוש על
ספר דניאל · ושם דניאל וחבירין
על לבם שלא לטמא עצמם במאכל
ובמשתה של המלך. ועמד דניאל
בהיכל המלך בבל עד שנת אחת
למלכות כורש · ובשנת שלוש
למלכותו נפטר דניאל בן חמש
ושמונים שנה בבבל· וקברוהו שם
בשנת ג' אלפים שצ"ג לבריאת
עולם·

DANIEL, a man beloved, was born in the city of Beath-Barah, which was in the lot of Ephraim, in the year 3308 of the creation.

And he was one of the four children of the king's ſeed, and of the houſe of David, that were carried away captive from the land of Judah and Jeruſalem to Babylon, in the days of Nebuchadnezzer king of Babylon, in the third year of Jehoyakim, king of

Judah; which was the year 3319 of the creation.

And as is written in his book (chap. i. 6.) "And among theſe were of the children of of Judah, Daniel, Hannaniah, Miſhael, and Azariah.

Theſe were the children unto whom God gave knowledge and ſkill in all learning and wiſdom: and Daniel had underſtanding in all viſions and dreams; for he was a Prophet, as may be obſerved from the diſcourſe of the learned Don Iſaac Abarbanal, in the book of Mangeneay Hayeſhuang, (the Springs of Salvation,) a commentary on Daniel.

And Daniel and his companions purpoſed in their hearts, not to defile themſelves with the portion of the king's meat and drink.

And Daniel remained in the palace of the king of Babylon till the firſt year of the reign of Cyrus. And in the third year of his reign, Daniel died in Babylon, in the eighty-fifth year of his age:

and was buried there in the year 3393 of the creation.

His book, which according to the Rabbinical writers, was compiled by the men of the Great Synagogue, is written in *Heb.* and *Cha.* The latter, is the pureſt extant at preſent, as Elias, in his preface to Methurgaman obſerves.

It is placed among the Hagiographa: the reaſon of which I cannot clearly comprehend, as it contains *prophecies* of the utmoſt importance; not one of which hath hitherto failed; and there is not the leaſt doubt to be entertained of the accompliſhment of the remainder in their due time. Hence it is manifeſt, that Daniel was a Prophet; notwithſtanding what Mamonides has obſerved to the contrary: for he, in Moereh Nevucheem, part 2. chap. xlv. obſerves, That the book of Daniel was of the ſame degree as Pſalms, Proverbs, &c. viz. by inſpiration of the Holy Spirit. (See the life of David, in דוד.) He alſo (in the ſame chap.) in ſpeaking of the different degrees of prophecy, obſerves, that the firſt and ſecond degrees that he mentions (the latter of which is called רוח הקדש The Inſpiration of Holy Spirit) were not prophecies, nor the poſſeſſors thereof prophets; but they were introductory to the ſpirit of prophecy. And שדוד ושלמה ודניאל הם מזה הכת That David, and Solomon, and Daniel, were of this ſect.

He farther obſerves, ואינם מכת ישעיה וירמיהו ונתן הנביא ואחיה השילוני וחבריהם And they were not of the ſect of Iſaiah, Jeremiah, Nathan the Prophet, and Ahijah the Shilonite, and their aſſociates.

And he likewiſe obſerves, that the viſion, mentioned by them, was not of the ſame degree, as the viſion mentioned by Abraham; of whom it was obſerved, "After theſe things the word of the Lord came unto Abram in a viſion." (Gen. xv. 1.) Nor the dream mentioned by Solomon and Daniel of the ſame degree

degree of prophecy, as that of which God ſpake, in Numb. xii. 6. "And he ſaid, Hear now my words, if there be a prophet among you, (I) the Lord will make myſelf known unto him in a *viſion*, (and) will ſpeak unto him in a *dream*."

This he attempts to prove by obſerving, that the prophets, whenever they propheſied, by what is called חלום *A dream*, they never called it by that name; but abſolutely reſolved, that it was a prophecy: as we find by Jacob, in regard of his dream of the ladder. "And Jacob awaked out of his ſleep, and he ſaid, ſurely the Lord is in this place." Gen. xxviis. 16.

And as he obſerved to Joſeph. Ibid. xlviii. 3. "And Jacob ſaid unto Joſeph, God Almighty appeared to me at Luz," &c. From which it is clear (ſays he) that Jacob was fully aſſured, that they were real prophecies; and therefore did not call them

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dreams: whereas, of Solomon, it is obſerved, "And Solomon awoke, and behold, it (was) *a dream*." 1 Kings, iii. 15.

And of Daniel it is obſerved, "In the firſt year of Belſhazzar, king of Babylon, Daniel had *a dream*, and viſions of his head, upon his bed." Dan. vii. 1.

For which reaſon (ſays he) it is, that Daniel is arranged among the כתובים Writings, and not among the נביאים Prophets.

And at the end of the ſaid chapter, he obſerves thus, ולזה העירותיך שזה המין מן הנבואה אשר בא לדניאל ולשלמה · אע"פ שראו בו המלאך בחלום · לא מצאו בעצמם שהיא נבואה גמורה · אבל חלום יודיע אמתת עניינים · והוא מכת מי שידבר ברוח הקדש · וזאת היא המדרגה השנית · ובן בסדר כתבי הקודש לא שמו הפרש בין משלי וקהלת ודניאל ותהלים ומגילת רות ומגילת אסתר · הכל ברוח הקדש נכתבו · ואלו גם כן יקראו נביאים בכלל ·

And it is for this that I have diſcloſed to thee, that of this

ſpecie

ſpecie of the ſpirit of prophecy, was that which came to Daniel and to Solomon. For notwithſtanding that they ſaw the angel in a dream, yet did they not perceive by themſelves, that it was a perfect prophecy; but a dream, that maketh known the truth of ſubjects, (in time to come) and which is of the order of thoſe that ſpeak by inſpiration of the Holy Spirit.

And this is the ſecond degree (of prophecy.)

And therefore, in the arrangement of the holy writings, they have made no diſtinction between Proverbs, and Eccleſiaſtics, and Daniel, and Pſalms, and the book of Ruth, and the book of Eſther; for all were written by inſpiration of the Holy Spirit.

And theſe are alſo called in general, Prophets.

This I can by no means accede to. As to Solomon, I ſhall at preſent decline ſaying any thing on the ſubject, as it is foreign to my purpoſe; although I can clearly prove

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that he arrived at the ſpirit of prophecy, as be will ſhewn at large, in a Commentary that I propoſe to write on all the Books of the old Teſtament, if it pleaſe God to ſpare my life. I ſhall therefore, at preſent, confine myſelf to ſpeak of the degree of Daniel's prophecy; and which appears to me (as the learned Abarbanal alſo obſerves) to be of the higheſt degree.

For in Seder Oenglam, where the prophets are mentioned, Daniel is numbered among them, and that not figuratively, but abſolutely.

And when all circumſtances are duly conſidered, it cannot be otherwiſe: for even Maimonides himſelf obſerves, that the ſpirit of prophecy is the influence that is influenced from the operation of the intellectual or intelligent ſpirit on the powers of ſpeech and imagination together; but when the influence is on the imagination only, it produces *true* dreams. Hence, we muſt of neceſſity conclude, that

if

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if the ſubject of Daniel was not a prophecy, it was no more than ſimply a natural dream; ſuch as may occur to any perſon in his ſleep.

Now if this was the caſe, I would willingly be informed, how it was poſſible for Daniel, in a ſimple dream, to arrive at ſuch a degree of perfection, in thus clearly ſeeing the four empires, as they afterwards really exiſted; as alſo the kingdoms and territories that they were to conquer, all in their proper order, from firſt to laſt; as alſo the captivity of the Jewiſh nation, and their redemption at the end of ſo many hundred years.

The number of kings that were to reign in each monarchy, are alſo faithfully recorded, together with the wars of Alexander with Darius; the latter's being cut off ſuddenly in his youth; the partition of his kingdom; and that none of it ſhould remain to his poſterity. He alſo foretold the exact time of the building of the ſecond Temple; its continuance; and the troubles which ſhould come upon it, together with its final deſtruction by the Romans.

He alſo clearly predicted the troubles and perſecutions of Antiochus Epiphanus; the wars of the king of the north with the king of the ſouth; their agreement for a time, &c.

The latter redemption of the Jewiſh nation; the reſurrection of the dead, &c.

Now is it poſſible, that any judicious perſon can really entertain an opinion of all this being the effect of the power of imagination in a ſimple dream, and without the (heavenly) influence affecting the intellectual faculty?

And if we were to grant that the intellectual power was affected, and which was the cauſe of the great perfection found in his predictions; it would be ſtill more inconſiſtent to maintain, that ſuch perfection ſhould not

be

be the degree of prophecy: for who, of all the *prophets* publickly known in the whole nation, that ſaw ſuch viſions of God as theſe; and who foretold ſuch wonderful events that were to come to paſs, in ſo great a number of years?

And therefore, I can by no means grant that Daniel, in a ſimple dream, ſhould ſee future events, and that at ſo great a diſtance of time; as alſo of other nations, beſides his own.

Nay, I am free to aſſert, that there does not exiſt a clearer prophecy than this of Daniel's.

And agreeable to this, the Prophet Jeremiah ſays, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: what (is) the chaff to the wheat? ſaith the Lord." Jer. xxiii. 28.

Now, if Daniel's viſion was no more than a dream, how came he to ſee the viſion of the four beaſts, in nearly the ſame manner as the Prophets Ezekiel and Zechariah ſaw them in their prophecy? And it cannot be imagined, that the ſubject of a dreamer of dreams, ſhould be of the ſame tenour as that of the prophet. And if we were at liberty to act juſt as we pleaſe, in defining what prophecies are ſimple dreams, and which are real prophecies; what might prevent us from ſaying the ſame of Ezekiel and Zechariah? For, in the firſt place, both Daniel and Ezekiel, propheſied in the land of the Chaldeans; and wherefore, then, ſhould we make ſo great a diſtinction between the one and the other? More eſpecially, as Jeremiah obſerved of them both, "The Lord hath raiſed us up prophets in Babylon," xxix. 15.

And, as to what Maimonides takes to be of great force, in ſupport of his hypotheſis, is, that Daniel's viſion is called חלם a dream; but this I take not to be concluſive; as it is only uſed to diſtinguiſh that particular

מח"זה. הוא עניין איום מחריד יחובר לנביא בעת היקיצה. כמו שהתבאר בדניאל. באמרו וָאֶרְאֶה אֶת הַמַּרְאֶה הַגָּדֹלָה הַזֹּאת וְלֹא נִשְׁאַר בִּי כֹחַ וְהוֹדִי נֶהְפַּךְ עָלַי לְמַשְׁחִית וְלֹא עָצַרְתִּי כֹחַ. ואמר וַאֲנִי הָיִיתִי נִרְדָּם עַל פָּנַי וּפָנַי אַרְצָה. ואמנם דבור המלאך העמידו לו כל זה במראה הנבואה. ובכמו זה העניין יתבטלו החושים גם כן מפעלותיהם ויבא השפע ההוא לכח הדברי וישפיע ממנו על הכח המדמה וישלם ויעשה פעולתו. I have no occaſion to explain the nature of a dream.

But verily, as to the *viſion*, and which is expreſſed by his ſaying, "I will make myſelf known unto him in a viſion." (Numb. xii. 6.) and which is called *the viſion of prophecy*: and is alſo called *the hand of the Lord*; and alſo *a viſion*: it is a moſt terrible and tremendous thing which affects the prophet, at a time when he is awake, as is clearly explained by Daniel, where it is obſerved, "And I ſaw this great viſion, and there remained no ſtrength in me: my comelineſs was turned in me

particular prophecy which he ſaw in the dream at night, from thoſe which he ſaw in the day time, while he was awake.

And the ſame may be obſerved of Zechariah, I ſaw by night, &c. i. 8. And yet none have been ſo hardy, as to ſay that it was not a prophecy.

And, although we were to allow this argument of Maimonides its full force, with regard to the firſt viſion, by which the word חלם is mentioned; yet, what can be ſaid of the other three, in which חלם is not mentioned, but חזון *A viſion*, and מראה *A viſion*. And which Maimonides himſelf allows to be of the higheſt degree of Prophecy.

But a ſtill greater proof of Daniel's being a Prophet, and that of the higheſt degree, I ſhall prove from the words of Maimonides himſelf, who allows him to be ſuch; for theſe are his words.

איני צריך לבאר החלום מה הוא. אמנם המראה והוא אמרו. במראה אליו אתודע. והוא אשר תקרא מר"אה הנבואה. ותקרא גם כן יד ה"שם. הוא גם כן תקרא

me into corruption, and I retained no ſtrength. Then was I in a deep ſleep on my face, and my face toward the ground." (Dan. x. 8. and 9.)

And verily, in regard of the angel's raiſing of him, and ſpeaking to him, it was all *in the viſion of prophecy*. And in this caſe, the ſenſes alſo ceaſe from their operation, and the influence is on the faculty of ſpeech; and from thence, on the power of imagination, (by which) it works and perfects its purpoſe. Maim. Moereh Nevuchcem, part 2. chap. xli.

After ſuch clear and deciſive language, and which fully demonſtrates, that he had not a doubt of Daniel's viſions being real prophecies; eſpecially, as he from thence argues on the nature of the prophecy, called מראה. He ſhould afterwards aſſert, that he was not a prophet, is ſuch an incongruity, as I can by no means reconcile; unleſs, that he thereby means, what ſeveral others have aſſerted; viz. that neither Daniel, or David, lived the prophetic life, but the courtly; David in his own palace, as king of Iſrael: and Daniel, in the palace of the king of Babylon, as one of his chief miniſters and counſellors in the government of the empire. Vide Grotium in Prefatione ad Comment. in Eſaim, &c. and Prideaux Connect. vol. i. part, 1ſt. page 196. Upon the whole, it is manifeſt, he was really a prophet; and as the learned Abarbanal juſtly obſerves, (in Mangeneay Hayeſhuang, fol. 17. 1.) that his prophecies, in ſome degree, were purer and clearer than Ezekiel's; whether we conſider his deſcription of the four empires, the future redemption of Iſrael; or the reſurrection of the dead: all which are expreſſed in the cleareſt manner poſſible, and the event of ſuch of thoſe as have already been accompliſhed, cannot leave us a doubt of the truth of the reſt, and that they all came from God.

And

And the learned Abarbanal in explaining a paſſage in Perek Demagillah, on the ſubject in queſtion; viz. Daniel's being a prophet, obſerves thus:

והוא שעם היות שאמרו חז"ל פעמים נביאים שם כולל לכל מקבל שפע עליון. הנה בעצם ויחוד רצו בשם הנבואה שליח אל העם להנהיגם ולהודיעם דרך זו ילכו. כי לכן נקרא נביא, מלשון ניב שפתים, ואמר נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמֹנִי יָקִים לְךָ ה' אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן. נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וגו'. נָבִיא לַגּוֹיִם נְתַתִּיךָ. וַיֹּאמֶר אֵלַי ה' לֵךְ הִנָּבֵא אֶל עַמִּי יִשְׂרָאֵל. שתמיד שם נביא נאמר על השליח אל העם להנהגתו, אמנם מי שיראה מראה הנבואה, ולא יהיה שליח אל העם, יקרא רואה, או חוזה. לא נביא בשם מיוחד. וזה ענין הָיָה דְבַר ה' אֶל אַבְרָם בַּמַּחֲזֶה. שראה מראת אלהים אבל לא היה אברם נביא שליח לזולתו. וכן היה אצל חזיל מדרגת דניאל שלא היה נביא שליח לישראל לדבר להם נבואות ודברי אזהרה כחגי וזכריה ומלאכי. אבל היה מדרגתו רוח אלהים ומחזה שדי. והיא מעלה עליונה בנביאות. And it is this,

that although our Rabbins, of bleſſed memory, do frequently make uſe of the name *prophets* as a general term for *all* ſuch as receive the heavenly influence; yet do they mean to denote by the name prophet, eſſentially, and peculiarly ſuch only as are ſent to the people to inſtruct, and guide them in the proper way wherein they ſhould walk, and are therefore called נביא, A Prophet, from ניב שפתים The Fruit of the Lips; i. e. ſpeech. (Iſai. lvii. 19.) And as obſerved in Deut. xviii. 15. "The Lord thy God will raiſe up unto thee a prophet from the midſt of thee, of thy brethren, like unto me, unto him ye ſhall hearken," (and verſe 18) "I will raiſe them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth," &c. "I ordained thee a prophet to the nations," (Jer. i. 5.) "And the Lord ſaid unto me, go, prophecy unto my people," (Amos, vii. 15.) Hence

the name of prophet is always applied to ſuch as are ſent to the people to guide them.

But verily, as to him who ſees the viſion of prophecy, and is not ſent with any meſſage to the people, he is called רואה Roeeh, or חוזה Choeſeh; both of which, (in Engliſh,) denote a ſeer, and not by the prophetic name of נביא Prophet: and which we may inſtance from Abraham; where we find "The word of the Lord came unto Abram in a viſion." (Gen. xv. 1.) For he ſaw the viſion of God, but yet was not ſent with any meſſage to any other perſon.

And it is in this ſenſe that our Rabbins, of bleſſed memory, underſtand the degree of prophecy of Daniel; who was not a prophet ſent as a meſſenger to Iſrael, to deliver prophecies to them, or to admoniſh them, as Haggai, Zechariah, and Malachi, were.

But his degree was the Spirit of God, and the viſion of the Almighty; and which is the ſuperlative degree of prophecy.

This ſets the matter in its true light; and finely illuſtrates the paſſage in Megillah, wherein the Talmudiſts ſeemed to aſſert, that Daniel was not a prophet: and which I take to be the cauſe that led ſo many into the error; although the Rabbins meant no more by it, than that Daniel was not a prophet, in the ſtrict ſenſe of the word נביא, which denotes a meſſenger ſent with a prophecy, as above ſhewn; but as to his viſions being real prophecies, they never diſputed, nor entertained the leaſt doubt thereof.

Hence it is manifeſt, that Daniel was a prophet of the higheſt degree, and his prophecies of the utmoſt importance; as the Redemption of Iſrael; the Reſurrection of the dead; &c. And are therefore very properly termed by Abarbanal *the ſprings of ſalvation.*

דנב Danav; *Cha.* a tail; the long ſubſtance which terminates an animal from behind.

וּקְטַר דַּנְבָא בְּרֵישׁ דַּנְבָא And he bound *tail* to the head (of) *tail.* Targ. Jona. Judg. xv. 4.

Plur.

וְשַׁוִּי בְּעוּרְיָא חַד בֵּין תְּרֵין דַּנְבַיָּא בְּמִצְיָעָן And he put one firebrand between two *tails* in the midſt. Targ. Jona. Ibid.

Affix.

כָּפֵף דּוּנְבֵיהּ הֵידְ כְּאַרְזָא He moveth, (or ſlingeth) *his tail* like a cedar. Targ. Jeruſ. Job, xl. 12.

דנג Danag; wax.

כְּהֲמֵס דּוֹנַג מִפְּנֵי אֵשׁ As *wax* melteth before the fire. Pſalm, lxviii. 3.

הָרִים כַּדּוֹנַג נָמַסּוּ מִלִּפְנֵי ה׳ The hills melted *like wax* at the preſence of the Lord. Iſai. xcvii. 5.

כַּדּוֹנַג מִפְּנֵי הָאֵשׁ *As the wax* before the fire. Micah, i. 4.

דנד Danad; whence דנדנה Dindanah; which in *Talm.* Heb. denotes a ſpecie of herb, *mint.* Sheveengeeth, chap. vii. fol. 41.

דנח Danach; *Cha.* To riſe, &c. Alſo to ſpring, &c.

Preter.

וְדַנַח־לֵיהּ שִׁמְשָׁא כַּד עֲבַר יַת פְּנוּאֵל And the ſun *roſe* upon him, as he paſſed over Penuel. Targ. Onk. Gen. xxxii. 31.

נְהוֹר דְּנַח וּמְטַמַּר לְצַדִּיקַיָּא Light *ſpringeth* and is ſecreted for the righteous. Targ. Jeruſ. Pſalm, xcvii. 11.

The following, according to the idiom of the *Cha.* is Infin.

וַיְהִי בְצַפְרָא כְּמַדְנַח שִׁמְשָׁא And it ſhall be in the morning as the ſun *riſeth.* Targ. Jona. Judg. ix. 33.

וְיִדְנַח שִׁמְשָׁא And the ſun *riſeth.* Targ. Jeruſ. Eccle. i. 5.

It alſo denotes the Eaſt.

מִמַּדְנַח לַעֲיָן *On the eaſt ſide* of Ain. Targ. Onk. Numb. xxxiv. 11.

וּלְמַדְנְחָא *And to the eaſt.* Targ. Onk. Deut. iii. 27.

Fem.

וְיִתְיְבוּ בְּמַעֲלָנָא דְּתַרַע בֵּית מִקְדְּשָׁא

דִּי בָכָן וְדִי מְדַנְקִין That weep, *and that wail.* Targ. Jona. Malachi, ii. 13.

Infin.

אִדְּנַק שְׁתוֹק Forbear *to wail.* Targ. Jona. Ezek. xxiv. 17.

Futur.

וְתִדַּנְקוּן *And ye ſhall bewail yourſelves.* Targ. Jona. Ibid. xx. 43.

דנר Danar: whence דינר Deenar, in *Cha.* a ſpecie of coin; equal, as Elias obſerves to the זוז Zuz; ſave that the latter was of ſilver, and the former of gold. Theſe golden Deenars, I take to be *the golden Darics*, or Perſian *Darchemons*; and which, according to the calculation of Biſhop Cumberland, were in value 1*l.* 0*s.* 4*d.* Engliſh money.

Plur.

וְשַׁתָּא אַלְפִין דִּינְרִין דְּדַהֲב And ſix thouſand *deenars* of gold. Targ. Jona. 2. King. v. 5.

It denotes the ſame in *Talm.* and *Rab.* Heb. Metſia, fol. 4. and

מַקְדְּשָׁא דַּהּ" מְדִינְחָאדָּה And they ſat down in the entry of the gate of the ſanctuary of the Lord's houſe, *eaſtward.* Targ. Jona. Jer. xxvi. 10.

It denotes the ſame in *Rab.* Heb.

And מדנחאי Madnichay, in *Rab.* Heb. denotes *the Orientals*; and is oppoſed to מערבאי Mangarvay; which denotes *the Weſterns.*

דנט Danat; whence דונטיבא Doenateeva; which in *Rab.* Heb. denotes *a donation.* Bereſheeth Rabba, ſect. 10. Shemoeth Rabba, ſect. 15. and Vayikra Rabba, ſect. 18.

דנס Danas; whence דינסטים Deenaſtees; which in *Rab.* Heb. denotes *a uſurer.*

Plur.

למי שלוה משני דינסטין As he that borrowed of two *uſurers.* Yelamdenu, Soeph Kee Thazreeang.

And ſome read דיוסטוסו. See in דיה.

דנק Danak; *Cha.* To bewail; weep, &c.

Particip.

4. and Bathra, in *Gem.* fol. xvi. 6.

דסק Daſak; whence דסקא Diſka, which in *Talm.* Heb. denotes a citation; a judicial letter; a mandate, &c. Bava Kama, fol. cxii. 2. and Gitteen, fol. lxxxviii. 1.

And דיוסקוס Deyuſkoes; in *Rab.* Heb. denotes a diſh; or a veſſel made in the form thereof. Yalkut, fol. 4. col. 1. and Bereſheeth Rabba, ſect. 11. and Shemoeth Rabba, ſect. 15.

And אנדיסקי Andeeſkay; in *Talm.* and *Rab.* Heb. denotes *a ſcribe*, or notary. Bava Bathra, fol. lv. 1.

Or as ſome explain it a collector of tribute; who gave a kind of receipt to ſuch as could not pay the tax, as an acquittance thereof.

Gloſſ. אנדיסקי Andeeſkee; denotes כותבי שטרות המלך The writers of the king's letters:

And דיסקפלינא Deeſkiphleena; in *Rab.* Heb. denotes *diſcipline*; *doctrine*, &c.

יודע נימוסי ודיסקפלינא שלי He knows my law, *and my*

diſcipline. Yelamdenu, Soeph Vayikra.

And דיסקרין Diſkereen; in *Rab.* Heb. denotes diſhes; or platters, &c. Bereſheeth Rabba, ſect. 93.

And דסקרתא Diſkarta; in *Talm.* Heb. denotes a city, &c. Gitteen, fol. xl. 1. Eruveen, fol. lix. 1. and Megillah, fol. xvi. 1.

דסת Daſath; whence דיסתנא Deeſtena; in *Talm.* Heb. denotes a piece; or portion, &c. Berachoeth, fol. xlii. 1. and Gitteen, fol. lxvii. 2.

And ſome write it with ר *reſh*, for which ſee in רסת.

It alſo in *Talm.* Heb. denotes *languid*, &c, alſo menſtruous, &c. Taangneeth, fol. xxii. 1. Avoedang Zara, fol. xxiv. 2. and Yalkut, in Gen. fol. xxxviii. 2.

And דסתודר Diſtudar; in *Talm.* Heb. denotes *a vail*; or hood. Shab. in *Gem.* fol. xlviii. 1.

And דְּסְתָקָא in *Cha.* denotes a haft, or handle; and occurs but once.

וְעַל אַף דְּסִתְּקָא בָּתַר שְׁנָנָא And *the haft* went in alſo after the blade. Targ. Jona. Judg. iii. 22.

And דסתורין Diſtoereen; in *Talm.* Heb. denotes fields let to a gardener who gives a certain part of the produce thereof, &c. Earcheen, fol. xxviii. 1. and Kidd, fol. lx. 2.

And the Aruch reads דסטורין with ט *teth*, inſtead of ת.

דעך Dangach; To extinguiſh; or put out, &c.

Preter.

דְּעָכוּ כְּפִשְׁתָּה כָּבוּ *They are extinct*, they are quenched as tow. Iſai. xliii. 17.

Futur.

יִדְעַךְ נֵרוֹ בָּאֱשׁוֹן חָשְׁךְ His lamp *ſhall be extinguiſhed*, (or put out) in obſcure darkneſs. Prov. xx. 20.

גַּם אוֹר רְשָׁעִים יִדְעָךְ Yea, the light of the wicked *ſhall be put out*. Job, xviii. 6.

Pang.

דְּעָכוּ כְּאֵשׁ קוֹצִים *They are quenched* as the fire of thorns. Pſalm, cxviii. 12.

It alſo denotes to conſume.

Niph.

בְּחֻמּוֹ נִדְעֲכוּ מִמְּקוֹמָם By its heat, *they are conſumed* out of their place. Job, vi. 17.

דעך Dangach; *Cha.* To extinguiſh, &c, alſo to appeaſe, &c.

Preter.

דְּעִיכוּ כְּבוּצָא They *are extinguiſhed* as tow. Targ. Jona. Iſai. xliii. 17.

Futur.

וּשְׁמָא דְּרַשִׁיעֵי נִדְעָךְ And the name of the wicked ſhall *be extinguiſhed* (or *aboliſhed.*) Targ. Jeruſ. Prov. x. 7.

Aphel.

וְגַבְרָא חַכִּימָא נְדַעֲכִנֵּיהּ But a wiſe man *will pacify* it. Targ. Jeruſ. Ibid. xvi. 14

And מַדְעָךְ denotes *to appeaſe*. Targ. Jeruſ. Ibid. xv. 18.

דעץ Dangats; *Cha.* To fix, &c.

וּדְעִיץ יַת חֻטְרַיָּא דִּי קַלִּיף *And he fixed* the rods which he had peeled. Targ. Onk. Gen. xxx. 38.

It denotes the ſame in *Talm.* Heb. See in דץ.

דעק Daangak; whence

דַּעֲדֵק in *Cha.* denotes 1ſt. to break in pieces.

Preter.

שְׁלֵיוָא הֲוֵיתִי וְדַעְדְּקַנְנִי I was at eaſe, *but he hath broken me in pieces.* Targ. Jeruſ. Job, xvi. 12.

2d. Thin; ſmall; ſlender, &c.

וּבֵיהּ שְׁעַר סוּמַק דַּעֲדָק And in it (there be) a yellow *thin* hair. Targ. Onk. Levit. xiii. 30.

וְהָא צְמוּחַי דַּעֲדָק And lo, (they were) *ſlender* ſhoots. Targ. Jona. Amos, vii. 1.

And the following, according to the idiom of the *Cha.* is Plur.

וּבְכִיס דְּבֵיהּ מַתְקְלִין רַבְרְבִין וְדַעְדְּקִין And in the bag in which they weigh great *and and ſmall.* Targ. Jona. Micha, vi. 11.

דַּעֲדְקִי מִנִּי לְיוֹמִין *That are leſs* than me in days; i. e. younger. Targ. Jeruſ. Job, xxx. 1.

מַן יְכוֹל לְמִמְנֵי דַּעֲדַקַיָּא דְּבֵית יַעֲקֹב Who is able to count *the ſmall ones of* the houſe of Jacob. Targ. Onk. Numb. xxiii. 14.

וּבְנֵי בְנַיָּא מֵרַבְרְבַיָּא וְעַד דַּעֲדַקַיָּא And his children's children, from great unto *ſmall.* Targ. Jona. Iſai. xxii. 24.

And the following, according to the idiom of the *Cha.* is Fem.

דַּעֲדָקָן מִנִּיהּ *That is leſs* than thee; i. e. younger. Targ. Jona. Ezek. xvi. 61.

דַּף Daph; *Cha.* A board, or plank.

עֲשַׂר אַמִּין אוּרְכָּא דְּדַפָּא Ten cubits (ſhall be) the length of *the board.* Targ. Onk. xxvi. 16.

Plur.

וְתַעְבִּיד יַת דַּפַּיָּא לְמַשְׁכְּנָא And thou ſhalt make *boards* for the tabernacle. Targ. Onk. Ibid. 15.

עַסְרִין דַּפִּין Twenty *boards.* Targ. Onk. Ibid. 18.

It denotes the ſame in *Talm.* Heb. Bava Metſia, fol. 74, 1. and Keleem, chap. xv. fol. 65.

דַּף Daph; alſo in *Rab.* Heb. denotes a folio; i. e. a leaf.

בין דף לדף Between *folio* and *folio*.

דפה Daphah; Slander, and occurs but once.

בֶּבֶן אִמְּךָ תִּתֶּן־דֹּפִי Thine own mother's ſon giveſt thou *ſlander*. Pſalm, l. 20.

It denotes the ſame in *Cha.* and is written דָּפְיָא. Targ. Jeruſ. Ibid.

And דופי Doephee in *Rab.* Heb. denotes refuting; diſproving, &c.

ראיות שאין בהן דופי Arguments which cannot be *refuted*.

דפל Daphal; whence, דיפלון Deephloen; which in *Rab.* Heb. denotes double; or two, &c.

בא בדיפלון Came into *two fold*, i. e. two worlds; this, and the future one. Bereſheeth Rabba, ſect. 59.

It denotes the ſame in *Talm.* Heb. Talm. Jeruſ. Peſacheem, fol. 37. 3.

And דיפלומטר Deephloemtar, in *Rab.* Heb. denotes *a ſmall cheſt*; *coffer*; or *caſket*. Yelamdenu, in Parſhath Vayikra Yaangkoev.

It is uſed in the ſame ſenſe in *Talm.* Jeruſ. Yoem Toev, chap. fol. 60. 3. and is written דפלמנטרין Dephalmantreen.

דפן Daphan; whence דופן Doephan, in *Talm.* Heb. denotes the ſide; rib, &c. alſo a wall, partition. Bechoeroeth, chap. 2d. in Miſhna, fol. 19. Nidah, chap. v. fol. 7, &c.

And דפנוה Daphnuha, in *Talm.* Heb. denotes to ſtrike, ſo as to draw blood.

משום דדפנוה For, (or becauſe) that *he ſtruck him*. Gitteen, fol. 34. 1. and Metſia, fol. 107. 2.

And דפנא Daphna; in *Talm.* Heb. denotes *the laurel tree*.

ושיכרא דדפנא And ale, (or beer) of *the laurel tree*; i. e. of the berries of the laurel. Peſacheem, fol. 56. 1. and Moengead Katoen, fol. 7. 1.

And דפני Daphnea, in *Rab.* Heb. denotes the name of a place.

בא וישב לו בדפני של אנטיוכיא He came and ſat in Daphne of

of Antiochia. Megilath Eachah.

And in the Jeruſ. Targ. and that which paſſes for Jonathan's, the Heb. word רִבְלָה Riblah, is tranſlated דָּפְנֵי Daphnea. Numb. xxxiv. 11.

דפס Daphas; whence דפוס Dephus; which in *Talm.* Heb. denotes *a form*, or *mould*, in which any thing is made. Peſacheem, in *Gem.* fol. 37. 1. and Bava Bathra, fol. 24.

Hence it is uſed in *Rab.* Heb. to denote *printing*; becauſe worked in a form: which is a certain number of pages contained in an iron ſquare.

נדפס באמשטרדם *Printed* in Amſterdam.

And in Targ. Jeruſ. Gen. xlix. 11. it is uſed to denote a (wine) *preſſer*.

דפק Daphak; to drive; beat againſt, &c.

וְדָפָקוּם יוֹם אֶחָד *And if* (men) *ſhould over drive them* one day. Gen. xxxiii. 13.

Particip.

קוֹל דּוֹדִי דוֹפֵק It is the voice of my beloved *that knocketh*. Solom. Song. v. 2.

And the following, is Hith. Particip.

מִתְדַּפְּקִים עַל הַדֶּלֶת *Beating* againſt the door; continued beating againſt it with great force Judg. xix. 22.

דָּפָק Daphak; in *Rab.* Heb. denotes *pulſe*; i. e. beating, or throbbing of the arteries, as the blood is driven through them by the heart; from the Heb. verb, דּוֹפֵק To beat.

דפק הנידים *The pulſation of* the veins.

נידים הדופקים The veins that perform pulſation, *the pulſatory* veins.

And דופקים Doephkeem, is alſo uſed to denote *the arteries*. R. Levi Ben Gerſhom. Job, xxx. 17.

And דופק Doepheak, in *Talm.* Heb. denotes *the ſide*.

ר' עקיבה אומר לרבות גולל ודופק R. Akeevah ſaith, it alſo includes and comprehends the cover *and ſide* (of the ſepulchre.) Chull. in *Gem.* fol. 71. and fol. 126. 2.

וַיִּטְחַן עַד אֲשֶׁר דָּק And he ground it (as fine) as *powder*, (or to *powder*.) Exod. xxxii. 20.

Futur.

תָּדוֹשׁ הָרִים וְתָדֹק Thou ſhalt threſh the mountains, *and thou ſhalt beat* (them) *ſmall*. Iſai. xli. 15.

וּפָרָשָׁיו לֹא יְדַקְּנוּ Nor *will bruiſe* it with his horſemen. Ibid. xxviii. 28.

Adj.

דַּק מְחֻסְפָּס דַּק כַּכְּפֹר עַל הָאָרֶץ *A ſmall* round thing, (as) *ſmall* as the hoar froſt on the ground. Exod. xvi. 14.

וּבוֹ שֵׂעָר צָהֹב דָּק (And there be) on it a yellow *thin* hair. Levit. xiii. 30.

וְהָיָה כְּאָבָק דַּק הֲמוֹן זָרֶיךָ And the multitude of thy ſtrangers ſhall be as *ſmall* duſt. Iſai. xxix. 5.

Fem.

וּמָלֵא חָפְנָיו קְטֹרֶת סַמִּים דַּקָּה And his hands full of ſweet incenſe *beaten*. Levit. xvi. 12.

וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַּקָּה And after the fire, a ſtill *ſmall* voice. 1 King. xix. 12.

And דפקא Daphka, in *Talm.* Heb. according to the Gloſſ. denotes *the neck*. Or, as ſome think, *the flank*. Bava Metſia, in *Gem.* fol. 23. 2.

דפת Daphath; whence דפתרא Diphtera; which in *Talm.* Heb. denotes ſkin, prepared to write upon; i. e. parchment. Shab. in *Gem.* fol. 79. 1. Gitteen, fol. 22. 1.

And according to the Gloſſ. it is alſo called ſo after it is written on.

It alſo in *Rab.* Heb. denotes *a writing*; *record*, &c. Yalkut, fol. 54. 3. and Bereſheeth Rabba, &c.

דץ Dats; *Talm.* To ſet, or fix.

דצייה ברישא דרומחא *Fixed* on the point of the ſpear. Bava Bathra, fol. 74. 1.

See alſo Succah, fol. 37. 2. and Chull. fol. 93, &c.

דקק Dakak; 1ſt. To ſtamp, or beat to powder; alſo ſmall; thin; fine, &c.

עַד אֲשֶׁר דַּק לְעָפָר Until it was as *fine*, or *ſmall*, as duſt. Deut. ix. 21.

וְהִנֵּה שֶׁבַע שִׁבֳּלִים דַּקּוֹת And behold,, ſeven *thin* ears. Gen. xli. 6.

Hiph.

וַיִּשְׂרֹף אֶת הַבָּמָה הֵדֵק לְעָפָר And he burnt the high place (and) *ſtampt* (it) *ſmall* to powder. 2. King. xxiii. 15.

וְהַדְקוֹת עַמִּים רַבִּים *And thou ſhalt beat in pieces* many nations. Micah, iv. 13.

וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק And thou ſhalt beat (ſome) of it *very ſmall.* Exod. xxx. 36.

כְּטִיט חוּצוֹת אֲדִקֵּם *I did ſtamp them* as the mire in the ſtreets. 2 Sam. xxii. 43.

And the following, ſome take to be in Niph.

וְהַפְּסִילִים כִּתַּת לְהֻדָּק And he had beaten the graven images *into powder.* 2 Chron. xxxiv. 7.

2d. A curtain, or covering, &c.

הַנּוֹטֶה כַּדֹּק שָׁמַיִם That ſtretcheth out the heavens *as a curtain.* Iſai. xl. 22.

And the following, I take to be of the ſame ſignification.

אוֹ דַק אוֹ תִּבַּלֻּל בְּעֵינוֹ Or

that hath *a covering*, or a blemiſh in his eye. Levit. xxi. 22.

This is the opinion of Jarchi, and R. Levi Ben Gerſhom; as alſo Kimchi, in Sepher Haſharaſheem. But Aben Ezra explains it in the ſame ſenſe, as in the Engliſh tranſlation, *a dwarf.*

דקא Daka; whence דיקא Deaka; in *Talm.* Heb. denotes *ten.* Berachoeth, fol. 56. 2.

דקה Dakah; *Talm.* A ſmall gate, or paſſage. Eruveen, fol. 59. 2.

And ſome think it denotes *a porch*, or *entry*, &c.

And דקיון Dikyoen, in *Rab.* Heb. denotes *judgment*; *juſtice*, &c. Bereſheeth Rabba, ſect. 9, 10, and 23.

דקל Dakal; whence דְּקָלָא in *Cha.* a palm-tree.

Plur.

וְשַׁבְעִין דְּקָלִין And ſeventy *palm trees.* Targ. Onk. Exod. xv. 27.

קַרְתָּא דִּדְקָלַיָּא The city of *palm trees.* Targ. Onk. Deut. xxxiv. 3.

It denotes the ſame in *Talm.* Heb. Eruveen, fol. li. 1. &c.

And the plur. is דקלים Dekaleem. Shab. chap. xiv. in Miſhna.

דיקולא Deekula; in *Talm.* Heb. denotes a baſket or pannier made of oſiers.

ריש תורא בדיקולא The head of the ox *in the pannier.* Peſacheem, fol. 112. 2.

And ſome think it denotes a pitcher, or water pot.

And ſome take it to denote a pot; kettle; or cauldron, &c.

כיזיתא דתרבא דנפל לדיקולא דבשרא As a large olive that fell *into a kettle* of fleſh. Chull. fol. 98. 1.

It alſo denotes a boiling, or bubbling, &c. Peſacheem, fol. 40. 1.

And דיקולאי Deekulea, in *Talm.* Heb. denotes a maker, or ſeller of wicker baſkets. Bava Bathra, fol. 22. 1.

And דְּקִילָן in *Cha.* denotes *ground corn.* Targ. Jona. 2 Sam. xvii. 19.

And Elias is of opinion, that the ד *daleth* is not radical;

or perhaps is an error of the ſcribe; and takes it to be of the ſame import as in verſe 28, where the Targumiſt makes uſe of קַלְיָא, and which ſignifies a ſpecie of pulſe. Elias, in Methurgaman, fol. 28. 2.

דקליקוס Dakleekoes, and דיקלונוס Deekloegoes, in *Rab.* Heb. denotes *an advocate.* Vayikra Rabba, ſect. 29.

דקן Dakan; *Cha.* The beard; the hair on a perſon's cheeks, lips, and chin.

בְּרֵישׁ אוֹ בִּדְקָן Upon the head, or in *the beard.* Targ. Onk. Levit. xiii. 29.

Affix.

יַת רֵישֵׁיהּ וְיַת דְּקָנֵיהּ Of his head, and *his beard.* Targ. Onk. Ibid. xiv. 9.

וְלָא תְחַבֵּל יַת פָּאתָא דְּדִקְנָךְ And thou ſhalt not deſtroy (or mar) the corners of *thy beard.* Targ. Onk. Ibid. xix. 27.

It denotes the ſame in *Talm.* Heb. Metſia, in *Gem.* fol. 39.

And עבדקן Avdekan, in *Rab.* Heb. denotes *a groſs,*

or

or *thick beard*; and is oppoſed to זלדקן Zaldakan; which denotes *a thin beard*. Alphabetical ſentences of Ben Sira.

And דוקניר Dukeanar, in *Talm.* Heb. according to the Gloſſ. denotes *a governor*, or ruler over two hundred. *Talm.* Jeruſ. Avoedang Zara, chap. i.

דק Dak; *Cha.* Thin; ſmall, &c. as in the Heb.

The ſame of,

דקה Dakah.

They denote the ſame in *Talm.* and *Rab.* Heb.

דקק Dakak; *Cha.* To beat; break in pieces; bruiſe, &c. alſo ſmall, &c. as in the Heb. with ſome variation in the form.

And דַּקִּיק, in *Cha.* alſo denotes *ſmall*; *thin*, &c. Targ. Onk. Exod. xxxii. 20.

And the Plur. according to the idiom of the *Cha.* is דַּקִּיקִין. Targ. Onk. Levit. xvi. 12.

And דקדוק Dikduk, in *Talm.* and *Rab.* Heb. denotes *ſubtile*; i. e. thin; nice; fine; not groſs; refined; acute,

&c. generally uſed in a good ſenſe.

דקדוקי תורה ודקדוקי סופרים *The ſubtilities*, or *accuracies* of the Law; *and the ſubtilities*, or *accuracies* of the Scribes. Succah, fol. 28. 1.

דקדוק Dikduk; alſo in *Rab.* Heb. denotes *Grammar*; i. e. the art which teacheth the rules for ſpeaking, or writing, the Heb. language properly.

It is alſo uſed in Heb. to denote the ſame of any other language.

And מדקדק Medakdak, denotes *a Grammarian*.

And דְּקַדּוּקִין in *Cha.* alſo denotes *ſubtilities*. Targ. Jeruſ. Solom. Song. v. 13.

דקר Dakar; to pierce through as with a ſword.

Preter.

וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר דָּקָרוּ And they ſhall look unto me that *they have been pierced*. Zech. xii. 10.

They ſhall look unto me to complain that they have been pierced and deſtroyed by the nations, during their captivity:

vity; as is clear from the many grievous perſecutions and maſſacres that they have ſuffered in this long and dreadful captivity.

To this opinion Jarchi ſeems inclined; as alſo Jonathan.

See alſo Aben Ezra, and Abarbanal. Ibid.

וַיִּדְקֹר אֶת שְׁנֵיהֶם *And he thruſt* both of them *through*. Numb. xxv. 8.

Affix.

וַיִּדְקְרֵהוּ נַעֲרוֹ וַיָּמֹת And his youngman *thruſt him through*, and he died. Judg. ix. 54.

פֶּן יָבוֹאוּ הָעֲרֵלִים הָאֵלֶּה וּדְקָרֻנִי Leſt theſe uncircumciſed come *and thruſt me through*. 1 Sam. xxxi. 4.

וּדְקָרֵהוּ אָבִיהוּ וְאִמּוֹ And his father and his mother *ſhall thruſt him through*. Zech. xiii. 3.

Imper.

שְׁלֹף חַרְבֶּךָ וּדְקֹרֵנִי בָהּ Draw thy ſword, *and thruſt me through* therewith. 1 Sam. xxxi. 4.

Niph.

Future.

כָּל הַנִּמְצָא יִדָּקֵר Every one (that is) found *ſhall be thruſt through*. Iſai. xiii. 15.

Hiph.

וְנִשְׁאֲרוּ בָם אֲנָשִׁים מְדֻקָּרִים And there remained (but) *pierced* men among them. Jer. xxxvii. 10.

וּמְדֻקָּרִים בְּחוּצוֹתֶיהָ *And* (they that are) *thruſt through* in her ſtreets. Ibid. li. 4.

מְדֻקָּרִים מִתְּנוּבוֹת שָׂדָי *Stricken through* of the fruit of the earth. Lament. iv. 9.

The noun; and which is Fem.

Plur. Conſt.

יֵשׁ בּוֹטֶה כְּמַדְקְרוֹת חָרֶב There is that ſpeaketh *like the piercing of* a ſword. Prov. xii. 18.

דקר Dakar; *Cha.* To pierce through; as in the Heb. Targ. Jona. Micah, i. 7.

And דקר Dakar; in *Talm.* Heb. denotes a *pale*, or *ſtake*; alſo a twig, or ſhoot, &c. Betſa, fol. 48. Keleem, chap. xiv. fol. 53.

And דוקרנין Dukerneen, denotes the ſame. Succah, fol. 13. 1.

And

throughout (all) the land, unto all the inhabitants thereof. Levit. xxv. 19.

לִקְרֹא לִשְׁבוּיִם דְּרוֹר To proclaim *liberty* to the captives. Iſai. lxi. 1.

2d. Pure.

מָר דְּרוֹר חֲמֵשׁ מֵאוֹת Of *pure* myrrh five hundred (ſhekels.) Exod. xxx. 23.

3d. An unclean bird called in engliſh a ſwallow.

כַּצִּפּוֹר לָנוּד כַּדְּרוֹר לָעוּף As the bird by wandering, *as the ſwallow* by flying. Prov. xxvi. 2.

It is ſo called as Kimchi obſerves, on account of its being *free* from the fear of man; as it neſts in the moſt familiar manner, under our windows.

וּדְרוֹר קֵן לָהּ *And the ſwallow* a neſt for herſelf. Pſalm, lxxxiv. 4.

דְּרָא Dara; Loathing; contempt, &c.

וְהָיוּ דְרָאוֹן לְכָל בָּשָׂר And they ſhall be *a loathing* (or *abhorring*) unto all fleſh. Iſai. lxvi. 24.

לדראון

And דקור Dickur; denotes the ſame.

דקוריא של צפרין A twig of birds; i. e. a certain number of birds found on a twig; particularly if they amount to ten. Chull. fol. 4. 1.

And דקרטיס Dakratees, in *Rab.* Heb. denotes *erect*, &c. Bereſheeth Rabba, ſect. 19.

And דיקוריון Deekuryoen; in *Rab.* Heb. denotes a corporal; or captain of ten men.

שרץ דיקוריון אחד אחר בן ישראל בסוס That one *captain* ran after an Iſraelite upon a horſe. Yalkut. fol. 38. 2.

דר Dar; a precious ſtone called דורה found in the Iſlands, or cities of the ſea. Eſth. i. 6.

This is the unanimous opinion of the commentators, and Rabbins. See Kimchi, on the Roots, fol. 28, 2, and Jarchi, and Aben Ezra, Ibid. alſo the Jeruſ. Targ.

See above in דור.

דרר Darar; 1ſt. Liberty, freedom, &c.

וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל יְשָׁבֶיהָ And ye ſhall proclaim *liberty*

לְדִרְאוֹן עוֹלָם To everlaſting *contempt*. Dan. xii. 2.

דרא Dara; *Cha.* To fan, or winnow; alſo to ſtrew; or ſprinkle, &c.

Preter.

וּדְרָא עַל אַפֵּי מַיָּא *And he ſtrewed* (it) upon the water. Targ. Onk. Exod. xxxii. 20.

Particip.

דִּי דְרָא בְרֵיחָתָא וּבְמִדְרָא Which *hath been winnowed* with the ſhovel *and with the fan*. Targ. Jona. Iſai. xxx. 24.

וּכְמָא דְדָרָן בְּמִדְרֵיָא And as *they winnow with the fan*. Targ. Jona. Jer. xv. 7.

Infin.

לָא לְמִדְרֵי וְלָא לְבַדָּרָא Not *to fan*, and not to ſcatter. Targ. Jona. Ibid. iv. 11.

It denotes the ſame in *Talm.* Heb. Metſia, fol. cv. 1.

דרן Deroe, and דרי Darea in *Talm.* Heb. denote a porter; alſo bearing; or carrying, &c. Shab. fol. lxvi. 2. and Chull. fol. cv. 2.

And אידרי Eederea; in *Talm.* Heb. denotes to run; or leap, &c. Avoedang Zara, fol. lix. 2.

And דרא Darea; in *Talm.* Heb. denotes *green*; *flouriſhing*, &c.

אסא דרא *Green* myrtle. Peſacheem, fol. 56. 1.

Gloſſ. לח Lach; moiſt; i. e. freſh.

And דראה Deraah; in *Talm.* Heb. denotes brown; or coarſe.

פת הדראה *The brown* bread. Shab. fol. 117. 2.

This is uſed in contradiſtinction to פת נקייה *pure*, or *wheaten* bread.

דרב Darav; whence דרבן Darban; *Cha.* a governor; officer, &c. alſo naughty, &c.

מִתְּקוֹף אֲדַרַע דְּרַבָּנַיָּא Becauſe of the ſtrong arm of *the rulers*. Targ. Jeruſ. Job xxxv. 9.

וּפָרֵיעַ עַל דְּרַבָּנֵי דְעָבְדִין גְּיוּתָנוּתָא And recompenſeth *the mighty ones* that work proudly. Targ. Jeruſ. Pſalm. xxxi. 24.

And דרבנאי Darboenaea; in *Talm.* Heb. denotes a guard; or keeper of a gate; or court yard. Bechoeroeth, fol. 8. 2.

דַּרְגָּא Darag; A ſtair; or ſtep; and occurs but twice.

Noun. Fem.

בְּסִתָּר דַּמַּדְרֵגָה In the ſecret (place) of *the ſtair*. Solom. Song. ii. 14.

Plur.

And is uſed to denote ſteep places; or, as ſome think, towers.

וְנָפְלוּ הַמַּדְרֵגוֹת And *the ſteep places* (or *towers*) ſhall fall. Ezek. xxxviii. 20.

It denotes the ſame in *Cha.* with ſome ſmall variation in the form.

It alſo denotes the ſame in *Talm.* Heb. Sheveengeeth, chap. iii, fol. 38.

And דרגון Dargoen; in *Rab.* Heb. denotes a life guard man; alſo houſehold ſervants, &c.

And דַּרְגַּשׁ in *Cha.* denotes *a bed.*

עַל רֵישׁ דַּרְגּוֹשָׁהּ Upon the head of *the bed*. Targ. Jeruſ. Gen. xlviii. 31.

See alſo the Targ. that paſſes for Jonathan's. Ibid. xlix. 33.

Affix.

אֵין אִדְּכַרְתִּיךְ עַל דַּרְגְּשִׁי When I remember thee upon *my bed*. Targ. Jeruſ. Pſalm. lxiii. 7.

אֲרוּם אֲמַרִית תְּנַחֲמַנְנִי דַּרְגְּשִׁי When I ſay, *my bed* ſhall comfort me. Targ. Jeruſ. Job. vii. 13.

It denotes the ſame in *Talm.* Heb. Nedareem, fol. 56. 2.

דָּרַד Darad; *Cha.* Aſhes; and is only uſed in the Infin. See the Targ. of Jona. Exod. xxvii. 3. and Targ. Jeruſ. Numb. iv. 13.

And דורדא Durda, in *Talm.* Heb. denotes *dregs*; *lees*, &c. Taangneeth, fol. 22. 1.

And in *Cha.* it is written in the Affix. דּוּרְדַּיְהָא The *dregs thereof*. Targ. Jeruſ. Pſalm. lxxv. 9.

And דרדיג Dardeag, in *Talm.* Heb. denotes *a pouring out*. Kethubboeth, in *Gem.* fol. 17. 2.

And דרדסין Dardaſeen, in *Talm.* Heb. ſome are of opinion denotes *ſtockings*. *Talm.* Jeruſ. Kelayeem.

See alſo in Bereſheeth Rabba, ſect. 100.

And the Aruch obſerves,

that it denotes a ſpecie of ſhoes.

And דרדק in *Cha.* denotes *young*; *ſmall*, &c.

יַעֲקֹב דְּאִתְקְרִי דַּרְדַּק Jacob, who is called (the) *young* (one.) Targ. Jeruſ. Job, iii. 19.

It denotes the ſame in *Talm.* Heb. Metſia, in *Gem.* fol. 66.

And דרדורין Dardoereen, in *Talm.* Heb. denotes veſſels to draw wine in. Avoedang Zara, fol. 32. 1.

דרך Darach; to tread; lead; come from, &c. alſo a way, &c.

דָּרַךְ כּוֹכָב מִיַּעֲקֹב *There ſhall come* a ſtar out of Jacob. Numb. xxiv. 17.

וְלוֹ אֶתֵּן אֶת הָאָרֶץ אֲשֶׁר דָּרַךְ בָּהּ And to him I will give the land *that he hath trodden* upon. Deut. i. 36.

Futur.

כָּל הַמָּקוֹם אֲשֶׁר תִּדְרוֹךְ כַּף רַגְלֶכֶם בּוֹ Every place whereon the ſoles of your feet *ſhall tread.* Ibid. xi. 24.

Hiph.

וְהַדְרִיךְ בַּנְּעָלִים *And he ſhall make* (men) go over dry ſhod. Iſai. xi. 15.

Affix.

הִדְרַכְתִּיךְ בְּמַעְגְּלֵי יֹשֶׁר *I have led thee* in right paths. Prov. iv. 11.

מְנוּחָה הִדְרִיכָהוּ עַד נֹכַח הַגִּבְעָה (And) *trod them* (or him) *down* with eaſe over againſt Gibeah. Judg. xxii. 43.

לֹא הִדְרִיכָהוּ בְּנֵי שָׁחַץ The children of the proud *have not trodden it.* Job, xxviii. 8.

הַדְרִיכֵנִי בַּאֲמִתֶּךָ *Lead me* in thy truth. Pſalm. xxv. 5.

בִּנְתִיבוֹת לֹא יָדְעוּ אַדְרִיכֵם *I will lead them* in paths (that) they have not known. Iſai. xlii. 16.

עֵת הִדְרִיכָהּ (It is) time *to threſh her*, (or to tread.) Jer. li. 33.

The Noun.

יְהִי דָן נָחָשׁ עֲלֵי דֶּרֶךְ Dan ſhall be a ſerpent by *the way.* Gen. xlix. 17.

דֶּרֶךְ הַמֶּלֶךְ נֵלֵךְ We will go by the king's (high) *way.* Numb. xx. 17.

וַיֵּלֶךְ בְּדֶרֶךְ אַחֵר וְלֹא שָׁב בַּדֶּרֶךְ אֲשֶׁר בָּא בָהּ אֶל בֵּית אֵל So he went another *way*, and returned

turned not by *the way* that he came to Beth-el. 1 King. xiii. 10.

It is uſed figuratively, to denote cuſtom, or manner, &c.

כִּי דֶרֶךְ נָשִׁים לִי For *the cuſtom* of women (is) upom me. Gen. xxxi. 35.

אָנֹכִי הֹלֵךְ בְּדֶרֶךְ כָּל הָאָרֶץ I go *the way* of all the earth. 1 King. ii. 2.

Affix.

כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דַּרְכּוֹ עַל הָאָרֶץ For all fleſh had corrupted *his way* upon the earth. Gen. vi. 12.

It alſo denotes to bend as they do a bow.

Preter.

דָּרַךְ קַשְׁתּוֹ כְּאוֹיֵב *He hath bent* his bow like an enemy. Lament. ii. 4.

אֶל יֹדֵךְ Againſt him *that bendeth*. Jer. li. 3.

הַדֹּרֵךְ קַשְׁתּוֹ *That bendeth* his bow. Ibid.

וְכָל קַשְׁתֹתָיו דְּרֻכוֹת And all their bows *are bent*. Iſai. v. 28.

יְדֹרְךְ חִצָּיו (When) *he bendeth* (his bow to ſhoot) his arrows. Pſalm. lviii. 7.

דָּרְכוּ חִצָּם דָּבָר מָר *They bend* (their bows to ſhoot) their arrows,) even bitter words. Ibid. lxiv. 4.

Hiph.

וַיַּדְרִכוּ אֶת לְשׁוֹנָם קַשְׁתָּם שֶׁקֶר *And they bend* their tongues (like) their bows (for) lyes. Jer. ix. 2.

It denotes the ſame in *Cha.* with ſome variation in the form.

It alſo denotes the ſame in *Talm.* and *Rab.* Heb.

And דרכן Darcoen, in *Talm.* Heb. denotes a ſpecie of coin; and which ſome take to be the ſame as דַּרְכְּמֹנִים, mentioned in Ezra, (which ſee, in thoſe of five radicals, at the end of this root.)

In Bava Bathra, fol. 65. 1. it is written דרכונות Darchoenoeth; and which, according to the Gloſſ. was a Perſic coin, with the image of Darius on it: from whom it derived its name.

And אדרכתא Adrachta, in *Talm.*

Talm. Heb. denotes *to purſue*, or *perſecute*; from דרך Darach, *to tread*, &c.

Hence שטר אדרכתא, which denotes *a letter*, or *power* iſſued judicially (after ſome particular forms are gone through) to enable the creditor to poſſeſs himſelf of the goods and chattles of the debtor, for the payment of the debt. Metſia, fol. 16. 2. and 35. 2. and Kama, fol. 112. 2.

דרל Daral; whence דרלומוסיא Darloemoeſeya; or more properly אנדרולומוסיא Androeloemoeſeya; in *Rab.* Heb. denotes *peſtilence*, *plague*, &c. alſo demoliſhing, &c. Bereſheeth Rabba, ſect. 32.

דרם Daram; South: that part of the heavens which is diametrically oppoſite to the North.

הוֹלֵךְ אֶל דָּרוֹם (The wind) goeth toward *the ſouth*. Eccl. i. 6.

יָם וְדָרוֹם יְרָשָׁה Poſſeſs thou the weſt *and the ſouth*. Deut. xxxiii. 23.

It denotes the ſame in *Cha.* in which it has א *aleph* poſtfixed, according to the idiom of that language.

It likewiſe denotes the ſame in *Talm.* and *Rab.* Heb.

And דורמליס Durmelees, in *Rab.* Heb. denotes *a grove*, &c. Bereſheeth Rabba, ſect. 49.

And in *Talm.* Heb. דורמוס Doermoes, denotes a large place to run, or ſport in, like a market. Metſia, fol. 72. 2.

And דרמשק Darmeſek, is uſed in the Targ. that paſſes for Jonathan's, to denote Damaſcus. Gen. xiv. 15.

And דרמסקין Darmaſkeen, in *Talm.* Heb. denotes damaſk plums. Berachoeth, fol. 39. 1.

And in Bava Kama, fol. 116. 2. it is written דרמסקנין Darmaſkeneen, which denotes the ſame.

דרן Daran; whence דרנא Darna; in *Talm.* Heb. denotes a ſpecie of worms, that are found in the head of beaſts. Shab. fol. 75. 1. and Chulleen, fol. 67. 2.

And דורונא and דורון in *Cha.*

Cha. denote a preſent; gift, &c. chiefly uſed in the Jeruſ. Targ. on Pſalm. and that of Jona. on Gen.

And the Plur. is דּוֹרוֹנִין.

It denotes the ſame in *Rab.* Heb.

דרס Daras; *Talm.* To trample upon; tread; tear, &c. San. fol. 90. 2. and Bava Kama, fol. 66.

דרע Darang; *Cha.* An arm.

בִּדְרַע מְרָמַם With a ſtretched out *arm.* Targ. Onk. Exod. vi. 6.

וְיִסַּב כַּהֲנָא יַת דְּרָעָה בְּשִׁלְיָא And the prieſt ſhall take the ſodden *ſhoulder.* Targ. Onk. Numb. vi. 19.

Affix.

דְּעַל דִּרְעֵיהּ That was upon *his arm.* Targ. Jona. 1 Sam. i. 10.

וְדִרְעָךְ תִּתְקוֹף *And thine arm* ſhall be ſtrengthened. Targ. Jona. Ezek. iv. 7.

Another form, with א *aleph* prefixed.

בְּתֻקֵּף אֶדְרָע With a ſtrong *arm.* Targ. Jeruſ. Pſalm. lxxxix. 11. alſo verſe 14.

דרף Daraph; whence דרופתקא Deruphteaka; in *Talm.* Heb. denotes a ſheath; caſe, or ſcabbard, &c. San. in *Gem.* fol 39. 2.

דרץ Darats; whence דרצין Dartſeen; which in *Talm.* Heb. denotes *cinnamon.* Shab. in *Gem.* fol. 65. 1.

And according to the Aruch, it is called in Arabic דארצין Deartſeen; from whence it ſeems derived.

דרק Darak; *Cha.* To ſprinkle.

Preter.

וּדְרַקוּן עַפְרָא עַל רֵישֵׁיהוֹן *And they ſprinkled* aſhes upon their heads. Targ. Jeruſ. Job, ii. 12.

And דרוקא Deroeka; in *Talm.* Heb. denotes exerciſe; ſport; paſtime, &c. Kethub. fol. 62.

And דרקון Deracoen; and דרקונא Deracoena; in *Talm.* Heb. denote a ſerpent called *a dragon.* Berachoeth, fol. 62. 2. and Avoedang Zara, fol. 56.

They denote the ſame in *Rab.*

Rab. Heb. Vayikra Rabba, ſect. 16.

And מוּדְרָקָא, in *Cha.* denotes dead fleſh.

כִּמְאַסֵּי אֱלִיל ומוּדְרָקָא דְּפַלְטֵיהּ סַכִּינָא As phyſicians of no value, *and dead*, or *foul fleſh* which hath been cut off with the knife. Targ. Jeruſ. Job, xiii. 4.

דורקטי Doereketee; in *Talm.* Heb. denotes the name of a certain family; and is compounded from דור קטיעי Doer Keteeang; a cut off or wounded generation. Kethubb. fol. 10. 2.

It is alſo uſed to denote ſterility. Niddah, chap. ix. fol. 64.

דָּרָר Darar; *Talm.* Liberty, &c. as in the pure Heb. Alſo a ſwallow, as in the Heb.

And דְּרָרָא in *Cha.* denotes a ſum, &c.

וְיָת דְּרָרָא דְּמָמוֹן And *the ſum* of the money. Targ. Jeruſ. Eſth. iv. 7.

It alſo in *Talm.* Heb. denotes fundamental, &c. Niddah, in *Gem.* fol. 6. and Chagigah, fol. 21. 2.

דָּרַשׁ Daraſh; to ſeek after; inquire; aſk, &c.

Preter.

וְאֵת ו שְׂעִיר הַחַטָּאת דָּרַשׁ דָּרַשׁ מֹשֶׁה And Moſes *diligently ſought* the goat of the ſin offering. Levit. x. 16.

וְלֹא דָרַשׁ בַּה" וַיְמִיתֵהוּ And *he did* not *enquire* of the Lord; therefore he ſlew him. 1 Chron. x. 14.

וְדָרַשְׁתָּ וְחָקַרְתָּ *And thou ſhalt enquire*, and thou ſhalt make ſearch. Deut. xiii. 15.

וְדָרְשׁוּ מְחָרְבוֹתֵיהֶם *And let them ſeek* (their bread) out of their deſolate places. Pſalm. cix. 10.

Affix.

כִּי תִדְרְשֶׁנּוּ בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ If *thou ſeek him* with all thy heart and with all thy ſoul. Deut. iv. 29.

Niph.

וְגַם דָּמוֹ הִנֵּה נִדְרָשׁ Therefore behold alſo, his blood *is required*. Gen. xlii. 22.

נִדְרַשְׁתִּי לְלוֹא שָׁאָלוּ *I was ſought* (of them that) aſked not. Iſai. lxv. 1.

הַאִדָּרֵשׁ אִדָּרֵשׁ לָהֶם *Should*

I be

I be enquired of by them *at all*: (or, according to the idiom of the Heb. *enquired ſhould I be enquired of.*) Ezek. xiv. 2.

In this the א *aleph* is inſtead of ה *he*; as the proper grammatic form is ההדרש. See Kimchi on the Roots.

But R. Judah very properly obſerves, that the א *aleph* forms the perſonal; and the dageſh compenſates for the deficiency of the ת *thau*. Hith.

The noun maſc. and which denotes a chronicle; as being conſulted when neceſſary.

כְּתוּבִים בְּמִדְרַשׁ הַנָּבִיא עִדּוֹ (Are) written *in the chronicle* or *ſtory* of the prophet Iddo. 2 Chron. xiii. 22.

הִנָּם כְּתוּבִים עַל מִדְרַשׁ סֵפֶר הַמְּלָכִים Behold, they (are) written in the *ſtory* of the book of kings. Ibid. xxiv. 27.

It denotes the ſame in *Talm.* Heb. alſo to ſtudy; explain; comment upon, &c.

And דרשן Darſhan, in *Rab.* Heb. denotes a public orator, &c.

And בית המדרש Beth Ha-

medraſh, the houſe of ſtudy; i. e. a ſchool, or college, &c.

דרת Darath; whence דַּרְתָּא in *Cha.* denotes *a court*, or *porch*; and which Elias has placed under this root; for which, ſee in דור, as moſt properly from thence derived.

דשא Deſhe; graſs; herb, &c. alſo to ſpring forth, &c.

כִּי דָשְׁאוּ נְאוֹת מִדְבָּר For the paſtures of the wilderneſs *do ſpring*. Joel, ii. 22.

Hiph.

וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא And the Lord ſaid *let* the earth *graſs* graſs; or as Jarchi obſerves *let* the earth *be graſſed* with graſs; i. e. covered. Gen. i. 11.

The Noun.

כִּשְׂעִירִם עֲלֵי דֶשֶׁא As the ſmall rain upon the *tender graſs*. Deut. xxxii. 2.

It muſt be obſerved, that the peculiar ſenſe of דֶּשֶׁא in the Heb. is graſs when juſt ſpringing forth from the earth; and which when grown, is called עשב, (And which is alſo a general term for what is called in Engliſh herbs.)

And,

And, as דשא ſignifies the firſt produce of the action; i. e. the growth; the verb is formed from it, in like manner as from צמח, But which is not the caſe in regard to עשב, which is only uſed as a noun.

It denotes the ſame in *Rab* Heb.

דשא Daſha; *Cha.* A door; or gate.

וְדָשָׁא אַחַד בַּתְּרוֹהִי *And the door* he ſhut after him. Targ. Onk. Gen. xix. 6.

Plur.

דָּשִׁין וְעַבְּרִין *Gates*, and bars. Targ. Onk. Deut. iii. 5.

Conſt.

וְאַחַד בְּדָשֵׁי תְּרַע קִרְתָּא And he took hold on *the doors of* the gate. Targ. Jona. Judg. xvi. 3.

דשן Daſhan; Fat, &c. alſo to make fat, &c.

Preter.

וְאָכַל וְשָׂבַע וְדָשַׁן And they ſhall have eaten and filled themſelves, and *waxen fat.* Deut. xxxi. 20.

And the following according to the Heb. is Adj.

וְהָיָה דָּשֵׁן וְשָׁמֵן And it ſhall be *fat* and plenteous. Iſai. xxx. 23.

And the following according to the idiom of the Heb. is Plur.

דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ *They* ſhall be *fat* and flouriſhing. Pſalm. xcii. 15.

Conſt.

וַיִּשְׁתַּחֲווּ כָּל דִּשְׁנֵי אֶרֶץ And all *the fat ones of* the earth ſhall worſhip. Ibid. xxii. 30.

The noun; and which is pointed with two *ſegols.*

וְתִתְעַנַּג בַּדֶּשֶׁן נַפְשְׁכֶם And let your ſoul delight itſelf *in fatneſs.* Iſai. xlv. 2.

Pieng.

דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי *Thou makeſt* my head *fat* with oil. Pſalm. xxiii. 5.

שְׁמוּעָה טוֹבָה תְּדַשֶּׁן עָצֶם A good report *maketh* the bones *fat.* Prov. xv. 30.

Puang.

Futur.

וַעֲפָרָם מֵחֵלֶב יְדֻשָּׁן And their duſt *ſhall be made fat* with fatneſs. Iſai. xxxiv. 7.

נֶפֶשׁ בְּרָכָה תְּדֻשָּׁן The libe-

ral

ral ſoul *ſhall be made fat.* Prov. xi. 25.

And the following according to the idiom of the Heb. is compounded from Huph. and Hith.

הֻדַּשְׁנָה מֵחֶלֶב *It is made fat* with fatneſs. Iſai. xxxiv. 6.

2d. Aſhes.

אֶל מְקוֹם הַדָּשֶׁן By the place of *the aſhes.* Levit. i. 16.

Another form, pointed with two ſegols.

אֶל שֶׁפֶךְ הַדָּשֶׁן Where *the aſhes* are poured out. Ibid. iv. 12.

Pieng.

וְדִשְׁנוּ אֶת הַמִּזְבֵּחַ *And they ſhall take away the aſhes* from the altar. Numb. iv. 13.

וְעָשִׂיתָ סִירֹתָיו לְדַשְׁנוֹ And thou ſhalt make his pans *to receive his aſhes.* Exod. xxix. 3.

וְעוֹלָתְךָ יְדַשְּׁנֶה סֶלָה And thy ſacrifice *ſhall become aſhes,* Selah; i. e. he ſhall ſend fire to conſume it to aſhes, as a mark of its being accepted before him. Pſalm. xx. 4.

It denotes the ſame in *Talm.*

and *Rab.* Heb. Meinglah, fol. xi. 2. and R. Levi Ben Gerſhom, Job, xxi. 24.

And דשנא Diſhna, in *Talm.* Heb. denotes *a gift,* or *preſent.* San. fol. xciv. 2.

And ſome read רשנא with ר *reſh*: which, according to the Aruch, is erroneous.

דשר Daſhar; whence דישרא Deeſhra; which in *Talm.* Heb. ſome think, denotes *rye*; and others, a kind of wheat, called in German *ſpelt.* Peſacheem, fol. xxxv. 1.

דשש Daſhaſh; *Cha.* To tread down; break in pieces; bruiſe, &c.

Preter.

תַּמָּן דּוֹשִׁשְׁתְּ נַפְשִׁי There O my ſoul *thou haſt trodden down.* Targ. Jona. Judg. v. 21.

וְדוֹשַׁשְׁתִּנוּן הֵידְ גַּרְגִּשְׁתָּא דְאַרְעָא *And I did break them in pieces* like the clods of the earth. Targ. Jeruſ. Pſalm. xviii. 43.

בַּעֲלֵי דְבָבָנָא דּוֹשִׁישׁוּ מַקְדָּשָׁךְ Our adverſaries *have trodden down* thy ſanctuary. Targ. Jona. Iſai. lxiii. 18.

And the following, according to the idiom of the *Cha.* is Particip. Preter. or the Paſſiv of Pang.

כְּפָנַר מְדַשְׁדָּשׁ As a carcaſe *trodden* (or *trampled) under foot.* Targ Jona. Ibid. xiv. 19.

דשת Daſath; whence דישתנא Deeſtena; which in in *Talm.* Heb. denotes *a menſtruous woman.* Shab. in *Gem.* fol. cx. 1. and Perek Kama, in Avoedang Zara, fol. xviii.

And in Avoedang Zara, in *Gem.* fol. xxiv. it is obſerved, that in Perſic, a menſtruous woman is called דישתנא Deeſtena.

דת Dath; a law; decree, &c.

מִימִינוֹ אֶשׁ דָּת לָמוֹ From his right hand (went) a fiery *law* for them. Deut. xxxii. 2.

Or, as Onk. explains it, from the midſt of the fire he gave us *a law*, written with his right hand.

לְפָנֵי כָל יְדָעֵי דָּת וְדִין Towards all that knew *law* and judgment. Eſth. i. 14.

Affix.

וַיְהִי בְּהִשָּׁמַע דִּבַּר הַמֶּלֶךְ וְדָתוֹ And it came to paſs, when the king's command *and his decree* was heard. Eſth. ii. 8.

Plur.

Conſt.

וְאֶת דָּתֵי הַמֶּלֶךְ And the *laws of* the king. Ibid. iii. 8.

Affix.

וְדָתֵיהֶם שְׁנוֹת מִכֹּל עָם *And their laws* (are) divers from all people. Ibid.

דת Dath; *Cha.* A law; decree: as in the Heb. with ſome ſmall variation in the form.

It denotes the ſame in *Rab.* Heb. In which it is alſo uſed to denote a religion; as דת הנצרים The religion of the Chriſtians, &c.

דתאה Dithah; *Cha.* graſs.

וַאֲמַר ה׳ תַּדְאֵית אַרְעָא דִּתְאָה And God ſaid *let* the earth *graſs graſs*; i. e. let it be covered with graſs. Targ. Onk. Gen. i. 11.

Note, the firſt is the verb in Aphel.

וַאֲפֵיקַת אַרְעָא דִּתְאָה And the earth brought forth *graſs.* Targ. Onk. Ibib. 12.

סָף דִּתְאָה *The graſs* is conſumed. Targ. Jona. Iſai. xv. 6.

Another form, with duplicate א *aleph*.

בְּדִתְאָא דִּי בָרָא *In the tender graſs* of the field. Dan. iv. 12 and 20.

And the following, according to the idiom of the *Cha.* is Plur.

בַּהֲנֵית דִּתְאִין יַשְׁרְנַנִי In the pleaſant *paſtures* of *graſs* he maketh me to lie down. Targ. Jeruſ. Pſalm. xxiii. 2.

And דְּתַבְרַיָּא In *Cha.* denotes a perſon well ſkilled in the law; *a counſellor*, &c. Dan. iii. 2.

Of ſuch as have FOUR RADICALS.

דמשק Dammeſek. 1ſt. The proper name of a place; *Damaſcus*. Gen. xv. 2.

2d. A corner.

וּבְדִמֶּשֶׂק עֶרֶשׂ *And in a corner* of a couch. Amos, iii.

This is the opinion of Aben Ezra, Kimchi, and Abarbanal. Though Jarchi, and Jonathan, ſeem to underſtand it in the preceding ſenſe.

Note, in ſome editions it is written וּבְדִמֶּשֶׂק with *ſhin*; i. e. the point on the right ſide. But the learned Abarbanal obſerves, that in the correct editions, which he ſaw in Spain, of R. Iſrael, it it written with *ſin*; i. e. the point on the left ſide.

See Jarchi, Aben Ezra, Kimchi, Abarbanal, and Jonathan. Ibid. And Kimchi, on the Roots.

דרבן Darvan; a goad: a ſtick armed with a ſharp point at the end, wherewith oxen, &c. are driven.

וּלְהַצִּיב הַדָּרְבָּן And to ſharpen *the goad*. 1 Sam. xiii. 21.

Plur.

דִּבְרֵי חֲכָמִים כַּדָּרְבָנוֹת The words of the wiſe (are) *as goads*. Eccle. xii. 11.

דרדר Dardar; a thiſtle.

וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ Thorns alſo *and thiſtles* ſhall ſpring forth to thee. Gen. iii. 18.

קוֹץ וְדַרְדַּר יַעֲלֶה עַל מִזְבְּחוֹתָם
Thorn *and thiſtle* ſhall come up upon their altars. Hoſea, x. 8.

Of ſuch as have FIVE LETTERS.

דרכמן Darcaman; a certain coin; tranſlated in Engliſh *a dram*.

זָהָב דַּרְכְּמוֹנִים שֵׁשׁ רִבּוֹאוֹת
Of gold three-ſcore thouſand *drams*. Ezra, ii. 69.

Theſe, as Jarchi and Kimchi obſerve, were a ſpecie of gold coin, well known in thoſe days.

And Aben Ezra obſerves, that they were golden deenars. See in דנר.

זָהָב דַּרְכְּמוֹנִים אֶלֶף A thouſand *drams* of gold. Nehem. vii. 70.

אַדַּרְכֹנִים. See in אדרכן.

השלמתי את הדלת
בעזר אשר ידו בכל מושלת

ה HE.

Is the fifth letter in the Hebrew Alphabet. It is in number five. It anſwers in ſound to the Engliſh H, when it precedes a vowel.

It is one of the ſervile letters; and is uſed as a prefix in the following forms; viz. Firſt, demonſtrative, or notificative, denoting the definite article *the*: as הַבַּיִת *The houſe*, &c.

Second, Admirative, and interrogative; as,

הַשֹּׁפֵט כָּל הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט Shall then the judge of all the earth not do right! Gen. xviii. 25.

הַבְּמַחֲנִים אִם בְּמִבְצָרִים Whether in tents and ſtrongholds? Numb. xiii. 19.

Third. Vocative: as,

הַדּוֹר אַתֶּם רְאוּ O generation, ſee ye. Jer. ii. 31.

See the Grammar, chap. ix. page 132, &c. It is alſo prefixed to form the conjugations, הפעיל · הפעל · התפעל Hiph. Huph. and Hith.

It is alſo uſed as a poſtfix, according to the following forms: Firſt, to form the fem. as גבורה·מלוכה Gevurah, Meluchah, &c. Second, inſtead of the ל *lamed* prefix: and then forms the prepoſition *to*; as וַיָּבֹאוּ מָרָתָה And they came *to* Marah. Exod. xv. 23.

See the Grammar, page 136.

It is alſo poſtfixed in forming the pronoun fem. as,

שְׁאֵרָהּ כְּסוּתָהּ וְעִנָּתָהּ לֹא יִגְרָע *Her food, her* raiment, and *her* duty of marriage, ſhall he not diminiſh. Exod. xxi. 10.

It is alſo uſed as an abbreviation in a number of inſtances in *Rab.* Heb. but particularly in forming the name Jehovah thus יה, as may be obſerved in the examples in this work.

הָהּ Hah; Wo, or woe; the cauſe of ſorrow, or miſery.

הֵילִילוּ הָהּ לַיּוֹם Howl ye, *wo* to the day. Ezek. xxx. 2.

And with א *aleph* prefixed; and which denotes the interjections *alas*; *ah*.

righteous as Iſaac and Jacob cut off. Targ. Jeruſ. Job, iv. 7.

אֲרוּם תֵּימְרוּן הָאן בֵּית אַרְכוֹנָא For ye ſay, *where (is)* the houſe of the Prince. Targ. Jeruſ. Ibid. xxi. 28.

מִן הָאן ייְתֵי סַעֲדִי From *whence* cometh my help. Targ. Jeruſ. Pſalm. cxxi. 1.

It denotes the ſame in *Talm.* Heb. in which it is written הן Han.

הבא Hava; whence הבאי Havay; which in *Talm.* and *Rab.* Heb. denotes hyperbolical.

דברה תורה בלשון הבאי The law ſpeaks in *hyperbolical* language, &c. and which is the ſame as גוזמא Guzma; as Elias obſerves in Tiſhbee. See in גזם.

And הובַאי in *Cha.* denotes thorns.

כְּמָא דְמְשֵׁיצִי אֶשְׁתָּא הוּבַאי As the fire conſumes *the thorn.* Targ. Jona. Iſai. xxvii. 4. alſo 32. 13.

הבה Havah; whence הבהב Havheav; in *Talm.* Heb.

וַיֹּאמֶר יְהוֹשֻׁעַ אֲהָהּ ׀ אֲדֹנָי יְהֹוִה And Joſhua ſaid *alas*, O Lord God. Joſhu, vii. 7.

וָאֹמַר אֲהָהּ אֲדֹנָי יְהֹוִה Then I ſaid, *ah* Lord God. Ezek. iv. 14.

אֲהָהּ לַיּוֹם *Alas* for the day. Joel, i. 15.

הא Hea; Interjection; lo; behold, &c. a word uſed to turn the attention to ſome object; or as prepatory to ſpeaking.

הֵא לָכֶם זֶרַע *Lo* (there is) ſeed for you. Gen. xlvii. 23.

וְגַם אֲנִי הֵא דַרְכֵּךְ ׀ בְּרֹאשׁ נָתַתִּי *Behold* therefore, I alſo will recompenſe thy way upon thine head. Ezek. xvi. 43.

הא Ha; *Cha.* Interjection; lo; behold, &c. as in the Heb.

It alſo denotes the pronouns *this*; *that*, &c.

It denotes the ſame in *Rab.* Heb.

It alſo in *Rab.* Heb. denotes an Interrogation; *is it even ſo?*

האן Han; *Cha.* Where; in what place, &c.

וְהָאן תְּרֵיצִין כְּיִצְחָק וְיַעֲקֹב אִתְבַּחַדוּ *And where* were the

Heb. denotes ſinged ; or ſcorched ; alſo parched, &c.

מהו שיהבהב באור That *which he parched* by the fire. Metſia, fol. xlviii. 1.

פתילת הבגד שקיפלה ולא הבהבה The ſkirts of a garment which hath been folded (or doubled,) and not *been ſcorched*. Shab. Perek Bameh Madleekeen, fol. xxviii. 2.

And מהבהב Mehavav, in *Talm.* Heb. according to the Gloſſ. of the Aruch denotes to bow ; or move the head, &c. Berachoeth, fol. xxiv. 1.

חבטה Havtach ; *Talm.* an appendage to a building. See in בטח.

הבל Haval ; Vanity, &c.

וַיֵּלְכוּ אַחֲרֵי הַהֶבֶל וַיֶּהְבָּלוּ And they followed *vanity and became vain*. 2. King. xvii. 15.

Hiph.

מַהְבִּילִים הֵמָּה אֶתְכֶם They *make* you *vain*. Jer. xxiii. 16.

Affix.

כָּל־יְמֵי חַיֵּי הֶבְלֶךָ All the days of the life of *thy vanity*. Eccle. ix. 9.

הֶבֶל הֲבָלִים *Vanity of vanities*, Ibid. 12.

The firſt of theſe is Conſt. and the ſecond Plur.

Plur. Conſt.

הֲיֵשׁ בְּהַבְלֵי הַגּוֹיִם מַגְשִׁמִים Are there (any) among *the vanities of* the gentiles that can cauſe rain ? Jer. xiv. 22.

Affix.

כִּעֲסוּנִי בְּהַבְלֵיהֶם They have provoked me to anger *with their vanities*. Deut. xxxii. 21.

הבל Haval ; *Cha.* Vanity ; as in the Heb. with ſome ſmall variation in the form.

הַבַל Alſo in *Cha.* denotes vapour ; breath, &c.

הֵיךְ הַבַל פּוּמָא דְסִתְוָא As *the vapour* (that ariſes) out of the mouth in winter. Targ. Jeruſ. Pſam, xc 9.

It denotes the ſame in *Talm.* Heb.

הבל פיהם של תנוקות *The breath* of the mouth of (ſucking) children. Shab. Perek Cal Chithvea Koedeſh, fol. cxix. 2.

ואין בשרו מעלה הבל And his

his fleſh does not emit *vapour*. Yevamoeth, fol. lxxx. 2.

It alſo in *Talm.* Heb. denotes to heat, &c.

אין נותנין אונין של פשתן לתוך התנור אלא כדי שיהבילו Do not put ſmall bundles of flax in the oven but that they may *be heated*. Shab. fol. xvii. 2.

And הַבִּיל in *Cha.* denotes *ſwiftly*, &c.

אֱזַל גְּרֵג הַבִּיל חַבְרָךְ Go ſtir up thy friend *ſwiftly*. Targ. Jeruſ. Prov. vi. 3.

And הובלילא Hoeveleela, in *Talm.* Heb. denotes the lower part of the inteſtines. Succah, fol. xxxiv. 1. and Shab. fol. xxxvi. 1.

הבן Havan; whence הַבְּנִים; and which denotes (things made of) *ebony*. Ezek. xxvii. 15.

הבר Havar; whence הֹבְרֵי; which denotes obſervors; i. e. Aſtrologers.

וְיוֹשִׁיעֻךָ הֹבְרֵי שָׁמַיִם And let *the obſervors of* heaven ſave thee; i. e. the Aſtrologers. Iſai. xlvii. 13.

הבר Havar; whence הברא Havera, in *Talm.* Heb. denotes *a ſound*; *accent*, &c. alſo *eccho*.

אם קול הברה שמע If he heard the voice of the *eccho*, or ſound. Roeſh Haſhana, fol. xxvii. 2. and Gitteen, fol. lxxxix. 1.

It denotes the ſame in *Rab.* Heb.

And הברא Havara, in *Talm.* Heb. denotes *darkneſs*; *obſcurity*, &c. Peſacheem, in *Gem.* fol. cxii. and Tameed, fol. xxxii. 1.

And ſome editions read with ח *cheth*, inſtead of ה *he*.

הגה Hagah; 1ſt. To meditate; ſpeak; utter; roar; mutter, &c.

וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה *And thou ſhalt meditate* therein day and night. Joſhua, i. 8.

וּלְשׁוֹנִי אִם יֶהְגֶּה רְמִיָּה Nor ſhall my tongue *utter* deceit. Job, xxvii. 4.

כַּאֲשֶׁר יֶהְגֶּה הָאַרְיֵה וְהַכְּפִיר עַל טַרְפּוֹ Like as the lion and the young lion *roaring* on his prey. Iſai. xxxi. 4.

כִּי אֱמֶת יֶהְגֶּה חִכִּי For my mouth *ſhall ſpeak truth*. Prov. viii. 7.

וּלְאֻמִּים יֶהְגּוּ רִיק And the people *utter* vain things. Pſalm. ii. 1.

לֹא יֶהְגּוּ בִגְרוֹנָם Neither *do they mutter* through their throat. Pſalm. cxv. 17.

They are not able even to expreſs with an inarticulate voice. Kimchi. Ibid.

It alſo denotes a kind of mourning, or hoarſe noiſe made by pigeons.

וְכַיּוֹנִים הָגֹה נֶהְגֶּה And *mourn ſore* like *doves*. Iſai. lix. 11.

And the following is Infin. and is pointed with choelam, to make it conformable to the preceding word.

הָרוֹ וְהֹגוֹ מִלֵּב דִּבְרֵי שָׁקֶר Conceiving *and uttering* from the heart words of falſhood. Ibid. 13.

Hiph.

הַמְצַפְצְפִים וְהַמַּהֲגִים That chirip, or peep, and *that mutter*. Ibid. viii. 19.

The noun.

כִּלִּינוּ שָׁנֵינוּ כְּמוֹ הֶגֶה We ſpend our years as *the tale* (that is told,) or *as the ſound* (that goeth out of the mouth.) Pſalm. xc. 9.

וְהֶגֶה מִפִּיו יֵצֵא *And the ſound* that goeth out of his mouth. Job, xxxvii. 2.

Another form.

הִגָּיוֹן סֶלָה *A meditation*, Selah. Pſalm. ix. 47.

The wicked being ſnared in the work of his own hands, is a continual meditation or thankſgiving for us to employ ourſelves in.

וְהֶגְיוֹן לִבִּי לְפָנֶיךָ *And the meditation* of my heart. Ibid. xix. 15.

Fem.

וְהָגוֹת לִבִּי תְבוּנוֹת *And the meditation* of my heart (ſhall be) of underſtanding. Ibid. xlix. 4.

Another form, with the ſecond radical doubled.

Affix.

בִּינָה הֲגִיגִי Conſider *my meditation*. Ibid. v. 2.

2d. To ſtop, or ſtay; to take away, &c.

הָגָה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים *He ſtayeth*, (or putteth off the force) his rough wind in the day

day of the eaſt wind. Iſai. xxvii. 8.

Infin.

הָנוֹ סִיגִים מִכֶּסֶף *Take away* the droſs from the ſilver. Prov. xxv. 4 and 5.

And the following, according to the opinion of R. Joſeph Kimchi, is of the ſame ſignification; and that it belongs to this root, and is of the conjugation Pang. of what is called Merubang But R. Judah, and R. Jonah, have arranged it under יגה, which ſee.

כַּאֲשֶׁר הֹנָה מִן הַמְּסִלָּה When *he was removed* out of the highway. 2 Sam. xx. 13.

הגה Hagah; *Cha.* To meditate; ſpeak; mutter, &c. as in the Heb. with ſome trifling variation in the form.

It denotes the ſame in *Talm.* Heb. San. Perek Chelek, fol. xc.

And הגיון Higgayoen, in *Cha.* alſo denotes meditation.

Affix.

וְהֶגְיוֹנְהוֹן עֲלַי כָּל יוֹמָא *And their meditations* (are) againſt

me all the day. Targ. Jeruſ. Lament. iii. 62.

הגיון Higgayoen; alſo in *Talm* Heb. denotes to contemplate with intenſe thought. Berachoeth, fol. xxvii. 2.

And הגיון Higgayoen, in *Rab.* Heb. denotes *Logic*

ואחשוב שזאת הערמה תשלם בהתבוננות במלאכת ההגיון And I think that this wiſdom is perfected in the proper underſtanding of the art of *logic.* R. Levi Ben Gerſhom. Prov. viii. 5.

And הֶיגֵי in *Cha.* denotes *briars*, or *brambles*, &c. Targ. Jeruſ. Job. xxx. 7.

It alſo in *Talm.* Heb. denotes the ſame: alſo a buſh, &c. alſo the wild roſe buſh.

Succah, in *Gem.* fol. xiii. and Bathra, fol. lxxxiii. 2.

הגם Hagam; whence הגמון Hegmoen; which in *Cha.* denotes an officer, or governor, &c.

וְשֵׁצֵי ה׳ מִיִּשְׂרָאֵל רֵישׁ וְהַגְמוֹן And the Lord will cut off from Iſrael prince *and officer.* Targ. Jona. Iſai. ix. 14.

And in the ſecond Targ. on

on Eſth. viii. 7. it is uſed to denote *dukes*.

And in *Rab.* Heb. it denotes *a biſhop*.

And הגמוניא Hegmoeneya, in *Rab.* Heb. denotes *epiſcopacy*. Bereſheeth Rabba, ſect. 50. and Elias, in Tiſhbee, page 77.

הגן Hagan; Direct.

דֶּרֶךְ בִּפְנֵי הַגְּדֵרֶת הַגִּינָה The way *directly* before the wall. Ezek. xlii. 12.

הגן Hagun, and הוגן Hoegan, in *Talm.* and *Rab.* Heb. denote *right*; *proper*; *decent*; *convenient*; *honeſt*, &c. Kidduſheen, fol. lxx. 1. and Bereſheeth Rabba, ſect. 48.

It is uſed in the ſame ſenſe in the Targ. of Jona. Numb. xxii. 32.

And הוגן Hoegan, in *Cha.* denotes *a dromedary*; or as ſome think, a young camel.

Plur.

הוֹגְנֵי מִדְיָן *The dromedaries* of Midian. Targ. Jona. Iſai. lx. 6.

It denotes the ſame in *Talm.* and *Rab.* Heb. San. fol. lii. 1. and Bereſheeth Rabba, ſect. 65.

And הוגן Hoegan, in *Rab.* Heb. denotes *an anchor*.

Plur.

ואחר כך מביא הוגנין And afterwards he brings *the anchors*. Bereſheeth Rabba, ſect. 12.

עושים לה תורן ממקום אחד והוגנין ממקום אחר They make her (the ſhip) a maſt from one place, *and anchors* from another place. Ibid. Sect. 83.

הדד Hadad; denotes a kind of ſhouting among the wine preſſers.

הֵידַד הִשְׁבַּתִּי I have made (their vintage) *ſhouting* to ceaſe. Iſai. xvi. 10.

הֵידַד כַּדֹּרְכִים יַעֲנֶה He ſhall give *a ſhout*, as they that tread (the grapes.) Jer. xxv. 30.

And the following denotes the ſame, according to Jarchi.

וְלֹא הֵד הָרִים And not *the ſhouting* of the mountains. Ezek. vii. 7.

But Kimchi, with greater propriety, obſerves, that it denotes *the ſounding again* of the mountains; (as in the

Engliſh

English tranſlation) i. e. the eccho.

הדב Hadav; whence הַדִּיב, which in *Cha.* denotes the name of a place called in Heb. אַשְׁכְּנַז. Jer. li. 27.

And in Bava Bathra, fol. xxvi. 2. it is written דייבא Dayyva, with two י *yods*.

And הַדְּבְרַיָּא in *Cha.* denotes *counſellors*. Dan. vi. 8.

Affix.

וְאָמַר לְהַדְּבְרוֹהִי And he ſaid unto *his counſellors*. Ibid. iii. 24.

Conſt.

וְהַדְּבְרֵי מַלְכָּא *And the counſellors* of the king. Ibid. 27.

הדה Hadah; To put, or extend: and occurs but once.

יָדוֹ הָדָה *Shall put* his hand. Iſai. xi. 8.

הדה Hadah; whence בהדדי, אהדדי: Ahaddea, Behaddea; in *Talm.* Heb. denote together; one another, &c. Peſacheem, fol. cviii. 1. and Gitteen, fol. lxviii. 1.

And בהדי Bahadee, in *Cha.* denotes with; within, &c.

שַׁדַּי בַּהֲדִי אֲרוֹם נְיָרִי For the arrows of the Almighty are *within me*. Targ. Jeruſ. Job, vi. 4.

It alſo in *Talm.* Heb. denotes *with*; *together*, &c. alſo *againſt*, &c. Peſacheem, fol. cxii. and Shab. fol. cxxxiv. 1.

It alſo in *Rab.* Heb. denotes *nigh*; *near*, &c. Bereſheeth Rabba, ſect. 39.

And הדיא Hedya, in *Rab.* Heb. denotes *clear*; *perſpicuous*.

And הדיוט Hedyoet, in *Cha.* denotes *common*; *vulgar*, &c.

לֵית דֵּין אֲתַר הֶדְיוֹט This is not *a common* (or vulgar) place. Targ. Onk. Gen. xxviii. 17.

וְאָנָא גְבַר מִסְכֵּן וְהֶדְיוֹט And I (am) a poor and *common*, (or vulgar) man. Targ. Jona. 1 Sam. xviii. 33.

It alſo in *Talm.* and *Rab.* Heb. denotes *common*; *vulgar*: alſo a plebian, &c. San. fol. xc. 1.

And הדיוכין Hadyoechean, in *Rab.* Heb. denotes *good*; goodneſs,

goodneſs, &c. Bereſheeth Rabba, ſect. 10.

הדך Hadach; To tread down: and occurs but once.

Imper.

וַהֲדֹךְ רְשָׁעִים תַּחְתָּם *And tread down* the wicked in their place. Job, xl. 7.

הדם Hadam; A ſtool; figuratively a reſting place for the feet.

וְהָאָרֶץ הֲדֹם רַגְלָי And the earth (is) my foot-*ſtool*. Iſai. lxvi. 1.

וְהִשְׁתַּחֲוֻיו לַהֲדֹם רַגְלָיו And worſhip ye at his foot-*ſtool*. Pſalm. xcix. 5.

הדם Hadam; *Cha.* To cut in pieces.

וְהַדֵּים יַת תּוֹרָא *And he cut* the bullock *in pieces*. Targ. Jona. 1 King. xviii. 33.

It alſo denotes *to rend*, &c.

Affix.

וַהַדְמֵיהּ כְּמָא דְמָהַדְמִין גַּדְיָא *And he rent him*, as *he would have rent* a kid. Targ. Jona. Judg. xiv. 6.

Another form, with kamats.

הֲדָמִין תִּתְעַבְּדוּן Ye ſhall *be cut in pieces*; i. e. diſmembered. Dan. ii. 5.

It denotes the ſame in *Talm.* Heb. Gitteen, fol. lxvii. 2. and Kidduſheen, in *Gem.* fol. lxxiii.

הדס Hadas; A low fragrant ſhrub, bearing ſmall leaves, called in Engliſh a myrtle.

וְתַחַת הַסִּרְפָּד יַעֲלֶה הֲדַס And inſtead of the brier ſhall come up *the myrtle tree*. Iſai. lv. 13.

Plur.

וְהוּא עֹמֵד בֵּין הַהֲדַסִּים And he ſtood among *the myrtle trees*. Zech. i. 8.

It denotes the ſame in *Talm.* and *Rab.* Heb.

הדוסטא Hadoeſta; in *Talm.* Heb. denotes a kind of ſhoe ſtudded with nails. *Talm.* Jeruſ. Shab. chap. vi.

הדף Hadaph; To thruſt or caſt out, &c.

וְאִם בְּפֶתַע בְּלֹא אֵיבָה הֲדָפוֹ But if *he thruſt him* ſuddenly without enmity. Deut. xxxv. 22.

לַהֲדֹף אֶת כָּל אֹיְבֶיךָ מִפָּנֶיךָ *To caſt out* all thine enemies from before thee. Deut. vi. 19.

עֵץ הָדָר And ye ſhall take you on the firſt day, the fruit of *goodly* trees. Levit. xxiii. 40.

The noun.

וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ And haſt crowned him with glory *and honour*. Pſalm. viii. 6.

הוֹד וְהָדָר לְפָנָיו Honour *and majeſty* is before him. Ibid. xcvi. 6.

Another form; and which is pointed with two ſegols: and is Conſt.

וְעָמַד עַל כַּנּוֹ מַעֲבִיר נוֹגֵשׂ הֲדַר מַלְכוּתוֹ And there ſhall ſtand up in his eſtate a raiſer of taxes (in) *the glory of* the kingdom. Dan. xi. 20.

Plur.

Conſt.

בְּהַדְרֵי קֹדֶשׁ *In the beauties*, (or *glories*) *of* holineſs. Pſalm. cx. 3.

Fem. and which may be termed Affix.

וְיֵצֵא מִן בַּת צִיּוֹן כָּל הַדָּרָהּ And from the daughter of Zion all *her glory* is departed. Lament. i. 6.

Conſt.

בְּרֹב עָם הַדְרַת מֶלֶךְ In the multi-

וְהַוַּת רְשָׁעִים יְהֻדָּף And the depravity of the wicked *he caſteth* out. Prov. x. 3.

Affix.

וַהֲדַפְתִּיךָ מִמַּצָּבֶךָ *And I will drive thee* from thy ſtation. Iſai. xxii. 19.

הוּא יְהֻדָּפֵם מִפְּנֵיכֶם He *ſhall expel them* before you. Joſhu. xxiii. 5.

It denotes the ſame in *Cha.*

הדק Hadak; whence מיהדק Meehadak; and הדוקי Hiddukee, in *Talm.* Heb. denote *to bind*; *conſtrain*, &c. alſo *to keep down*, &c. Shab. fol. cxxv. 2. and cxli. 1.

הדר Hadar; 1ſt. Honor; glory, &c. alſo to countenance, &c.

וְהָדַרְתָּ פְּנֵי זָקֵן And *thou ſhalt honour* the face of the old man. Levit. xix. 32.

וְדָל לֹא תֶהְדַּר בְּרִיבוֹ Neither *ſhalt thou countenance* a poor man in his cauſe. Exod. xxiii. 4.

Adj.

זֶה הָדוּר בִּלְבוּשׁוֹ This (that is) *glorious* in his apparel. Iſai. lxiii. 1.

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי

הַדְּרַת לְמֶהֱוֵי מַכִּיבָא *Is returned* to become humble. Targ. Jeruſ. Lament. i. 1.

Affix.

וְהַדְּרוּ לְבֵית כְּנִשְׁתְּהוֹן *And they return* to the houſe of their congregation. Targ. Jeruſ. Job, xiv. 14.

בְּגִלַּל דְּלָא הַדְּרְנָא לְוָתָךְ Becauſe that *we returned* not to thee. Targ. Jeruſ. Lament. iii. 42.

It denotes the ſame in *Talm.* Heb. alſo to anſwer; make reſtitution, &c. San. fol. lxv. 2. and fol. cii. 2. and Metſia, fol. lxiii. 2.

2d. In *Cha.* To honor.

Preter.

וְלִחַי עַלְמָא שַׁבְּחֵת וְהַדְּלֵת And I praiſed *and honoured him* that liveth for ever. Dan. iv. 31.

Particip.

וּמְהַדַּר לְמֶלֶךְ שְׁמַיָּא *And honour* the king of heaven. Ibid. 34.

Futur.

וְלָא תְהַדַּר אַפֵּי רַבָּא Neither *ſhalt thou honour* the face of the mighty. Targ. Onk. Levit. xix. 15. alſo verſe 32.

multitude of the people (is) the king's *honour*. Prov. xiv. 28.

הִשְׁתַּחֲווּ לַה" בְּהַדְרַת קֹדֶשׁ Worſhip ye the Lord *in the beauty of* holineſs. Pſalm. xxix. 2.

Niph. Preter.

פְּנֵי זְקֵנִים לֹא נֶהְדָּרוּ The faces of the elders *were* not *honoured*. Lament. v. 12.

Hith.

אַל תִּתְהַדַּר לִפְנֵי מֶלֶךְ *Take not honour to thyſelf* in the preſence of the king. Prov. xxv. 6.

Affix.

מֵעַל עֲלָלֶיהָ תִּקְחוּ הַדְרִי לְעוֹלָם From their children have ye taken away *my glory* for ever. Micah, ii. 9.

וַהַדְרֵךְ עַל בְּנֵיהֶם *And thy glory* unto their children. Pſalm. xc. 16.

2d. Crooked, &c.

The noun maſc. Plur.

וַהֲדוּרִים אֲיַשֵּׁר *And the crooked places* I will make ſtraight. Iſai. xlv. 2.

הדר Hadar; *Cha.* 1ſt. To return, &c.

Preter.

in *Talm.* Heb. denotes *repetition.*

As, מהדורא קמא *Repetition* the firſt, &c.

And הדריכל Hadreechal, in *Talm.* Heb. denotes *an architect.* Bava Metſia, fol. cxviii. 2.

And ſome read אדריכל with א *aleph*, inſtead of ה *he.* See in אדר.

And הדרס Hadras, in *Talm.* Heb. denotes a ſpecie of ſmall corn.

ב" הדריסין למעה Two *hadreeſeen* are contained in an oboli. Kidduſheen, fol. xii. and which, I think, weighed about 5 gr. 47 decim.

And הדרוקן Hadroeken, in *Talm.* Heb. denotes a perſon afflicted with the dropſy; alſo dropſical. Shab. fol. xxxiii. and Berachoeth, fol. xxvi. and Eruveen, fol. xli.

הה Hah; whence הה דרמני which in *Talm.* Heb. according to the Gloſſ. denotes a ſpecie of worms that get into pomegranates, while in their growing ſtate. Shab. fol. xc. 1.

The noun; and which denotes alſo glory; majeſty; beauty, &c.

וְיֵקָרָא וְהַדְרָא And glory, *and honour.* Dan. v. 18.

עוּשְׁנָא וְהַדְרָה לְבוּשָׁהּ Strength *and beauty* are her clothing. Targ. Jeruſ. Prov. xxxi. 25.

Affix.

בְּסוּגְיָא דַעַמָּא הַדְרַת דְּמַלְכָּא In the multitude of people is the king's *majeſty.* Ibid. xiv. 28.

It denotes the ſame in *Talm.* Heb. Shab. fol. xxi. 2. and Bava Kama, fol. ix. 2.

And הדורי Haduree, in *Talm.* Heb. denotes *crooked*; *intricate*; *winding*, &c. Bava Bathra, fol. xii. &c.

הדר Hadar; alſo in *Talm.* Heb. denotes *after*, &c. Shab. fol. xxxiii. 2.

And הדרא כנתא Hadra Canta, in *Talm.* and *Rab.* Heb. denotes the leſſer inteſtines, which are rolled, or folded; i. e. the third gut from the ventricle. Chulleen, fol. cxiii. 1. and Maim. Hilchoeth Shecheeta, chap. vi.

And מהדורא Mehadura,

הו Hav; Interjection; Alas! And which implies lamentation, occaſioned by ſome unexpected calamity; alſo pity, cauſed from the idea of another's diſtreſs, &c.

וּבְכָל חוּצוֹת יֹאמְרוּ הוֹ הוֹ And they ſhall ſay in all the highways, *alas! alas!* Amos, v. 16.

הוּא Hu; The pronoun of the third perſon Sing. *He.* Alſo *that.*

וַיֹּאמֶר מִי אֵפוֹא הוּא And he ſaid, Who, where (is) *he?* Gen. xxvii. 33.

הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם *That* (is it) which I ſpake unto you. Ibid. xlii. 14.

It denotes the ſame in *Cha.* except in Targ. Jeruſ. on Job, xxviii. 13. where it is written וְאִין הוּא יְחִידָאי *And he* is one.

It denotes the ſame in *Talm.* Heb.

הוּא Hava; *Cha.* Was; alſo to be, &c.

Preter.

וַהֲוָה נְהוֹרָא *And it was* light. Targ. Onk. Gen. i. 3.

אֲנָה נְבוּכַדְנֶצַּר שְׁלֵה הֲוִית בְּבֵיתִי

I Nebuchadnezzar *was* at reſt in mine houſe. Dan. iv. 1.

Affix.

הֲוִיתִי מִתְבַּהֵל *I was* ſore troubled. Targ. Jeruſ. Pſalm. xxx. 8.

וְכֵן הֲוֵינָא בְּעֵינֵיהוֹן And ſo *we were* in their ſight. Targ. Onk. Numb. xiii. 34.

מְסָרְבִין הֲוֵיתוּן קֳדָם ה" *Ye have been* rebellious before the Lord. Targ. Onk. Deut. iv. 7.

וַהֲוָה בְּמֶהֱוֵיהוֹן בְּחַקְלָא And it came to paſs *when they were* in the field. Targ. Onk. Gen. iv. 8.

Imp.

וַהֲוִי שְׁלִים *And be* (thou) perfect. Targ. Onk. Ibid. xvii. 1.

הֱווֹ זְמִינִין לִתְלָתָא יוֹמִין *Be ye* prepared againſt the third day. Targ. Onk. Exod. xix. 15.

Futur.

וְאֶהֱוֵי לְהוֹן לֵאלָהָא *And I will be* a God unto them; or their God. Targ. Onk. Gen. xvii. 8.

הוֹד Hoed; Honor; glory; beauty, &c.

הוֹד וְהָדָר תְּשַׁוֵּה עָלָיו *Honour*

and majeſty haſt thou laid upon him. Pſalm. xxi. 6.

וְהַשְׁמִיעַ ה" אֶת הוֹד קוֹלוֹ And the Lord ſhall cauſe *the glory* (of) his voice to be heard; (or his glorious voice.) Iſai. xxx. 30.

Affix.

הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם *His glory* (is) above the earth and heaven. Pſalm, cxlviii. 13.

וְיִהִי כַזַּיִת הוֹדוֹ And *his beauty* ſhall be as the olive tree. Hoſea, xiv. 7.

אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם Who haſt ſet *thy glory* above the heavens. Pſalm, viii. 2.

וְנָתַתָּ מֵהוֹדְךָ עָלָיו And thou ſhalt put (ſome) of *thine honour* upon him. Numb. xxvii. 20.

הוֹי אֲדוֹן וְהוֹי הוֹדֹה Ah Lord! and ah *his glory*. Jer. xxii. 18.

הָוֹה Houveh; 1ſt. To be, &c.

וְאַתָּה הָוֹה לָהֶם לְמֶלֶךְ And thou *mayeſt be* their king. Nehem. vi. 6.

כִּי מֶה־הָוֹה לָאָדָם For what *be there* to man, (or hath man.) Eccle. ii. 22.

Imp.

הֱוֵה גְבִיר לְאַחֶיךָ *Be* lord over thy brethren. Gen. xxvii. 29.

And with א *aleph*, inſtead of the third radical ה *he*.

כִּי לַשֶּׁלֶג יֹאמַר הֱוֵא־אָרְצָה For he ſaith to the ſnow, *be thou* (on) the earth. Job, xxxvii. 6.

Futur.

מְקוֹם שֶׁיִּפּוֹל הָעֵץ שָׁם יִהְוֶא In the place where the tree falleth, there *it ſhall be*. Eccle. xi. 3.

This, as Kimchi obſerves, ought to be according to the proper grammatic form, יִהְוֶא with pronounced י *yod*; but is formed with quieſcent ו *vau*, as in וַיִּשְׁתַּחוּ.

2d. Miſchief, &c. Alſo wickedneſs.

וְתִפֹּל עָלַיִךְ הָוָה And *miſchief* ſhall fall upon thee. Iſai. xlvii. 11.

Adj.

וְהַנָּדוֹל דִּבֶּר הַוַּת נַפְשׁוֹ And the great (man) he uttereth his *miſchievous* deſire. Micah, vii.

Plur.

הויא דאביי ורבא *The eſſentials* of Abayyah and Rabbah; i. e. the queſtions and diſputations of their doctrine, &c. Succah, fol. xxviii. 1.

הוי Hoey; Interjection: Ah! alas!

וַיִּסְפְּדוּ עָלָיו הוֹי אָחִי And they mourned over him, ſaying, *alas!* my brother. 1 King. xiii. 30.

הוֹי ׀ גּוֹי חֹטֵא *Ah!* ſinful nation. Iſai. i. 4.

הוֹי אָחִי וְהוֹי אָחוֹת *Ah* my brother! *and ah* my ſiſter! Jer. xxii. 12.

It alſo denotes *woe*.

הוֹי מֹשְׁכֵי הָעָוֹן בְּחַבְלֵי הַשָּׁוְא *Woe* (*unto them*) that draw iniquity with cords of vanity. Iſai. v. 18.

הוֹי הָאֹמְרִים לָרַע טוֹב *Woe* (*unto them*) that call evil good. Ibid. 20.

It alſo denotes the exclamation *O!*

הוֹי אַשּׁוּר שֵׁבֶט אַפִּי *O* Aſſyria! the rod of my anger. Ibid. x. 5.

הוֹי צִיּוֹן הִמָּלְטִי Deliver thyſelf, *O* Zion. Zech. ii. 11.

אִם חִכִּי לֹא־יָבִין הַוּוֹת Cannot my taſte diſcern *perverſe things?* Job, vi. 30.

וְדֹרְשֵׁי רָעָתִי דִּבְּרוּ הַוּוֹת And they that ſeek my hurt ſpeak *miſchievous things*. Pſalm. xxxviii. 13.

Affix.

יָעֹז בְּהַוָּתוֹ (And) ſtrengthened himſelf *in his wickedneſs*. Ibid. lii. 9.

Pieng.

עַד אָנָה ׀ תְּהוֹתְתוּ עַל אִישׁ How long *will ye imagine miſchief* againſt a man? Ibid. lxii. 4.

הוה Havah; Among the Rabbinical philoſophers and naturaliſts, denotes *to exiſt*, &c. alſo *to generate*.

ההויה והההפסד *The generated*, and the corrupted, or diſſolved.

קודם שיתהוה ממנו המטר Before that the rain *is generated* from it. R. Levi Ben Gerſhom, Job xxxvii. 11.

And among the Hebrew Grammarians, הוה Hoeveh; denotes the Particip. Preſen.

And in *Talm.* Heb. it denotes *eſſential*.

It alſo denotes the exclamation *Ho*, by way of calling.

הוֹי הוֹי וְנָסוּ מֵאֶרֶץ צָפוֹן *Ho, ho,* (come forth) and flee from the land of the north. Ibid 10.

הוּך Hoech; *Cha.* To go; come, &c.

Infin.

לְמֵהַךְ לְמִפְלַח יַת טַעֲוַת עַמְמַיָּא הָאִנּוּן *To go* (and) to ſerve the idols of the nations. Targ. Onk. Deut. xxix. 18.

Futur.

וְאֵיהָךְ לְרִבּוֹנִי *That I may go to* my maſter. Targ. Onk. Gen. xxiv. 56.

עַד טַעֲמָא לְדָרְיָוֶשׁ יְהָךְ Till the matter *came* to Darius. Ezra, v. 5.

הוֹן Hoen; Subſtance; riches, &c.

כָּל הוֹן יָקָר נִמְצָא We ſhall find all precious *ſubſtance*. Prov. i. 13.

אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בָּאַהֲבָה If a man would give all *the ſubſtance* of his houſe for love. Solom. Song. viii. 7.

תִּמְכֹּר עַמְּךָ בְּלֹא הוֹן Thou ſelleſt thy people for no *ſubſtance*. Pſalm. xliv. 13.

Affix.

כַּבֵּד אֶת ה" מֵהוֹנֶךָ Honour the Lord *with* (or of) *thy ſubſtance*. Prov. iii. 9.

מַרְבֶּה הוֹנוֹ בְּנֶשֶׁךְ וְתַרְבִּית He that increaſeth *his ſubſtance* by uſury and unjuſt gain. Ibid. xxviii. 8.

Plur. Affix.

בְּרֹב הוֹנַיִךְ וּמַעֲרָבַיִךְ In the multitude of *thy riches*, and of thy merchandiſes. Ezek. xxvii. 33.

הוֹן Hevan; *Cha.* Underſtanding; ſenſe, &c.

שַׁלִּיטָא חַסִּיר הַוְיָנָא The governor that wanteth *underſtanding*. Targ. Jeruſ. Prov. xxviii. 16.

Affix.

וְתַטְעֵי הַוְיָנָךְ And thou err (in) *thy underſtanding*. Targ. Jeruſ. Ibid. xxxi. 5.

הוּץ Hutz; whence הוּצָא Hutſa; in *Talm.* Heb. denotes *leaves*, or *branches*, of *palm trees*. Yoema, fol. lxxviii. 2.

הוּה Hoezeh; To ſleep, or ſnore: and occurs but once.

Particip. Plur.

הָזִים שֹׁכְבִים *Sleeping*, (or *ſnoring*)

ſnoring) lying down. Iſai. lvi. 10.

It alſo in *Rab.* Heb. denotes *ſleepy*, *drowſy*, &c. Moereh Nevucheem, part 2, chap. xxxvi.

חזם Hazam; *Cha.* A thorn.

Plur.

וְחַלַּף סְעַרְתָּא חֶזְמֵי And inſtead of barley, *thorns*. Targ. Jeruſ. Job, xxxi. 40.

It denotes the ſame in *Talm.* Heb. Succah, fol. xiii. 1. and Bava Kama, fol. lxxxi. 1.

חטב Hatav; whence חטבא Hutva; in *Talm.* Heb. denotes *rough*; *ſhagged*; alſo *the nap of cloth*. Nedareem, in *Gem.* fol. xlix. 2.

And ſome think it denotes *good*; *precious*, &c.

And the Aruch has adduced it, but hath not explained it.

חטל Hatal; whence חטלים Hitlees; in *Rab.* Heb. denotes *alone*; *ſolitary*, &c. Bereſheeth Rabba, ſect. 19.

And in ſect. 87. Ibid. it properly denotes a perſon at eaſe, or without trouble.

חטן Hatan; whence דחיטני Deheetena; in *Talm.* Heb. denotes a ſpecie of ruſh, or willow. Yoema, fol. lxxviii. 2.

And ſome take it to denote a ſort of ſhoes made of willow, &c.

חטר Hatar; whence חטריות Hitreeyoeth; in *Talm.* Heb. denotes *gourds*. Nedareem, fol. xlix. 1.

And according to the Gloſſ. of the Aruch, it denotes *pulſe*.

And according to another Gloſſ. *flour boiled in water, wine, or milk.*

חי Hee; Woe; miſery.

וְכָתוּב אֵלֶיהָ קִינִים וְהֶגֶה וָחִי And there was written therein lamentations and mourning, *and woe*. Ezek. iii. 10.

היא Hee; The third perſonal pronoun fem. *She*; uſed as the pronoun demonſtrative of the fem. gender, alluding to ſome woman mentioned before: as,

כִּי הִוא הָיְתָה אֵם כָּל חָי Becauſe *ſhe* was the mother of all living. Gen. iii. 20.

כִּי רֹעָה הִוא For *ſhe* kept them. Ibid. xxix. 9.

הִיא שָׁפְטָה אֶת יִשְׂרָאֵל *She* judged Iſrael. Judg. iv. 4.

It alſo denotes the neuter demonſtrative made uſe of in ſpeaking of things, *it*.

וְהִיא מֹרָטָה *And it* is furbiſhed. Ezek. xxi. 11.

הייא Hayyah; in *Talm.* Heb. properly denotes *away*; in the ſenſe it has at the beginning of a ſentence, where it has the force of a verb in the imperative mood, and ſignifies *to remove*; *be quick*; *make haſte*, &c Shab. fol. cxix. 1. and Peſacheem, fol. cxii.

And in the language of the Jeruſ. *Talm.* it ſignifies *this is it*. *Talm.* Jeruſ. Avoedang Zara, chap. iii. fol. xliii. 3.

הַיִד Heayd; *Cha.* What; of what nature; or ſort, &c.

וְהֵידָא מִיתָא תִתְעֲבֵד לֵיהּ *And what kind* of death ſhall we put him to; (or afflict him with.) Targ. Jeruſ. Eſth. v. 14.

And היידי Hayydea; in *Rab.* Heb. denotes Lo, behold, &c. Bereſheeth Rabba, ſect. 84.

הידין Headean; See in דין.

הָיָה Hayah; 1ſt. Was; let there be, &c.

הוּא הָיָה גִּבֹּר צַיִד לִפְנֵי ה׳ He *was* a mighty hnnter before the Lord. Gen. x. 9.

וַיְהִי אוֹר *And there was* light. Gen. i. 3.

אַתְּ הֲיִי לְאַלְפֵי רְבָבָה *Be* thou (the mother) of thouſands of millions. Ibid. xxiv. 60.

תְּהִי נָא אָלָה בֵּינוֹתֵינוּ *Let there be* now an oath betwixt us. Ibid. xxvi. 28.

Futur.

וְהָיִתָה לִי לִישׁוּעָה *Then thou ſhalt be* an help to me. 2. Sam. x. 11.

וְהָיִתָ עָלַי לְמַשָּׂא *Then thou ſhalt be* a burden to me. Ibid. xv. 33.

And Kimchi obſerves, that both theſe are deficient in the ſecond radical י *yod*, (the true grammatic form being הָיִיתָ with two yods.) Kimchi on the Roots.

וְלֹא הָיִיתָ כְּזוֹנָה *And haſt* not *been* as an harlot. Ezek. xvi. 31.

Particip.

Particip. Fem.

הִנֵּה יַד ה" הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה Behold the hand of the Lord *is* upon thy cattle which is in the field. Exod. ix. 3.

Niph.

הֲנִהְיָה כַּדָּבָר הַגָּדוֹל הַזֶּה *Whether there hath been* (any ſuch thing) as this great thing is. Deut. iv. 32.

Affix.

אֲנִי אֶהְיֶה לוֹ לְאָב *I will be* his father. 2. Sam. vii. 14.

2d. To brake; accompliſh, &c.

Niph.

תַּאֲוָה נִהְיָה תֹּעֵרֶב לְנָפֶשׁ The deſire *accompliſhed* is ſweet to the ſoul. Prov. xiii. 19.

For when the deſire is accompliſhed, the force of it is *broke*.

וּשְׁנָתוֹ נִהְיְתָה עָלָיו And his ſleep *brake* from him. Dan. ii. 1.

It alſo denotes *feeble*, &c.

Affix.

נִהְיֵיתִי וְנֶחֱלֵיתִי יָמִים *I was feeble*, and I was ſick Ibid. viii. 27.

הִיו Hayoe; whence היולי

היולי Heyulee; in the Heb. of the Rabbinical philoſophers and naturaliſts, denotes what they call *materia prima*, firſt matter.

והחומר הזה נקרא בלשון התורה תהו ובלשון הפילוסופים היולי And this matter is called in the language of the law, Toehu; and in the language of the philoſophers *Heeyulee*. R. Bechayah, Gen. i. 2.

And היולאני Heeyulanee, denotes *material*; *firſt matter*.

השכל ההיולאני *The material* intellect. This properly ſignifies the power of the imagination in the firſt forming of ideas; and is oppoſed to השכל הפועל *The operative* intellect; i. e. the practical. Maim. in Moereh Nevucheem, part 1, chap. lxviii. and R. Levi Ben Gerſhom, in מלחמות ה", and Job, ii.

בלתי היולאני *Immaterial*.

הֵיךְ Heach; An adverb *how*; the ſame as איך, with ה *he*, inſtead of א *aleph*.

וְהֵיךְ יוּכַל עֶבֶד אֲדֹנִי זֶה *For how* can the ſervant of this my lord? Dan. x. 17.

הֵיךְ אָבִיא אֶת אֲרוֹן הָאֱלֹהִים *How* ſhall I bring the ark of God (home) unto me? 1 Chron. xiii. 12.

הֵיךְ Heach; *Cha.* As; according; &c. and anſwers to what is called in Heb. כ"ף הַדְּמִיוֹן *caph ſimilitude.* See the Grammar, chap. ix. page 140.

חוּס עָלַי ה" הֵיךְ טִיבוּתָךְ Have mercy on me, O Lord, *according to* thy goodneſs. Targ. Jeruſ. Pſalm. li. 3.

הֵיךְ סְגִיעוּת רַחֲמָיךְ *According to* the multitude of thy mercies. Targ. Jeruſ. Ibid.

הֵיךְ אַיָּלָא דִי מְרַגֵּג עַל פַּצִידֵי מַיָּא *As* a hart that panteth after the water brooks. Targ. Jeruſ. Ibid. xlii. 2.

It is alſo written הֵיכְמָה and הֲכֵדִין which denotes the ſame; alſo *thus*, &c.

And **הֵיכָן** Heachan, in *Talm.* and *Rab.* Heb. denotes *where*; *in what place*, or *degree*, &c.

הִים Hayam; To deſtroy; move; put into diſorder; alſo vexation, &c.

וְהָמָם מְהוּמָה גְּדוֹלָה *And he ſhall deſtroy them a mighty deſtruction.* Deut. vii. 23.

Note, the latter is the noun fem. as is the following.

מְהוּמָה גְּדוֹלָה מְאֹד *A* very great *deſtruction.* 1 Sam. v. 9.

Conſt.

כִּי הָיְתָה מְהוּמַת מָוֶת בְּכָל הָעִיר For there was a deadly *deſtruction* throughout all the city. Ibid. 11.

תִּהְיֶה מְהוּמַת ה" רַבָּה בָּהֶם *The tumult of* the Lord ſhall be great among them. Zech. xiv. 13.

Plur.

וּרְאוּ מְהוּמֹת רַבּוֹת בְּתוֹכָהּ And behold the great *tumults* in the midſt thereof. Amos, iii. 9.

כִּי מְהוּמוֹת רַבּוֹת עַל כָּל יֹשְׁבֵי הָאֲרָצוֹת But great *vexations* were upon all the inhabitants of the countries. 2 Chron. xv. 5.

Hiph.

Affix.

אָרִיד בְּשִׂיחִי וְאֶהֱימָה I mourn in my complaint *and I am troubled*, (or *make a noiſe.*) Pſalm. lv. 3.

Future.

But in the fourth generation they ſhall return *hither*. Targ. Onk. Gen. xv. 16.

וַאֲמַרוּ גֻּבְרַיָּא לְלוֹט עוֹד מַאן־לָךְ הָכָא And the men ſaid unto Lot, Haſt thou any *here* beſides? Targ. Onk. Ibid. xix. 12.

And הָכִי in *Cha.* denotes *that*. Targ. Jeruſ. Pſalm. xlix. 15.

It denotes the ſame in *Talm.* Heb. San. fol. cvii. 1.

הכל Hachal; whence היכל Heachal; A temple, or palace.

לַהֵיכָל וְלַדְּבִיר *Of the temple* and of the oracle. 1 King. vi. 6.

Conſt.

בְּהֵיכַל הַמֶּלֶךְ *In the palace of* the King. Dan. i. 4.

Plur.

וַיִּבֶן הֵיכָלוֹת And he built *temples*. Hoſea, viii. 14.

Affix.

בְּקֶרֶב הֵיכָלֵךְ In the midſt of *thy temples*. Pſalm. xlviii. 10.

וַיִּשְׁמַע מֵהֵיכָלוֹ קוֹלִי And he heard my voice *out of his temple*. 2 Sam. xxii. 7.

Futur.

תְּהֻמָּנָה מֵאָדָם *They ſhall make a great noiſe*, by reaſon of the multitude of men. Micah, ii. 12.

Niph.

וַתֵּהֹם הָאָרֶץ So that the earth *rang again*, (or was moved.) 1 Sam. iv. 5.

וַתֵּהֹם כָּל הָעִיר עֲלֵיהֶן That all the city *was moved* about them. Ruth, i. 19.

הין Heen; 1ſt. Ready: and occurs but once.

וַתָּהִינוּ לַעֲלוֹת הָהָרָה *And ye were ready* to go up into the hill. Deut. i. 43.

2d. A liquid meaſure: and which contained about one gallon, two pints, and fifteen ſolid inches wine meaſure; or 295 ſolid inches, 25 decim. Engliſh meaſure.

וְשֶׁמֶן זַיִת הִין And of oil olive *an hin*. Exod. xxx. 24.

It denotes the ſame in *Talm.* Heb. Menachoeth, fol. lxxxix. 1.

הכא Hacha; *Cha.* denotes the adverbs *here*; *hither*, &c.

וְדָרָא רְבִיעָאָה יְתוּבוּן הָכָא

מִן הֵיכְלֵי שֵׁן Out of *the palaces of* ivory. Pſalm. xlv. 9.

Affix.

דַּבֵּאתֶם לְהֵיכְלֵיכֶם Ye have carried *into your temples*. Joel, iv. 5.

It denotes the ſame in *Cha.* with ſome ſmall variation in the form.

It alſo denotes the ſame in *Talm.* and *Rab.* Heb.

הכן Hachean; *Cha.* So.

הָכֵן הוּא רָם בְּנַפְשֵׁיהּ *So* is he elated in his ſpirit. Targ. Jeruſ. Prov. xxiii. 8.

הכר Hachar; Hardened, or ſtrong, &c.

לֹא תֻבְשׁוּ תַּהְכִּרוּ לִי Are ye not aſhamed *that ye are* (thus) *hardened* againſt me. Job, xix. 3.

Conſt.

הַכָּרַת פְּנֵיהֶם עָנְתָה בָם *The ſtubborneſs of* their face doth witneſs againſt them. Iſai. iii. 9.

הכר Hachar; whence הכרא Hachra; in *Talm.* Heb. according to ſome, denotes *darkneſs*, &c. Peſacheem, fol. cxii. 2.

And the Aruch reads הברא with ב *beth.*

And the Moeſaph Aruch חכירא, with ח *cheth.*

הלל Halal; 1ſt. To praiſe; boaſt, &c.

כִּי הֹלֵל רָשָׁע עַל תַּאֲוַת נַפְשׁוֹ For the wicked *boaſteth* of his heart's deſire. Pſalm. x. 3.

Particip.

מְהַלְלִים לַה" בַּכֵּלִים *Praiſed* the Lord with inſtruments. 1 Chron. xxiii. 5.

Affix.

שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ Seven times a day *do I praiſe thee.* Pſalm. cxix. 164.

בֵּאלֹהִים הִלַּלְנוּ כָּל הַיּוֹם In God *we boaſt* all the day. Ibid. xliv. 9.

וְהִלְלוּ אֶת ה" *And they ſhall praiſe* the Lord. Iſai. lxii. 9.

וְהִלַּלְתֶּם אֶת־שֵׁם ה" אֱלֹהֵיכֶם *And ye ſhall praiſe* the name of the Lord your God. Joel, ii. 26.

בְּתוֹךְ קָהָל אֲהַלְלֶךָּ In the midſt of the congregation *I will praiſe thee.* Pſalm. xxii. 23.

וּבְתוֹךְ רַבִּים אֲהַלְלֶנּוּ And among

among the multitude *I will praiſe him.* Ibid. cix. 30.

יְהַלֶּלְךָ זָר וְלֹא פִיךָ *Let* a ſtranger *praiſe* thee, and not thine own lips. Prov. xxvii. 2.

And the following, according to the idiom of the Heb. is the noun maſc. plur.

קֹדֶשׁ הִלּוּלִים לַה" Holy *praiſes* to the Lord. Levit. xix. 24.

וַיַּעֲשׂוּ הִלּוּלִים And he made *merry makings.* Judg. ix. 24.

Another form with ת *thau* prefixed; and which is fem.

תְּהִלָּה וְהוֹדוֹת לֵאלֹהִים *Praiſe* and thankſgivings unto God. Nehem. xii. 46.

תְּהִלָּה לֵאלֹהֵינוּ *Praiſe* unto our God. Pſalm. xl. 4.

Plur.

נוֹרָא תְהִלֹּת Fearful (in) *praiſes.* Exod. xv. 11.

And with additional מ *mem* prefixed.

Affix.

וְאִישׁ לְפִי מַהֲלָלוֹ And man according to *his praiſe.* Prov. xxvii. 21.

Huph.

הָעִיר הַמְהֻלָּלָה *The renouned* (or *praiſed*) city. Ezek. xxvi. 17.

It is uſed figuratively, to denote marriage.

וּבְתוּלֹתָיו לֹא הוּלָלוּ And his maidens were not given *in marriage.* For as the young men were ſlain, the maidens did not enter into the marriage ſtate; where the ſongs and praiſes were repeated. See Jarchi, Aben Ezra, and Kimchi, Pſalm. lxxviii. 63.

Particip.

מְהֻלָּל אֶקָּרֵא לַה" I will call upon the Lord, (who is) *worthy to be praiſed.* Pſalm. xviii. 4.

Hith.

מַה תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר Why *boaſteſt thyſelf* in miſchief, O mighty man? Ibid. lii. 3.

2d. Fooliſh; mad, &c.

אָמַרְתִּי לַהוֹלְלִים אַל תָּהֹלּוּ I ſaid *unto the fools, deal* not *fooliſhly.* Ibid. lxxv. 5.

Note, the firſt is the Noun Plur. as is the following.

כִּי קִנֵּאתִי בַּהוֹלְלִים For I was envious *at the fooliſh ones.* Ibid. lxxiii. 3.

Pieng.

בְּהִלּוֹ נֵרוֹ עָלַי רֹאשִׁי *When* his candle *ſhined* upon my head. Job, xxix. 3.

Pieng.

אִם אֶרְאֶה אוֹר כִּי יָהֵל If I beheld the ſun *when it ſhined.* Ibid. xxxi. 26.

לֹא יָהֵלּוּ אוֹרָם *They ſhall* not *ſhine* (or *give*) their light. Iſai. xiii. 10.

Hence the morning ſtar is called הֵילֵל.

הֵיךְ נָפַלְתָּ מִשָּׁמַיִם הֵילֵל בֶּן שָׁחַר How art thou fallen from heaven, *O lucifer*, thou ſon of the morning! Iſai. xiv. 12.

הלל Haleal; in *Talm.* and *Rab.* Heb. denotes praiſe; as in the pure Heb.

And הִלּוּלָא is uſed in *Cha.* to denote *a dance.* Targ. Jeruſ. Eccle. iii. 4.

הלא Hala; Yonder; alſo to retreat, or go back; thenceforth, &c.

וַיֹּאמְרוּ גֻּשׁ הָלְאָה And they ſaid, *ſtand back.* Gen. xix. 9.

וְאֶת הָאֵשׁ זְרֵה הָלְאָה And ſcatter thou the fire *yonder.* Numb. xvii. 2.

וּמִיּוֹם הַשָּׁמְעִי וָהָלְאָה And from

כִּי הָעֹשֶׁק יְהוֹלֵל חָכָם Surely oppreſſion *maketh* a wiſe man *mad.* Eccl. vii. 7.

לִשְׂחוֹק אָמַרְתִּי מְהוֹלָל I ſaid of laughter, (it) *maketh mad.* Ibid. ii. 3.

מְהוֹלְלַי בִּי נִשְׁבָּעוּ *They that are mad againſt me*, ſwear by me. Pſalm. cii. 9.

Hith.

וְהִתְנַעֲשׁוּ וְהִתְהוֹלָלוּ And they ſhall be moved, *and they ſhall be mad.* Jer. xxix. 16.

וְהִתְהֹלְלוּ הָרֶכֶב *And rage*, ye chariots. Ibid. xlvi. 9.

וַיִּתְהוֹלֵל בְּיָדָם *And he feigned himſelf mad* in their hands. 1 Sam. xxi. 13.

בַּחוּצוֹת יִתְהוֹלְלוּ הָרֶכֶב The chariots *ſhall rage* in the ſtreets. Nahum. ii. 4.

The Noun Fem.

הוֹלֵלוֹת וְשִׁכְלוּת *Madneſs* and folly. Eccl. i. 17.

Another form, with ſhurik.

וְאַחֲרִית פִּיהוּ הוֹלְלוּת רָעָה And the end of his word (is) miſchievous *madneſs.* Ibid. x. 13.

3d. To ſhine.

Infin. of Kal. Though as ſome think irregular.

from the eighth day *and thenceforth.* Levit. xxii. 27.

מִן הַיּוֹם אֲשֶׁר צִוָּה ה' וָהָלְאָה From the day that the Lord commanded (Moſes) *and henceforward.* Numb. xv. 23.

Niph.

וַהַנִּהֲלָאָה לְגוֹי עָצוּם *And her* (that was) *caſt afar off*, a ſtrong nation. Micah, iv. 7.

It denotes the ſame in *Cha.*

It alſo in *Cha.* denotes *to labaur*, &c.

לָא יֵיהְלוּן לְרֵיקָן *They ſhall* not *labour* in vain. Targ. Jona. Iſai. lxv. 23.

See alſo Targ. Jona. Jer. li. 58.

It alſo denotes *to weary*, &c.

Pang,

הַזְעֵיר לְכוֹן דְּאַתוּן מְהַלְּקִן יָת נְבִיֵּיא אֲרֵי תְּהַלְּאוּן אַף יָת פִּתְגָמֵי אֱלָהִי (Is it) a ſmall thing for you *to weary* the prophets, but *will ye weary* the words of my God alſo? Targ. Jona. Iſai. vii. 13.

הלב Halav; whence הֶלְבֻּשׁוֹת In *Cha.* denotes *wounds*, or *ſcars.* Targ. Jeruſ. Pſalm. xxii. 18. and xxxviii. 6. and Targ. Jona. Exod. xxi. 25.

הלה Halah; whence תָּהֳלָה And which ſome think denotes *folly.* See Jarchi, and Aben Ezra, on Job, iv. 18. and Kimchi on the Roots.

But R. Levi Ben Gerſhom thinks it denotes *light.* Ibid.

הלה Halah; *Talm. He*; another, &c. Metſia, fol. cxiii. 2.

הלו Halev; whence הַלְוַאי in *Cha. O that*, &c.

הַלְוַאי עַמִּי שָׁמַע לִי *O that* my people had hearkened (or would hearken) unto me. Targ. Jeruſ. Pſalm. lxxxi. 14.

הלן Halaz; whence הילוז Heeluz; in *Talm.* Heb. denotes a cheſt, or veſſel, where they put fruit in. Peſacheem, fol. cxiii. 1. where it is uſed in the Affix. בהילוזך *In thy cheſt.*

And in ſome editions it is written with ח *cheth*, inſtead of ה *he.*

הלי Halay; whence הליסטון Haleeſtoen; which in *Talm.* Heb. denotes a kind of wine made in the ſun; from

from the Greek word ηλιος hence ηλιοσον.

אין מביאין הליסטון (Muſt) not bring (for the ſacrifice) *haleeſtoen*. Gloſſ. Wine that is expoſed to, or made in the ſun. Bava Bathra, fol. xcvii. 2.

And in the Aruch it is written אלייסטון Aleeſtoen; and which is explained to denote a black wine that hath the taſte of (being in) the ſun.

And ſome think it denotes wine made from raiſins, dried in the ſun.

הלך Halach; To go; walk, &c.

Preter.

וַאֲבִימֶלֶךְ הָלַךְ אֵלָיו מִגְּרָר And Abimelech *went* to him from Gerar. Gen. xxvi. 26.

הָלַךְ בְּדֶרֶךְ מֵרָחוֹק *He is gone* along journey. Prov. vii. 19.

לָמָּה לֹא הָלַכְתָּ אֵלָי Wherefore cameſt thou not unto me? Numb. xxii. 37.

פְּלֵטִים מֵחֶרֶב הִלְכוּ אַל תַּעֲמֹדוּ Ye that have eſcaped the ſword *go away*, ſtand not ſtill. Jer. li. 50.

הֵן קֶדֶם אֶהֱלֹךְ וְאֵינֶנּוּ Behold, *I go* forward, but he is not (there.) Job, xxiii. 8.

Another form with ת *thau*, prefixed.

וַתְּהַלֶּךְ אֵשׁ אַרְצָה *And* the fire *ran along* upon the ground. Exod. ix. 23.

וּלְשׁוֹנָם תִּתְהַלֶּךְ בָּאָרֶץ And their tongue *walketh* through the earth. Pſalm. lxxiii. 9.

מִפִּיו לַפִּידִים יְהֻלָּכוּ Out of his mouth *go* burning lamps. Job, xli. 10.

And the noun maſc. is הֲלִיךְ.

Plur. Affix.

בִּרְחֹץ הֲלִיכַי בְּחֶמְאָה When I waſhed *my ſteps* with butter. Job, xxix. 6.

Fem. הֲלִיכָה.

Affix.

יִכָּשְׁלוּ בַּהֲלִיכָתָם Shall ſtumble *in their walk*. Nahum. ii. 5.

Plur.

הֲלִיכוֹת אֵלִי *The goings* of my God. Pſalm. lxviii. 25.

Affix.

רָאוּ הֲלִיכוֹתַיִךְ אֱלֹהִים They have ſeen *thy goings*, O God. Ibid.

Another

Another form.

וְהִנֵּה הָלַךְ דְּבָשׁ And behold, the honey *flowed*, (or dropped.) 1. Sam. xiv. 26.

Another form of the noun masc: with additional מ *mem*, prefixed.

Const.

מַהֲלַךְ יוֹם אֶחָד A days *journey*. Jonah, iii. 4.

Affix.

עַד מָתַי יִהְיֶה מַהֲלָכְךָ For how long shall *thy journey* be. Nehem. ii. 6.

And with additional ת *thau* prefixed.

Fem.

וְתַהֲלֻכֹת לַיָּמִין מֵעַל לַחוֹמָה *And going* (or *that went*) on the right hand upon the wall. Nehem. xii. 31.

Adj.

וַיָּבֹא הֹלֵךְ לְאִישׁ הֶעָשִׁיר And there came *a traveller* unto the rich man. 2. Sam. xii. 4.

Niph.

Preter.

כְּצֵל כְּנָטוּתוֹ נֶהֱלָכְתִּי *I am gone* like a shadow when it declineth. Psalm. cix. 23.

Pieng.

Verb Neut.

כָּל הַיּוֹם קֹדֵר הֲלָכְתִּי *I go* mourning all the day long. Psalm. xxxviii. 7.

לְאוֹר חִצֶּיךָ יְהַלֵּכוּ At the light of thine arrows *they go*. Habak. iii. 11.

אִם יְהַלֶּךְ אִישׁ עַל הַגֶּחָלִים Can a man *go* upon hot coals? Prov. vi. 28.

Verb Act.

עָרוֹם הֹלְכוּ בְּלִי לְבוּשׁ *They cause* (them) *to go* naked without clothing. Job, xxiv. 10.

בְּאוֹרַח צְדָקָה אַהֲלֵךְ *I lead* in the way of righteousness. Prov. viii. 20.

Futur.

צֶדֶק לְפָנָיו יְהַלֵּךְ Righteousness *shall go* before him. Psalm. lxxxv. 14.

Hith. And is used to denote a continual observation of God's commandments.

הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים *Walk* before me, and be thou perfect. Gen. xvii. 1.

הלך Halach: *Cha.* To go; walk, &c. as in the Heb. with some trifling variation in the form.

And

And הֲלָכְתָא in *Cha.* denotes *cuſtom, uſage*, &c. alſo *according to*, &c.

And הלכה Halacha, in *Talm.* and *Rab.* Heb. denotes a ſentence; deciſion; conſtitution; tradition, &c.

And לכת Lecheth, in *Rab.* Heb. denotes wandering. See in כבב.

הלם Halam; 1ſt. To break; beat down, &c.

Verb Neut.

אָז הָלְמוּ עִקְּבֵי סוּס Then *were* the horſe hoofs *broken.* Judg. v. 22.

וַיֵּלְכוּ הָלוֹם And they went on *and beating down* (one another.) 1 Sam. xiv. 16.

Verb Act.

Affix.

הָלָמוּנִי בַל יָדָעְתִּי *They have beaten me*, (and) I felt (it) not. Prov. xxiii. 35.

בְּכַשִּׁיל וְכִילַפּוֹת יְהַלְמוּן *They break down* with an axe and a hammar. Pſalm. lxxxiv. 6.

The Noun Maſc.

אֶת הוֹלֵם פָּעַם Him *that beat* the anvil. Iſai. xli 7.

Another form, with מ *mem* prefixed; and which forms the Fem. Plur.

וּפִיו לְמַהֲלֻמוֹת יִקְרָא And his mouth calleth *for ſtrokes.* Prov. xviii. 6.

וּמַהֲלֻמוֹת לְגֵו כְּסִילִים *And ſtripes* for the back of fools. Ibid. xix. 29.

Fem. Sing. and which denotes the name of the inſtrument.

וִימִינָהּ לְהַלְמוּת עֲמֵלִים And her right hand to the workman's *hammar.* Judg. v. 26.

2d. Here; hither, &c.

הֲגַם הֲלֹם רָאִיתִי Have I alſo ſeen *here.* Gen. xvi. 13.

וַיֹּאמֶר אַל תִּקְרַב הֲלֹם And he ſaid, draw not nigh *hither.* Exod. iii. 5.

מִי הֱבִיאֲךָ הֲלֹם Who brought thee *hither?* Judg. xviii. 3.

3d. A precious ſtone.

וְיַהֲלֹם This is tranſlated in Engliſh *a diamond*, as ſome think, from הלם To beat, on account of its hardneſs. See Aben Ezra, Exod. xxviii. 18.

See farther in ספר.

הלם Halam: *Talm.* 1ſt. To confute; diſprove, &c. alſo diſcuſſion.

והדעת הזה קשה עלי מאד להלמו And this opinion is very difficult for me *to confute.*

2d. To

article הלם, reads חולמתו with ח *cheth*.

3d. A ſalt liquor; brine, or pickle.

אין עושין הילמי בשבת Muſt not make *ſalt liquor*, (or pickle) on the ſabbath. Shab. chap. viii. in Miſhna, fol. cviii. 2.

הלמון. See in חלם.

הלקט. See in לקט.

חם Heam; They: the pronoun of the third perſon Plur. *Thoſe men*; *thoſe women*; *thoſe perſons*, &c.

הֵם יָצְאוּ אֶת הָעִיר לֹא הָרְחִיקוּ (When) *they* were gone out of the city, and not (yet) far off. Gen. xliv. 4.

Another form, with ה *he* poſtfixed; and which ſignifies, *the ſame*; i. e. thoſe juſt mentioned before.

הֵמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם *The ſame* (became) mighty men, which (were) of old, men of renown. Ibid. vi. 4.

It alſo denotes what is called in Engliſh the oblique caſe, *them*

2d. To ſuit; adapt, &c.

In San. chap. xxiii. in *Gem.* on the paſſage in 1 King. i. 5. וַאֲדֹנִיָּהוּ בֶן חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ Then Adonijah, the ſon of Haggith, exalted himſelf, ſaying, I will be king. אמר רבי יהודה שביקש להולמו ולא הולמתו R. Jehudah ſaith, that he attempted *to adapt it* (the crown) but could not *adapt it to him*.

Gloſſ. He attempted to make the crown fit him; i. e. that his head ſhould fill the hollow part thereof; but it did not fit him.

For, as it is obſerved in Avoedang Zara, in *Gem.* fol. xliv.

אמר רב עדות היא לבית דוד שכל הראוי למלכות הולמתו וכל שאינו ראוי למלכות אין הולמתו Rab ſayeth, this is a teſtimony to the houſe of David, that all who are worthy of the kingdom, (or to reign) it (the crown) fits; and all that are not worthy of reigning, it does not fit.

And the Aruch, under the

לֹא מֵהֶם None of *them* (ſhall remain.) Ezek. vii. 11.

Another form, in which it is doubled; *their*: the pronoun poſſeſſive.

וְלֹא מֵהֲמֵהֶם Nor any of *theirs*. Ibid.

המם Hamam; To break; cruſh; deſtroy, &c.

וְהָמַם גַּלְגַּל עֲגָלָתוֹ *Nor break* (it) with the wheel of his cart, (or, and break the wheel of his cart.) Iſai. xxviii. 28.

אֲכָלַנִי הֲמָמַנִי נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל Nebuchadrezzer the king of Babylon, hath devoured me, *he hath cruſhed me*. Jer. li. 34.

וְהַמּוֹתִי אֶת כָּל הָעָם אֲשֶׁר תָּבֹא בָּהֶם *And I will deſtroy* all the people to whom thou ſhalt come. Exod. xxiii. 27.

וַיָּהָם אֶת מַחֲנֵה מִצְרָיִם *And he troubled* the hoſt of the Egyptians. Ibid. xiv. 24.

Infin.

לְהָמֵם מִקֶּרֶב הַמַּחֲנֶה *To deſtroy them* from among the hoſt. Deut. ii. 15.

וַיְהָמֵם ה׳ לִפְנֵי יִשְׂרָאֵל *And the Lord diſcomfitted them* before Iſrael. Joſhu. x. 10.

המם Hamam; *Cha.* 1ſt. To cut, &c.

Preter.

וְאִתְהַמַּמוּ כְּנִימוּסֵידְהוֹן בְּסַיְפִין וּבְרוֹמְחִין *And they cut themſelves*, after their manner, with knives and with lancets. Targ. Jona. 1 King. xviii. 28.

Futur.

לָא תִתְהַמְּמוּן *Ye ſhall not cut yourſelves*. Targ. Onk. Deut. xiv. 1.

Particip.

וּמִתְהַמְּמִין *And having cut themſelves*. Targ. Jona. Jer. 5.

Imp.

וְאִתְהַמַּמוּן בְּסִיעָן *And cut ye* in troops. Targ. Jona. Jer. xlix. 3.

Or, as ſome think, *to gather together*, &c.

2d. To ſweep.

Pang.

וְאֲהַמְּמִנַּהּ כְּמָא דְמִהַמְּמִין בְּמִבְיְנָא *And I will ſweep it* as *they ſweep* with a broom. Targ. Jona. Iſai. xiv. 23.

The Noun Fem.

וּמְהַמְמַת עִבּוּרָא נְזַבֵּן *And the ſweeping of* (or refuſe) of the wheat we will ſell. Targ. Jona. Amos, viii. 6.

המה Hamah; To rage; roar; trouble, &c.

Preter.

הָמוּ גוֹיִם The heathen *raged.* Pſalm. xlvi. 7.

עַל כֵּן הָמוּ מֵעַי לוֹ Therefore my bowles are *troubled* for him. Jer. xxxi. 20.

נֵהֱמֶה כַּדֻּבִּים כֻּלָּנוּ We all *roar* like bears. Iſai. lix. 11.

The Noun.

כַּהֲמוֹת יַמִּים יֶהֱמָיוּן Which make a noiſe like *the noiſe* of the ſeas. Ibid. xvii. 12.

הִמְיָה הִיא וְסֹרֶרֶת She (is) *loud* and ſtubborn. Prov. vii. 11.

Another form.

Conſt.

הֲמִית נְבָלֶיךָ *The noiſe of* thy viols. Iſai. xiv. 11.

Another form.

הָסֵר מֵעָלַי הֲמוֹן שִׁירֶיךָ Take thou away from me *the noiſe* of thy ſongs. Amos, v. 23.

המה Hamah; *Cha.* To rage; roar; be turbulent, &c.

Particip.

וְהָמָן גַּלּוֹהִי *And though* his waves *roar.* Targ. Jona. Jer. v. 22.

Aphel. Particip

דִּי כְמַהֲמֵי יַמָּא הָמָן Which *make a noiſe as the noiſe* of the ſeas. Targ. Jona. Iſai. xvii. 12.

Another form; and which denotes *a multitude*, &c.

וְהָא הָמוֹן מַשְׁרִיתָא פְּלִשְׁתָּאֵי And behold, *the multitude* of the camp of the Philiſtines. Targ. Jona. 1 Same. xiv. 16.

קָל הָמוֹן בְּטוּרַיָּא The noiſe of *a multitude* in the mountains. Targ. Jona. Iſai. xiii. 4.

And מְהוּמְתָא alſo denotes *a multitude.* Targ. Jeruſ. Eſth. i. 10.

And הֶמְיָן in *Cha*, denotes *a girdle.*

Plur.

וְזָרִיז יַתְהוֹן הֶמְיָנִין And he girded them (with) *girdles.* Targ. Onk. Levit. viii. 13.

It denotes the ſame in *Talm.* Heb. Eruveen, fol. civ. 2. and Succah, fol. li.

המי Hamee; whence המיונוס Hamyunus, in *Talm.*

and

multitude of Iſrael. 2 King. vii. 13.

Infin. and which denotes to multiply.

יַעַן הֲמַנְכֶם מִן הַגּוֹיִם Becauſe *ye multiplied* more than the nations. Ezek. v. 17.

And with ב *beth* prefixed.

וּמִי אֹהֵב בְּהָמוֹן And he tha loveth *abundance*. Eccle. v. 9.

Plur.

הֲמוֹנִים הֲמוֹנִים בְּעֵמֶק הֶחָרוּץ *Multitudes, multitudes* in the valley of deciſion. Joel, iv. 1.

הָמָן Haman; whence הֵמּוֹן in *Cha.* the third perſon Plur. *Them.* Dan. ii. 34 and 35.

And הומניא Hoemanya, in *Talm.* Heb. denotes the name of a city. Kidduſh. fol. lxxii. 1.

And הומוניה Hoemoeneya, or אומוניאה Oemoeneeah, in *Rab.* Heb. denotes union; concord, &c. Eacha Rabbathee, fol. liii. 2. and lvi. 3.

And הימנון Heamnun; in *Rab* Heb. denotes *a hymn, ode, ſong.* Bereſheeth Rabba, ſect. 16. and Medraſh Koeheleth, fol. ciii. 4.

And

and *Rab.* Heb. denotes *a mule. Talm.* Jeruſ. Berachoeth, fol. xii. 2. and Bereſheeth Rabba, ſect 82.

הימלטא. See in מלט.

הִמְלְתָא Himletha; in *Talm.* Heb. denotes *an electuary.* Berachoeth, fol. xxxvi. 2. and Yoema, fol. lxxxii. 2.

And which ſome take to be preſerved ginger.

הֲמַל Hamal; A tumult.

לְקוֹל ו הֲמוּלָה גְדוֹלָה With the noiſe of a great *tumult.* Jer. xi. 16.

And the following is deficient in ו *vau*; and is uſed figuratively, to denote a loud and forcible expreſſion of ſpeech.

קוֹל הַמְּלֵאָה בְּקוֹל מַחֲנֶה The voice of *ſpeech* as the noiſe of an hoſt. Ezek. i, 24.

הָמוֹן Hamoen; A multitude; tumult, &c.

וְאַתֶּם הָמוֹן רָב And ye (be) *a* great *multitude.* 2 Chron. xiii. 8.

מֶה קוֹל הָהָמוֹן הַזֶּה What (meaneth) the noiſe of this *tumult.* 1 Sam. iv. 14.

כְּכָל הָמוֹן יִשְׂרָאֵל As all *the*

And חֲמִינוּן in *Cha.* denotes *half* (a Roman) *pint.* Second Targum, Eſth. i. 8.

And המנק Hamnak, in *Talm.* Heb. denotes *a table fork.* Succah, fol. xxxii. 1. and Metſia, fol. xxv. 2.

המס Hamas; A melting, or fierce (fire.)

Plur. according to the idiom of the Heb. For the root is properly מסס. The ה *he* is additional, and the י *yod* and final ם *mem* form the plur.

כְּקֹדַח אֵשׁ חֲמָסִים As (when) *the melting* fire burneth. Iſai. xliv. 1.

And R. Jonah explains it to ſignify *dry ſtraw, ſtubble*: and then the ſenſe would be, as the fire burneth dry ſtraw; i. e. ſuch things as are eaſily conſumed, &c.

And המיסין Hemeeſeyoen, in *Rab.* Heb. denotes the name of a precious ſtone. Shemoeth Rabba, ſect. 38.

הימצא. See in חמץ.

המר Hamar; A deep pit.

Fem. Plur.

בְּמַהֲמֹרוֹת בַּל יָקוּמוּ *Into deep*

pits, that they riſe not again. Pſalm. cxl. 11.

המת Hamath; whence המתן Hamten; in *Talm.* Heb. denotes *a fly.* Chulleen, fol. xciii. 1.

הן Hean; Behold, &c.

הֵן לוּ יְהִי כִדְבָרֶךָ *Behold,* I would it might be according to thy word. Gen. xxx. 34.

It is alſo uſed as an interrogative.

וּרְאוּ הֵן הָיְתָה כָּזֹאת And ſee *if* there be ſuch a thing. Jer. xii. 10.

הֵן נִזְבַּח אֶת תּוֹעֲבַת מִצְרַיִם *Lo,* ſhall we ſacrifice the abomination of the Egyptians? Exod. viii. 22.

It alſo denotes the pronoun Plur. *Theſe.*

הֵן הֵנָּה הָיוּ לִבְנֵי יִשְׂרָאֵל בִּדְבַר בִּלְעָם Behold, *theſe* cauſed the children of Iſrael through the counſel of Baalam. Numb. xxxi. 16.

Affix.

הִנְּךָ הָרָה *Behold thou* (art) with child. Gen. xvi. 11.

וַיֹּאמֶר הִנֵּנִי בְנִי And he ſaid *Here* (am) I, my ſon. Ibid. xxii. 7.

In this example, the firſt נ *nun* is with ſegol, and conſequently, both *nuns* are obliged to have *dageſh*.

And the following is without dageſh; as the נ *nun* is with *ſheva*.

הִנֵּנִי עֲנוּ בִי *Behold here* I (am) witneſs againſt me. 1. Sam. xii. 3.

And with *dageſh* in the firſt *nun* only.

אָמַרְתִּי הִנֵּנִי הִנֵּנִי I ſaid *behold me, behold me*. Iſai. lxv. 1.

The ſame may be obſerved of the following.

הִנֵּנוּ עֲבָדִים לַאדֹנִי *Behold we* (are) ſervants to my Lord. Gen. xliv. 16.

וְעַתָּה הִנֵּנוּ בְיָדֶךָ And now *behold we* (are) in thine hand. Joſhu, ix. 25.

וּבָנַי הִנָּם אִתְּכֶם And my ſons, *behold they* (are) with you. 1. Sam. xii. 2.

It alſo denotes *ſince*; *yet*, &c.

כִּי לֹא שָׁלֵם הֲאֱמֹרִי עַד הֵנָּה For the iniquity of the Amorites (is) not *yet* full, Or as ſome explain it is not full till then. Gen. xv. 16.

וְלֹא רְאִיתִיו עַד הֵנָּה And I have not ſeen him *ſince*, or not *even* till *now*. Ibid. xliv. 28.

It alſo denotes the adverb *hither, this place*.

וְדוֹר רְבִיעִי יָשׁוּבוּ הֵנָּה But in the fourth generation they ſhall come *hither* again. Ibid. xv. 16.

Another form, which forms the third perſonal pronoun Fem. Plur. *Them*.

וְהַעֲבַרְתָּ אֶת נַחֲלַת אֲבִיהֶן לָהֶן And thou ſhalt cauſe the inheritance of their father to paſs *unto them*. Numb. xxvii. 7.

Another form.

כִּי טֹבֹת הֵנָּה That *they* (were) fair. Gen. vi. 2.

Another form.

וְלָהֵנָּה כְנָפַיִם *And they* had wings. Zech. v. 9.

Another form; and which is maſc.

הֲלָהֵן תְּשַׂבֵּרְנָה עַד אֲשֶׁר יִגְדָּלוּ הֲלָהֵן תֵּעָגֵנָּה לְבִלְתִּי הֱיוֹת לְאִישׁ Would ye tarry *for them* till they were grown? Would ye ſtay *for them* from having huſbands. Ruth. i. 13.

הֵן Hean; *Cha*. 1ſt. Whether;

ther; if, &c. alſo the nominative Plur. *ye*. Dan. iii. 15. Ezra, vii. 26. and Targ. Jona. Jer. ii. 10.

It alſo in *Rab.* Heb. denotes *whether*, &c.

It alſo in *Talm.* and *Rab.* Heb. denotes a term of affirmation, as implying conſent, or aſſent, *yes*.

2d. In *Cha.* the third perſonal pronoun Plur.

הִנּוּן יְהוֹבְדוּן *They* ſhall periſh. Targ. Jeruſ. Pſalm. cii. 27.

הנא Hana; *Cha.* Profit; gain; utility, &c.

Preter.

וְשִׁנְתִּי הֲנַאתְנִי And my ſleep *profitted me*, (or was ſweet.) Targ. Jona. Jer. xxxi. 26.

מָאִים תִּכְּלִין לַהֲנָאָה If ſo be thou ſhalt be able *to profit*. Targ. Jona. Iſai. xlvii. 12.

Futur.

אֲרוּם תֵּימַר מָה יַהֲנֵי לָךְ For thou ſaidſt, what *will it advantage* thee? Targ. Jeruſ. Job, xxxv. 3.

Hith.

מַה מָמוֹן נִתְהַנֵּי לָנָא What money *will it gain* unto us? Targ. Onk. Gen. xxxvii. 26.

It alſo denotes the contrary; viz. to bring deſtruction, &c.

דִּלְמָא יִתְהַנֵּי לְמַלְכָּא וּלְכָל עַמָּא דִּי עִמֵּיהּ Leſt *deſtruction* may be *brought* upon the king, and all the people that are with him. Targ. Jona. 2 Sam. xvii. 16.

And הֲנָאָה, alſo denotes profit, &c. Targ. Jeruſ. Eccle. ii. 2.

It denotes the ſame in *Talm.* and *Rab.* Heb.

Another form, and which denotes pleaſant, &c.

בַּהֲנַיַּת דִּתְאִין יַשְׁרִנַּנִי *In the pleaſant* paſtures (of) graſs he maketh me to lie down. Targ. Jeruſ. Pſalm. xxiii. 2.

הנג Hanag; *Cha.* whence הוּנְגָרָאֵי; and which denotes the inhabitants of the country called at preſent *Hungary*. Targ. Jeruſ. Pſalm. lxxxiii. 7.

This, in *Heb.* is וְהַנְּרִים *And the Hagarenes*. Ibid.

But where the ſame word occurs, in 1 Chron. v. 10. it denotes the Iſhmaelites, who were

were the deſcendants of Hagar: and which is tranſlated in Engliſh *the Hagarites*. See Jarchi and Aben Ezra. Ibid. And Elias, in Tiſhbee.

הָנָד Hanad; whence הִנְדָּיָא, in *Cha.* denotes the country called *India*. Targ. Jeruſ. Eſth. i. 1.

And הִנְדָּא Hinda, in *Talm.* Heb. denotes a kind of pulſe, called *vetches*. Berachoeth, fol. xxxvii. 2.

And הִנְדּוּי Hindoey, in *Talm.* Heb. denotes *India*. Bava Bathra, in *Gem.* fol. xvi.

הִנְדּוּין Hindoeyin; in *Talm.* Heb. denotes a garment made in India; *an Indian garment*. Yoema, fol. xxxiv. 2.

And the Aruch obſerves, that it denotes ſimply a garment, as ſo called in Greek.

And הִנְדִּיבִי Hindeeve, in *Talm.* Heb. denotes the herb called in Botany *endive*; (a ſpecies of ſuccory.) Peſacheem, fol. xxxix. 1.

And הִנְדְּזָא Hindeza, in *Talm.* Heb. denotes a circumſtance, or fortunate event, &c. alſo equality. Gitteen, fol. lx. 2.

And הִנְדָּסָה Hindaſah, in *Talm.* and *Rab.* Heb. denotes meaſuration; i. e. *Geometry*. Bava Bathra, fol. lxxxix. 2.

נִי כְּבָר הִתְבָּאֵר בְּמוֹפְתִים הִנְדָּסִיִּים For it hath already been explained according to *geometrical* demonſtrations. R. Levi Ben Gerſhom, 1 King. vi. 1.

And הִנְדְּיוֹסִין Handeyuſeen, in *Rab.* Heb. denotes *equals*. Medraſh Tehilleem, fol xiv. 2.

And ſome think it denotes contenders.

And הִנְדָּקָא Hindeka, is uſed in the Targ. that paſſes for Jonathan's, Gen. xxv. 18. to denote the country called in Heb. חֲוִילָה.

And in *Talm.* Heb. it denotes India.

נְהַמָּא דְּהִנְדָּקָא *India* bread. Berachoeth, fol. xxxv. 2.

הִנְדְּקוּקִי Hindekukea; in *Talm.* Heb. according to the Gloſſ. denotes *cherries*. Eruveen, fol. xxviii. 2.

And in the Gloſſ. of the Jeruſ. *Talm.* Peah, chap. laſt, and Eruveen, chap. iii. it denotes *coriander*.

וַיֹּאמֶר דָּס And he ſaid, *keep ſilence.* Judg. iii. 19.

וְאָמַר דָּס And he ſhall ſay, *be ſilent,* (or *hold thy tongue.*) Amos, vi. 10.

Plur.

לֵאמֹר הַסּוּ Saying, *be ſilent,* (or *hold your peace.*) Nehem. viii. 11.

Hiph.

וַיַּהַס כָּלֵב אֶת הָעָם אֶל מֹשֶׁה *And* Caleb *ſtilled* the people before Moſes. Numb. xiii. 30.

And ſome are of opinion, that the proper form of this is וַיְהַסֵּהוּ. See Kimchi, on the Roots.

חסם. See in חסם.

חסת Haſath; whence היסת Heaſath; in *Talm.* Heb. denotes *impoſed upon*; i. e. injoined as a law or duty.

שבועות היסת מדרבנן *The impoſed* oath of our Rabbins. Metſia, fol. v. 1.

חפי Haphay; whence הפיא Haphya; in *Talm.* Heb. denotes the ſmall ſhoots in the back of the palm branch; and which, when cut off, are ſo called. Succah, in *Gem.*

חנם Hanam; whence הינומה Heenumah; and which in *Talm.* Heb. according to the Aruch denotes *a rite*; *or ſtatute*, &c. chap. ii. in Kethubboeth, fol. xvii. 2. and Bava Bathra, in *Gem.* fol. 92.

And ſome with greater propriety, think it denotes *a vail*; ſuch as virgins uſed to wear. See Gen. xxiv. 65.

חנף Hanaph; whence הנפק Hanpak; in *Talm.* Heb. denotes *ratification*; *confirmation*, &c. A contract that hath been properly ratified: i. e. ſigned, ſealed, &c. Bava Metſia, fol. vii.

חנת Hanath; whence הַנְתוּכִין; in *Cha.* denotes *beams*; *rafters*, &c.

Targ. Jona. 1 King. vi. 9.

חסה Haſah; Silence.

Pieng.

Imp.

הַס כָּל בָּשָׂר מִפְּנֵי יי *Be ſilent*, O all fleſh, before the Lord. Zech. ii. 13.

This is with *pathach*, and the following with *kamats*; and the proper form of all of them is הַסּוּ.

fol. xxxii. and Bava Kama, fol. xcvi.

It alſo in *Talm.* Heb. denotes *heat*, &c. Chulleen, in *Gem.* fol. cv.

הפך Haphach; To turn back; overturn; overthrow; ſubvert; change; alſo contrary; oppoſite, &c.

Preter.

וְשֵׂעָר בַּנֶּגַע הָפַךְ לָבָן And (when) the hair in the plague *is turned* white. Levit. xiii. 3 and 4, &c.

וְאִישׁ יִשְׂרָאֵל הָפַךְ *And when* the men of Iſrael *turned again.* xx. 41.

כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ When the man *turned again* from his chariot to meet thee. 2. King. v. 26.

הָפְכוּ בְיוֹם קְרָב *Turned back* in the day of battle. Pſalm. lxxviii. 9.

וַיַּהֲפְכוּ נַעֲרֵי דָוִד לְדַרְכָּם So David's young men *turned back* to their way, (or *turned* their way.) 1. Sam. xxv. 12.

Note, all the forgoing are intranſitive verbs: and the following are tranſitive.

הָפַךְ לִבָּם לִשְׂנֹא עַמּוֹ *He turned* their heart to hate his people. Pſalm. cv. 25.

הַיַּהֲפֹךְ כּוּשִׁי עֹרוֹ *Can* the Ethopian *change* his ſkin. Jer. xiii. 23.

וַתַּהֲפֹךְ וַתֵּלֶךְ לְאַרְצָהּ *And ſhe turned*, and went away to her own land. 2. Chron. ix. 12.

אֶפְרַיִם הָיָה עֻגָּה בְּלִי הֲפוּכָה Ephraim was (as) a cake *that is* not *turned.* Hoſea, vii. 8.

הָפוֹךְ רְשָׁעִים וְאֵינָם The wicked *are overthrown*, and (are) not. Prov. xii. 7.

בַּהֲפֹךְ אֶת הֶעָרִים אֲשֶׁר יָשַׁב בָּהֶן לוֹט *When he overthrew* the cities in which lot dwelt. Gen. xix 29.

לְבִלְתִּי הָפְכִי אֶת הָעִיר אֲשֶׁר דִּבַּרְתְּ That *I will* not *overthrow* the city for the which thou haſt ſpoken. Ibid. 21.

בַּעֲבוּר לַחְקֹר וְלַהֲפֹךְ וּלְרַגֵּל הָאָרֶץ For to ſearch, *and to overthrow*, and to ſpy out the land. 1. Chron. xix. 3.

וּלְרַגְּלָהּ וּלְהָפְכָהּ And to ſpy it out, *and to overthrow it.* 2. Sam. x. 3.

The Noun. maſc.

וַיְהִי בָּךְ הֵמֵךְ מִן הַנָּשִׁים בְּתַזְנוּתַיִךְ And

Conſt.

כְּמַהֲפֵכַת סְדֹם וַעֲמֹרָה *Like the overthrow of* Sodom and Gomorrah. Deut. xxix. 22.

Another form, with the ſecond and third radicals doubled; and forms the Adj.

הַפַּכְפַּךְ דֶּרֶךְ אִישׁ וְזָר The way of man (is) *froward* and ſtrange. Prov. xxi. 8.

Niph.

וְהַמַּטֶּה אֲשֶׁר נֶהְפַּךְ לְנָחָשׁ And the rod which *was turned* to a ſerpent. Exod. vii. 15.

And with *choelam.*

וְנַהֲפוֹךְ הוּא *Though* it *was turned to the contrary.* Eſth. ix. 1.

נַחֲלָתֵנוּ נֶהֶפְכָה לְזָרִים Our inheritance *is turned* to ſtrangers. Lament. v. 2.

וְאֵיךְ נֶהְפַּכְתְּ לִי סוּרֵי הַגֶּפֶן נָכְרִיָּה How then *art thou turned* into the degenerate plant of a ſtrange vine to me. Jer. ii. 21.

Hith.

מִתְהַפֵּךְ בְּמַחֲנֵה מִדְיָן *Tumbled* into the hoſt of Midian. Judg. vii. 13.

מִתְהַפֵּךְ בְּתַחְבּוּלֹתָיו *Is turned about* by his counſels. Job, xxxvii. 12.

And *the contrary* is in thee from (other) women in thy whoredoms. Ezek. xvi. 34.

וַתְּהִי לְהֶפֶךְ *Therefore* thou art contrary. Ibid.

Fem.

וַיְשַׁלַּח אֶת לוֹט מִתּוֹךְ הַהֲפֵכָה And he ſent Lot out of the midſt of *the overthrow.* Gen. xix. 29.

And with additional ת *thau* prefixed to the fem.

כִּי דוֹר תַּהֲפֻכֹת הֵמָּה For they are *a froward* generation. Deut. xxxii. 20.

Plur.

מֵאִישׁ מְדַבֵּר תַּהֲפֻכוֹת From the man that ſpeaketh *froward things.* Prov. ii. 12.

Another form, with מ *mem* prefixed; and which denotes *a priſon*; as being a place that turns liberty into confinement.

אֶל הַמַּהֲפֶכֶת וְאֶל הַצִּינוֹק Into *the priſon*, and into the ſtocks. Jer. xxix. 26.

And ſome think it denotes *the ſtocks.*

וַיִּתֵּן אֹתוֹ עַל הַמַּהֲפֶכֶת And put him in *the ſtocks.* Ibid. xx. 2.

come with great *power*. See Jarchi, Kimchi, and Abarbanal. Ibid. And Kimchi on the Roots.

הצן Hatſan; whence הוצני Hutſnea; in *Talm.* Heb. denotes *ſmall bundles*. Succah, fol. xii. 2.

הקז. See in קוז.

הקש. See in קשש.

הרר Harar; A mountain.

Affix.

הֶעֱמַדְתָּ לְהָרְרִי עֹז Thou haſt made *my mountain* to ſtand ſtrong. Pſalm. xxx. 8.

וְאֶת הַחֹרִי בְּהָרָם שֵׂעִיר And the Horites *in their mount* Seir. Gen. xiv. 6.

Plur. Conſt.

כְּהָרְרֵי אֵל *As the mountains of* God. Pſalm. xxxvi. 7.

Affix.

וּמֵהָרָרֶיהָ תַּחְצֹב נְחֹשֶׁת *And out of whoſe mountains* thou mayeſt dig braſs. Deut. viii. 9.

And with the third radical dropt.

הַר A mountain.

Another form, with ה *he* poſtfixed.

וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת And the flaming ſword, *which turned every way*. Gen. iii. 24.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And היפוך Heepuch, in *Heb.* Grammar denotes *converſion*; *tranſpoſition*, &c.

הפר Haphar; whence הפרכוס Hiparchus, in *Rab* Heb. denotes *a governor*; *lieutenant*; *deputy*, &c. Shemoeth Rabba, ſect. 18.

It denotes the ſame in *Cha.* and is written in the plural הֻפַּרְכִין *The governors.* Targ. Jeruſ. Eſth. xii. 8 and 9.

And in chap. x. 1. it is written הֻפַּרְכֵי.

הפתק See in פתק.

הצן Hatſen; Denotes, as ſome think, a ſpecie of armour; and others take it to be chariots. But I take it to be a light armed chariot.

וּבָאוּ עָלַיִךְ הֹצֶן And they ſhall come againſt thee (with) *armed chariots*. Ezek. xxiii. 24.

And ſome obſerve that it denotes *power*; i. e. they ſhall

The noun masc. and which is pointed with two segols.

בְּיוֹם הֶרֶג רָב In the day of the great *slaughter*. Isai. xxx. 25.

מַכַּת־חֶרֶב וְהֶרֶג וְאַבְדָן With the stroke of the sword, *and slaughter*, and destruction. Esth. ix. 5.

Fem.

גֵּיא הַהֲרֵגָה The valley of *slaughter*. Jer. vii. 32.

רְעֵה אֶת צֹאן הַהֲרֵגָה Feed the flock of *the slaughter*. Zech. xi. 4.

Niph. Infin.

בְּהָרֵג הֲרֹג בְּתוֹכֵךְ *In slaying* the slaughter in the midst of thee. Ezek. xxvi. 15.

Note, the proper grammatic form of this is בְּהֵהָרֵג.

בַּחֶרֶב תֵּהָרַגְנָה *Shall be slain* by the sword. Ibid. 6.

Another form, and which I take to be Huph.

כִּי עָלֶיךָ הוֹרַגְנוּ כָל־הַיּוֹם Yea for thy sake *are we killed* all the day long. Psalm. xliv. 23.

It is used figuratively, to signify to deprive of the power of growing, motion, or other active qualities.

וְהַנִּשְׁאָרִים הֻרָּה נָסוּ And they that remained fled *to the mountain*. Gen. xiv. 10.

Affix.

נוּדִי הַרְכֶם צִפּוֹר Flee (as) a bird *to your mountain*. Psalm xi. 1.

Plur.

וַיְכֻסּוּ הֶהָרִים And *the mountains* were covered. Gen. vii. 20.

It denotes the same in *Talm.* and *Rab.* Heb.

הָרַג Harag; To kill, or slay, &c.

Preter.

אֲשֶׁר הָרַג אוֹתָם Which *slew* them. Judg. ix. 24.

כִּי הָרַג שָׁאוּל אֶת כֹּהֲנֵי ה׳ That Saul *had slain* the Lord's prophets. 1 Sam. xxii. 21.

לָכֵן כָּל הֹרֵג קַיִן Therefore whosoever *slayeth* Cain. Gen. iv. 15.

Imp.

הִרְגוּ אִישׁ אֲנָשָׁיו *Slay ye* every one his men. Numb. xxv. 5.

And the following, according to the Heb. is Plur.

וּפְחִי בַּהֲרוּגִים הָאֵלֶּה And breath upon these *slain*. Ezek. xxxvii. 9.

Preter.

וְהָרָה עָמָל וְיָלַד שָׁקֶר *And hath conceived* miſchief, and brought forth falſhood. Pſal. vii. 15.

Infin.

הֹרוֹ וְהֹגוֹ מִלֵּב דִּבְרֵי שָׁקֶר *Conceiving* and uttering from the heart words of falſhood. Iſai. lix. 13.

And ſome think it denotes *to teach*, from ירה. See Jarchi, Aben Ezra, Kimchi, and Abarbanal. Ibid. And Kimchi on the Roots.

הֲאָנֹכִי הָרִיתִי אֶת כָּל הָעָם הַזֶּה Have *I conceived* all this people? Numb. xi. 13.

וַיָּבֹא אֵלֶיהָ וַתַּהַר לוֹ And he came in unto her, *and ſhe conceived* by him. Gen. xxxviii. 18.

Futur.

וְהָרִית וְיָלַדְתְּ בֵּן *But thou ſhalt conceive*, and bear a ſon. Judg. xiii. 3.

Adj.

הִנֵּךְ הָרָה וְיֹלַדְתְּ בֵּן Behold, thou art *with child*, (or *haſt conceived*. Gen. xvi. 11.

וְגַם הִנֵּה הָרָה לְזֹנוֹנִים And alſo behold, ſhe (is) with *child*

יַהֲרֹג בַּבָּרָד גַּפְנָם *He killed* (or deſtroyed) their vines with hail. Pſalm. lxxviii. 47.

It denotes the ſame in *Talm.* and *Rab.* Heb.

הַרְדָּר Harad; whence הַרְדִּי Hardea; in *Talm.* Heb. denotes *a ſmall thin rafter*. Bava Bathra, fol. vi. 1.

And הרדוליס Hurduloes; in *Talm.* Heb. denotes a muſical inſtrument called *an organ*. Earchean, fol. x. 2.

And ſome think it denotes an organ carried by water, called in Latin *Hydraula*.

And מעשה הורדוס In *Talm.* Heb. denotes an act of obſcenity. San. fol. lxvi.

הרדפה. See in רדף.

And הרדפני Hirdaphnee, in *Talm.* and *Rab.* Heb. denotes a ſpecie of herb, held by ſome to be a deadly poiſon to beaſts, and will alſo injure man: though ſome obſerve, that it is beneficial to ſuch as have been bitten by a ſerpent. Peſacheem, fol. xxxix. 1. and in Yalkut, lxxiii. 1.

הָרָה Hara; To conceive, &c.

child by whoredom. Ibid. xxxviii. 24.

לְאִישׁ אֲשֶׁר אֵלֶּה לוֹ אָנֹכִי הָרָה By the man whoſe thoſe (are) (am) I *with child.* Ibid. 25.

הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן Behold, the young woman (is) *with child,* and ſhall bear a ſon. Iſai. vii. 74.

Fem. Conſt. According to the idiom of the Heb.

וְרַחְמָהּ הֲרַת עוֹלָם And her womb always *with child of* (me.) Jer. xx. 17.

Plur.

עַל בְּקָעָם הָרוֹת הַגִּלְעָד Becauſe they have ript up *the women with child of* Gilead. Amos. i. 13.

Affix.

וְהָרַתֵּיהֶם תְּבַקֵּעַ And rip up *their women with child.* 2. King. viii. 12.

אֵת כָּל הֲרוֹתֶיהָ בָּקַע (And) all *the women thereof that were with child* he ript up. Ibid. xv. 16.

And with prononnced י *yod* as the third radical.

Plur. Affix.

וְהָרְיוֹתָיו יְבַקֵּעַ *And their women with child* ſhall be ript up. Hoſea, xiv. 1.

And the noun. maſc. is הֵרוֹן *Conception.*

Affix.

עִצְּבוֹנֵךְ וְהֵרֹנֵךְ Thy ſorrow *and thy conception.* Gen. iii. 16.

And with pronounced י *yod,* as the third radical.

וַיִּתֵּן ה" לָהּ הֵרָיוֹן And the Lord gave her *conception.* Ruth, iv. 13.

הרה Harah; whence הרהון Hirhoen; in *Rab.* Heb. denotes *a chamber pot.* Bereſheeth Rabba, ſect. 39.

הרהן See in רהן.

And הִרְהֵר in *Cha.* denotes *cogitation,* generally uſed in a bad ſence.

בְּרַם בְּרַעְיָה הִרְהֵר בְּמִלִּין Yet, in his thought *he meditated* words. Targ. Jeruſ. Job, ii. 10.

Particip.

וְגַבַּר מְהַרְהֵר חֲטָאִין Aman *that meditates* ſins. Targ. Onk. Deut. xxix. 18.

בְּהִרְהוּר לִבְּהוֹן בִּישָׁא *In the imagination* of their evil heart. Targ. Jona. Jer. vii. 24.

And

And the following according to the idiom of the *Cha.* is Plur.

וְדִי אַתּוּן מְהַרְהֲרִין And *the things* which ye *imagine.* Targ. Jona. Ezek. xi. 5. and xx. 32.

Another form.

וְהַרְהֹרִין עַל מִשְׁכְּבִי *And the thoughts* upon my bed. Dan. iv. 2.

It denotes the ſame in *Talm.* and *Rab.* Heb.

San. fol. cx. 1. and Yoema, fol. xxix. 1.

הרז Haraz; whence הרזיפי Harzeephea; in *Talm.* Heb. denotes the ſeed of a ſpecie of herb. Peſacheem, fol. xxxix.

And the Aruch obſerves, that it is called in Latin *philtre*, philtrum.

And הרזק Hirzeak, in *Talm.* Heb. denotes *confined*; *ſecreted*, &c.

דהוה מהרזק בביתא That was *confined*, (or *ſecreted*) in his houſe. Soeph Nedareem, in *Gem.* fol. xci. and Bava Kama, fol. lxxxv. 1.

And הרזיקא Harzeeka, in

Talm. Heb. denotes *a gate*. Minachoeth, in *Gem.* fol. xxxiii. 2.

הרם Haram; whence הורמיז Hoermeez; in *Talm.* Heb. denotes the name of a certain *demon.* San. fol. xxxix. 1.

And in Bava Bathra, fol. lxxiii. 1. it is written with final ן *nun*, inſtead of ז *zain.*

And in Gitteen, fol. xi. 1. it is particularly obſerved, that when written with ן *nun* it denotes a *demon*; but when written with ז *zain*, it denotes the name of a man.

And הרמנא, in *Cha.* denotes power; authority; licence; decree, &c. alſo a mandate.

וּנְפַק סָטָנָא בְּהַרְמָנָא מִן קֳדָם ה׳ And Satan went forth *with power* from the preſence of the Lord. Targ. Jeruſ. Job, i. 12. and ii. 7.

It denotes the ſame in *Talm.* Heb. Gitteen, fol. lvii. 2. Metſia, fol. lxxxiii. 2. Eruveen, fol. lix. 1. and Chull. fol. lvii. 22.

הרן Haran; whence הרנונא

הרנוגא Harnuga; in *Talm.* Heb. denotes a ſpecie of herb, round which grow briars; as alſo on the head thereof. Shab. fol. cx. 2.

חרס Haras; To throw, or break down, &c.

Preter.

הָרַס בְּעֶבְרָתוֹ *He hath thrown down* in his anger. Lament. ii. 2.

Imp.

וְהָרַסְתָּ אֶת מִזְבַּח הַבַּעַל אֲשֶׁר לְאָבִיךָ *And thou ſhalt throw down* the altar of Baal that thy father hath. Judg. vi. 25.

Another form, with ת *thau* prefixed.

וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ And in the greatneſs of thine excellency *thou overthroweſt* thoſe that riſe up againſt thee. Exod. xv. 7.

וְהַכֹּהֲנִים וְהָעָם אַל יֶהֱרְסוּ לַעֲלוֹת אֶל ה׳ But let not the prieſts and the people *break through* to come up unto the Lord. Ibid. xix. 24.

Niph.

וְגֶדֶר אַבְנָיו נֶהֱרָסָה And the ſtone wall thereof *was broken down.* Prov. xxiv. 31.

כִּי הַשָּׁתוֹת יֶהֱרָסוּן If the foundations *be deſtroyed* (or *broken down.*) Pſalm. xi. 31.

Pieng.

כִּי הָרֵס תְּהָרְסֵם But *thou ſhall utterly deſtroy them.* Exod. xxiii. 24.

מְהָרְסַיִךְ *Thy deſtroyers,* (or thoſe that cauſed thy deſtruction.) Iſai. xlix. 17.

Noun Maſc.

עִיר הַהֶרֶס The city *of deſtruction.* Ibid. xix. 18.

And the Fem. is הֲרִיסוּת.

Affix.

וְאֶרֶץ הֲרִיסָתֵךְ And the land of *thy deſtruction.* Ibid. xlix. 19.

And the following, according to the idiom of the Heb. is Plur. Affix.

וַהֲרִסֹתָיו אָקִים *And his ruins* I will raiſe up. Amos, ix. 11.

It alſo in *Talm.* Heb. denotes *to break through*; *intrude*, &c.

And הרסנא Harſena; in *Talm.* Heb. denotes ſmall pickled fiſh, dreſſed, or fried with oil, meal, &c. Avoedang Zara, fol. xxxviii. 1. and Betſa, fol. xvi. 1.

הרף Haraph; whence הַרְפַּתְקִי, in *Cha.* denotes *an end*; alſo ſolemnity, &c.

עַד אֵימָת תְּשַׁוְּון הַרְפַּתְקִי לְמַלַּיָּא How long (will it be ere) ye make *an end* of words. Targ. Jeruſ. Job, xviii. 2.

מְכַוֵּן לְהַרְפַּתְקֵי זִמְנָא He prepares (againſt) the time of *the ſolemnity*. Targ. Jeruſ. Ibid. xii. 5.

And in *Talm.* Heb. it denotes (according to the Gloſſ.) evil times; unfortunate events, &c. Roeſh Haſhanah, fol. lxi. 1.

הרת Harath; *Talm.* The matrix: from הרה. Avoedang Zara, fol. xxix. 2. and Berachoeth, fol. xliv. 2.

השן Haſhan; whence הושני פשתן Huſhnea Piſhtan, Small bundles of flax. Succah, fol. xii. 1.

התת Hathath; To imagine miſchief.

Futur.

עַד אָנָה ׀ תְּהוֹתְתוּ עַל אִישׁ How long *will ye imagine miſchief* againſt man? Pſalm. lxii. 4.

And Rabbi Jonah explains

it to ſignify *continuance*; i. e. how long *will you continue your evil diſcourſe* againſt man? See alſo Jarchi, and Aben Ezra. Ibid.

התך Hathach; whence התוך Hitthuch; in *Rab.* Heb. denotes *diminution*.

הצמיחה וההתוך The increaſe, (or the growing) *and the diminution*. Moereh Nevucheem, part 2.

התל Hathal; To deceive; mock, &c.

Pieng. And is irregular; as it ought to be with *dageſh*.

וַאֲבִיכֶן הִתֵּל בִּי And your father *hath deceived* me. Gen. xxxi. 7.

וְאִישׁ בְּרֵעֵהוּ יְהָתֵלּוּ *And they will deceive* every one his neighbour. Jer. ix. 5.

אִם כְּהָתֵל בֶּאֱנוֹשׁ תְּהָתֵלּוּ בוֹ Or as one man *mocketh* another, *do ye ſo mock him*. Job, xiii. 9.

And the following is according to the regular form.

וַיְהִי בַּצָּהֳרַיִם וַיְהַתֵּל בָּהֶם אֵלִיָּהוּ And it came to paſs at noon *that* Elijah *mocked* them. 1 King. xviii. 27.

Puang.

Puang.

לֵב הוּתַל הִשְׁהוּ A *deceived* heart hath turned him aſide. Iſai. xliv. 20.

The Noun Maſc. Plur.

אִם לֹא הֲתֻלִים עִמָּדִי Are (there) not *mockers* with me. Job, xvii. 2.

Another form; and which forms the Fem. Plur.

חֲזוּ מַהֲתַלוֹת Propheſy *deceits*. Iſai. xiii. 10.

It denotes the ſame in *Cha.* Targ. Jeruſ. Eccle. vii. 8.

It alſo denotes the ſame in *Rab.* Heb. See R. D. Kimchi, 1 King. xviii. 29.

התם Hatham; *Talm.* There. See in תם.

התר Heathear; Permiſſion; licence, &c. See in נתר.

And התראה Hathraah. See in תרה.

Of that, that hath Four Radicals.

הבהב Havhav; To roaſt, &c.

זִבְחֵי הַבְהָבַי יִזְבְּחוּ בָשָׂר They ſacrifice fleſh for the ſacrifice of *my roaſtings*; i. e. they only bring the ſacrifice that they may roaſt, and eat it. Hoſea, viii. 13.

And ſome are of opinion, that it denotes gifts, or offerings. See Jarchi, Aben Ezra, Kimchi, and Abarbanal. Ibid. And Kimchi on the Roots; and Buxtorfi Concordantiæ Biblorum Hebraicæ.

נשלמה אות ההא
בעזר ברוך יהא

ו VAU.

Is the ſixth letter in the Hebrew Alphabet. It is in number ſix. It anſwers in ſound to the Engliſh V.

It is a ſervile: and is uſed in a number of inſtances as a prefix, and poſtfix: for all which, ſee the Grammar, chap. ix. page 137.

וֹן Vav; A hook.

Plur.

עָשָׂה וָוִים לָעַמּוּדִים He made *hooks* for the pillars. Exod. xxxviii. 28.

Conſt.

וָוֵי הָעַמּוּדִים *The hooks of* the pillars. Ibid. xxvii. 10.

Affix.

וָוֵיהֶם זָהָב *Their hooks* (ſhall be of) gold. Ibid. xxvi. 37.

ואלי Valea; in *Talm.* Heb. denotes *fit*; *proper*; *convenient*, &c. Nedareem, fol. viii.

And in the addition to the Aruch, it is explained to ſignify power; i. e. one that is able to do, or perform a thing.

והב Vahav; The name of a place.

אֶת וָהֵב בְּסוּפָה And *vahav* at the brooks. Numb. xxi. 15.

This is the opinion of Aben Ezra, Kimchi, R. Levi Ben Gerſhom, and Abarbanal; and Aben Ezra alſo obſerves, that the word is not pure Heb. as we never find the ו *vau* as a firſt radical, except in וו (as above.) See the Grammar, page 137, note 2d.

And Jarchi thinks, it ſignifies the ſame as יהב *To give*; i. e. the miracles that God wrought for Iſrael in the Red Sea: for ſo he underſtands סופה.

וה Vah; in *Rab.* Heb. denotes an exclamation of joy. Medraſh Eachah, chap. i. 5.

וי Vay; *Cha.* Wo.

וַי לְכוֹן מוֹאָבָאי *Wo* unto thee, Moab. Targ. Onk. Numb. xxi. 29.

ולן Valan; whence וִילוֹן in *Cha.* denotes *Hangings*. Targ. Jeruſ. Exod. xxvii. 2.

Another form.

פַּרְסֵיהּ לַעֲנָנֵי הֵיךְ וִילְתָּא He ſpread the clouds as *a curtain*. Targ. Jeruſ. Pſalm. cv. 39.

It

It denotes the ſame in *Talm.* Heb. Bava Bathra, fol. lxvii. 2. and Berachoeth, fol. lviii. 1.

וסת Veſeth; in *Talm.* Heb. denotes *cuſtom*; *uſage*; and is applied to women, as denoting their menſtrual time. Nedareem, fol. lxvi. 1. Bava Bathra, fol. cxlvi. 1, &c.

ועד. See in יעד.

ועודה Vangudah; in *Talm.* Heb. denotes *additional meaſure*; *overplus*. Eruveen, fol. lxxxiii. 1.

וַרְדָּא Varda; *Cha. A roſe.* Targ. Jeruſ. Solom. Song. ii. 1 and 2.

Plur.

וְכִנְבַר דְּמְנַבֵּב וַרְדִין And as a man that gathereth *roſes.* Targ. Jeruſ. Ibid. vi. 1. and vii. 2.

And ורד Vered, and ורדא Verda; denote the ſame in *Talm.* and *Rab.* Heb. Metſia, fol. lxxxiv. Shab. chap. xiv. &c.

And וריד Vareedeen; in *Talm.* Heb. denotes *veins* that are near the gullet; and are ſo called on account of the blood contained in them, reſembling the roſe in colour. Chulleen, chap. ii. fol. xxvi. and Zevacheem, fol. xxv.

ורדינא Verdana; in *Talm.* Heb. denotes the name of a city. Soeta, fol. x. 1. and Eruveen, fol. xlix. 1.

And וורדיני Vardeenee, in *Talm.* Heb. denotes *thorns.* Bava Kama, fol. lxxx. 1.

ורש Vereſh; whence ורשא Varaſheca; in *Talm.* Heb. *a hair lace*, or *fillet.* Kidduſheen, fol. xiii. 1. and Bava Metſia, fol. li. 1.

ושט Veaſet; in *Talm.* and *Rab* Heb. denotes *the gullet*, or *wind pipe.* Berachoeth, fol. lxviii. 1. and Chulleen, fol. xxxii. and Vayikra Rabba, fol. clxviii. 2.

ותן Vathan; *Cha. A ſinew.*

Plur.

וְתָנַיָּא דְּפַחְדוֹי *The ſinews* of his ſtones. Targ. Jeruſ. Job, xl. 12.

ותק Vethek; whence ותיק Vateek, and ותיקין Vateekeen; in *Talm.* and *Rab.* Heb. denote ſuch as are pious, juſt, &c. Berachoeth, fol.

fol. ix. 2. Roeſh Haſhana, *Gem.* fol. xxxii. and Medraſh Koeheleth, chap. v. 8.

And ויתיקין Veetheekeen, in *Talm.* Heb. denotes *ſuch as are weak*, &c. Gitteen, fol. lxx. 1.

And ותירא Vatheera, in *Talm.* Heb. denotes *gruel*, &c. Any thing made of corn and water boiled, &c. Peſacheem, fol. xxxix. 2.

ותרן, &c. See in יתר.

ותש. See in ותס.

נלשמה אות הויו
בעזר הטוב לקויו

ז ZAIN.

Is the ſeventh letter of the Hebrew Alphabet. It is one of the radical letters; and is in number ſeven. It anſwers in ſound to the Engliſh Z.

זְאֵב Zeeav; A wolf; a beaſt of prey reſembling a dog.

וְגָר זְאֵב עִם־כֶּבֶשׂ *The wolf* alſo ſhall dwell with the lamb. Iſai. xi. 6.

Plur.

כִּזְאֵבִים טֹרְפֵי טָרֶף *Like wolves* ravening the prey. Ezek. xxii. 27.

Conſt.

זְאֵבֵי עֶרֶב *Wolves of* the evening (or evening wolves.) Zephan. iii. 3.

זאוז See in זוז.

זאר See in זור.

זְבָב Zavav; A fly.

יִשְׁרֹק ה' לַזְּבוּב The Lord ſhall hiſs *for the fly*. Iſai. vii. 18.

Plur. Conſt. According to the idiom of the Heb.

זְבוּבֵי מָוֶת Dead *flies*. Eccl. x. 1. Or according to the Heb. denotes *flies of* death.

זְבוּג Zavag; whence זְבוּגִי Zevugea; in *Talm.* Heb. denotes according to the Gloſſ. *dried reptiles*. Niddah, fol. lvi. 1.

And ſome think it denotes a *tortoiſe*.

And the Aruch reads זְבְזִי with ז *zain*, inſtead of ו *vau*.

זָבַד Zeved: To endue; to give a portion.

Preter. Kal.

זְבָדַנִי אֱלֹהִים God *hath endued me*. Gen. xxx. 20.

The Noun.

זֶבֶד טוֹב A good *dowry*. Ibid.

It denotes the ſame in *Cha.* Targ. Jeruſ. and Jona. Ibid.

זְבַז Zavaz; whence זְבִזְגָא Zavzega; in *Talm.* Heb. denotes *mourning*; or, as ſome think *anger*. Moengead Katon, fol. xxviii. 1.

זָבַח Zevach; To *kill* any creature for God, as a ſacrifice; or for man, as food.

Kal.

אֲשֶׁר זָבַח לַה' Which *he offered* unto the Lord. 1 King. viii. 63.

וְנִזְבְּחָה לַה' אֱלֹהֵינוּ *And we*

will

will ſacrifice to the Lord our God. Exod. viii. 23.

וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאנֶךָ *And thou ſhalt kill* of thy herd, and of thy flock. Deut. xii. 21.

Pieng.

וּלְכָל הַפְּסִילִים אֲשֶׁר עָשָׂה מְנַשֶּׁה אָבִיו זָבַח אָמוֹן For Amon *did ſacrifice* unto the carved images, which his father Manaſſeh had made. 2 Chron. xxxiii. 22.

לָהֶם אֲזַבֵּחַ וְיַעְזְרוּנִי (Therefore) *I will ſacrifice* to them, that they may help me. Ibid. xxviii. 23.

Affix.

עַל רָאשֵׁי הֶהָרִים יְזַבֵּחוּ *They ſacrifice* upon the tops of mountains. Hoſea, iv. 13.

The Noun.

וַיִּזְבַּח יַעֲקֹב זֶבַח בָּהָר Then Jacob offered *ſacrifices* upon the mount. Gen. xxxi. 54.

זֶבַח גָּדוֹל A great *ſacrifice*. Ezek. xxxix. 17.

Affix.

עַל זִבְחִי To *my ſacrifice*. Ibid.

Plur.

וַיִּזְבַּח זְבָחִים And he offered *ſacrifices*. Gen. xlvi. 1.

Conſt.

וַתִּקְרֶאןָ לָעָם לִזִבְחֵי אֱלֹהֵיהֶן And they called the people *unto the ſacrifices of* their gods. Numb. xxv. 2.

Affix.

וְדַם זְבָחֶיךָ And the blood of *thy ſacrifices*. Deut. xii. 27.

And the Fem. is זִבְחָה.

Plur. Affix.

וְיֵבֹשׁוּ מִזִּבְחֹתָם And they ſhall be aſhamed *becauſe of their ſacrifices*. Hoſea, iv. 19.

And the altar, whereon the ſacrifice is offered, is מִזְבֵּחַ *An altar*.

Conſt.

מִזְבַּח אֲדָמָה תַּעֲשֶׂה לִי *An altar of* earth ſhalt thou make unto me. Exod. xx. 24.

Plur.

שִׁבְעָה מִזְבְּחֹת Seven *altars*. Numb. xxiii. 5.

אֶת מִזְבְּחֹתֶיךָ הָרָסוּ And thrown down *thine altars*. 1 King. xix. 10.

It denotes the ſame in *Talm.* and *Rab.* Heb.

זבל Zabal; To dwell. &c.

Kal.

הַפַּעַם יִזְבְּלֵנִי אִישִׁי Now *will* my husband *dwell with me.* Gen. xxx. 20.

The Noun.

בָּנֹה בָנִיתִי בֵּית זְבֻל לָךְ I have surely built thee *a dwelling* house. 1 King. viii. 13.

וּרְאֵה מִזְּבוּל קָדְשְׁךָ And behold *from the habitation* of thy holiness. Isai. lxiii. 15.

Fem.

שִׁמֶשׁ יָרֵחַ עָמַד זְבֻלָה The sun (and) moon stood still *in their habitation.* Habak. iii. 11.

זבל Zabal; *Cha.* Dung.

וְרִבְעַת קַבָּא דְּזִבְלָא And the fourth part of a kab of *dung.* Targ. Jona. 2 King. vi. 25.

וּתְהֵי נְבֵילַתָּא דְאִיזֶבֶל כְּזִבְלָא מְבַדַּר עַל אַפֵּי חַקְלָא And the carcase of Jezebel shall be *as dung* scattered upon the face of the field. Targ. Jona. Ibid. ix. 37.

It denotes the same in *Talm.* Heb.

לא בזבל ולא במלח Not *in dung*, nor in salt. Shab. chap. iv. in Mishna. fol. 47.

מזבלין באלן *May dung* the trees. Shevengeeth, chap. ii. fol. 35.

And זבילא Zeveela; in *Talm.* Heb. denotes a spade, or shovel; more properly, *a dung fork.* Bava Metsia, fol. ciii. and Berachoeth, fol. viii. 1.

And זבלגן Zavalgan; in *Talm.* Heb. denotes *bleardness*; a dimness of sight, occasioned by a defluction of rehum. Megillah, fol. xl. 2. and Bechoeroeth, fol. xliii. 2.

זבן Zavan; *Cha* To buy, or purchase; and also to sell. For it must be observed, that that they both are from this root; and there is hardly any rule to distinguish them by, except the context, as some think: although Elias observes, that those words which denote selling, are generally of the conjugation of Pieng. But this rule, I have found not to be general, although it may in some instances, as will be observed in the examples: so that, upon the whole, I judge the former rule, must be our only guide in this difficulty.

Preter.

חַקְלָא דִי זְבַן אַבְרָהָם מִן בְּנֵי חִתָּאָה The field which Abraham purchaſed of the ſons of Heth. Targ. Onk. Gen. xxv. 10.

Affix.

יִתוּב חַקְלָא לְזַדְבְּנֵיהּ מִנֵּיהּ The field ſhall return *to him* of whom *it was bought*. Targ. Onk. Levit. xxvii. 24.

לָא זְבַנְתָּא קָדָמַי בְּכַסְפָּ קָנֵי בְסָם *Thou haſt* not *bought* before me no ſweet ſcented cane with money. Targ. Jona. Iſai. xliii. 24.

וַאֲמַר בּוֹעַז בְּיוֹם זְבַנְתָּךְ יַת חַקְלָא Then ſaid Boaz, what day *thou buyeſt* the field. Targ. Jeruſ. Ruth, iv. 5.

Particip.

זָבְנָא כְּמְזַבְּנָא *The buyer, as the ſeller*. Targ. Jona. Iſai. xxiv. 2.

זָבְנָא לָא יְחֵדֵי וּמְזוֹבְנָנָא לָא יְדֵי Let not *the buyer* rejoice, nor *the ſeller* mourn. Targ. Jona. Ezek. vii. 12.

Infin.

מְזַבֵּן אֲזַבּוֹן מִנָּךְ בְּדָמִין *Buy I will buy* (it) of thee for money. Targ. Jona. 2 Sam. xxiv. 24.

Imp.

זְבוֹן לָךְ יַת חַקְלִי דְבַעֲנָתוֹת *Buy* thee my field that (is) in Anathoth. Targ. Jona. Jer. xxxi. 7.

Futur.

אֲרֵי תְּזַבֵּן עַבְדָּא בַּר יִשְׂרָאֵל If (thou) *buy* a ſervant that is an Iſraelite. Targ. Onk. Exod. xxi. 2.

Hith.

Preter.

לְעַבְדָּא אִזְדַּבַּן יוֹסֵף Joſeph *was ſold* for a ſervant. Targ. Jeruſ. Pſalm. cv. 17.

הָא בְּחוֹבֵיכוֹן אִזְדַּבַּנְתּוּן Behold, for your iniquities *have ye been ſold*. Targ. Jona. Iſai. l. 1.

Futur.

וְאַרְעָא לָא תִזְדַּבַּן And the land *ſhall* not *be ſold*. Targ. Onk. Levit. xxv. 23.

It denotes the ſame in *Talm.* Heb. Metſia, fol. xl. 2. and li. 1. and Bathra, fol. xc. 1.

זבר Zavar; whence זְבוּרָא in *Cha.* A bee.

Plur.

אַקִּיפוּן לִי הֵידְ זְבוּרֵיתָא They compaſſed me about like *bees*. Targ. Jeruſ. Pſalm. cxviii. 12.

It

It denotes the ſame in *Talm.* Heb. Chagiga, fol. v. 1.

And זבורית Zeebureeth, in *Talm.* Heb. denotes *midling*; *inferior*, &c. Kama, in *Gem.* fol. xiii. and Gitteen, chap. v.

It alſo in *Talm.* Heb. denotes the handle of a veſſel. Mikvaoeth, fol. v.

זג Zag; A huſk; the covering of a fruit, &c.

מֵחַרְצַנִּים וְעַד זָג לֹא יֹאכֵל From the kernel even unto *the huſk*, he ſhall not eat. Numb. vi. 4.

It denotes the ſame in *Talm.* Heb.

לא בתבן ולא בזגים Not in ſtraw, and not *in huſks*. Shab. chap. iv. in Miſhna, fol. 47. and in Nazeer, fol. 65.

זג Zag; *Cha.* A bell.

זַגָּא דִּדְהַבָּא A golden *bell*. Targ. Onk. Exod. xxviii. 34.

Plur.

וַעֲבַדוּ זַגִּין דִּדְהַב דְּכִי וְיַהֲבוּ יַת זַגַּיָּא בְּגוֹ רִמּוֹנַיָּא And they made *bells* (of) pure gold, and they put *the bells* between the pomegranates. Targ. Onk. Ibid. xxxix. 25.

And מזגינא Mizgeena, or מיזגא Meezga, in *Talm.* Heb. denotes *to lean*; *recline upon*, &c. Shab. fol. cxix. 1. and San. fol. lxxxv. 2, &c.

זגתא Zagta; in *Talm.* Heb denotes *a hen*.

זגתא אוכמתא A black *hen*. Bava Metſia, fol. lxxxvi. 2. and Bechoeroeth, fol. viii. 2.

It is uſed figuratively in the ſame ſenſe in the *Cha.*

וְזִנְתָּא עַל אֶפְרֹחָהָא *And the hen* with her young ones; i. e. Pleiades: the ſeven ſtars, feigned to be the daughters of *Atlas* and *Pleione*. Targ. Jeruſ. Job, xxxviii. 32.

This in Heb. is עָיִשׁ. And is tranſlated *Arcturus*. A fixed ſtar of the firſt magnitude in the conſtellation Bootes.

זגג Zagag; in *Talm.* and *Rab.* Heb. denotes *a maker of glaſs*. Moengead Katoen, fol. xiii. and Bereſheeth Rabba, ſect. 19.

And זגוגיתא Zegugeetha, in

in *Talm.* Heb. denotes *glaſſes* Avoedang Zara, fol. 23.

And ſome read זוניתא.

זגד Zagad; whence זגדום Zagdum; in *Talm.* Heb. according to the Gloſſ. denotes *equal*, or *like another*; as alſo *inequality*.

כל זוגא דלא שוי להדדי זגדום קרי ליה Every pair that is not equal to one another, is called זגדום Zagdum. Chap. vii. in Bechoeroeth, in *Gem.* fol. xliv. 1.

This is explained in the Aruch, as denoting one eye brow to be of one colour, and the other of another, &c. &c.

And the Aruch alſo reads with ס *ſamach*, inſtead of final ם *mem*.

And זגזגאל Zagzageal, in *Rab.* Heb. denotes the name of an angel. Devareem Rabba, ſect. laſt.

זה Zeh; Pronoun. This; that which is preſent, or juſt mentioned.

זֶה יְנַחֲמֵנוּ *This ſame* ſhall comfort us. Gen. v. 29.

And with ב *beth* prefixed; and which denotes the verb *here*.

שְׁבוּ נָא בָזֶה גַּם אַתֶּם הַלָּיְלָה I pray you, tarry ye alſo *here* this night. Numb. xxii. 19.

And with מ *mem* prefixed,

מִזֶּה אֶחָד וּמִזֶּה אֶחָד The one *on the one ſide*, and the other *on the other ſide*. Exod. xvii. 12.

And ſome times the prefix ב *beth* is deficient; and yet the ſenſe is the ſame; as,

זֶה יָדַעְתִּי כִּי אֱלֹהִים לִי *By this* I know, that God is for (or with) me. Pſalm. lvi. 10.

Fem. And which is pointed with *choelam*.

מָה זֹּה עֹשָׂה What doeth *it*? Eccle ii. 2.

גַּם זֹה רָאִיתִי חָכְמָה *This* wiſdom have I alſo ſeen. Ibid. ix. 13.

כֹּה וְכָזֶה עָשָׂה לִי מִיכָה *Thus, and thus* dealeth Micah with me. Judg. xviii. 4.

כִּי כָזֶה תֹּאכַל הֶחָרֶב For the ſword devoureth *one as well as another*. 2 Sam. xi. 25.

And with ו *vau*, inſtead of ה *he*.

זוֹ לַעַג בְּאֶרֶץ מִצְרַיִם *This* (ſhall be) their deriſion in the land of Egypt. Hoſea, vii. 16.

וְזֹאת בְּעִדְתִּי אֲלַמְּדֵם And *this* my covenant (which) I ſhall teach them. Pſalm. cxxxii. 12.

Another form with *ſhurick*; and which is uſed indiſcriminately, to both maſc. and fem.

עַם זוּ גָּאָלְתָּ *The* people (which) thou haſt redeemed. Exod. xv. 13.

עַם זוּ יָצַרְתִּי לִי *This* people have I formed for myſelf. Iſai. xliii. 21.

It alſo denotes the pronoun *which*.

בְּרֶשֶׁת זוּ טָמְנוּ In the net *which* they made. Pſalm. ix. 16.

Another form with א *aleph*, inſtead of ו *vau*: and ת *thau*, to form the fem.

זֹאת הָאִשָּׁה *This* (is) the woman. 2. King. viii. 5.

כָּזֹאת וְכָזֹאת דִּבְּרָה הַנַּעֲרָה *Thus and thus* ſaid the maid. Ibid. v. 5.

זָהָב Zahav; Gold.

זָהָב וָכֶסֶף *Gold*, and ſilver Exod. xxv. 3.

And as gold is the pureſt of metalic bodies; and is alſo of a ſhining and radiating colour, it is uſed figuratively, to denote *ſhining*; *brightneſs*; *ſplendor*, &c.

מִצָּפוֹן זָהָב יֵאָתֶה *Fair weather* cometh out of the north. Job, xxxvii. 22.

הַמְרִיקִים מֵעָלֵיהֶם הַזָּהָב Which empty *the golden* (oil) out of themſelves; i. e. *the pure oil*. Zech. iv. 12.

It denotes the ſame in *Talm.* and *Rab.* Heb.

זָהָה Zehah; whence זָהוּהִי Zehoehee; in *Talm.* Heb. denotes *haughtineſs*, &c. Soeta, fol. xlvii. 2.

And ſome editions read זחוחי with ח *cheth*, inſtead of ה *he*.

And זְהֵיגָא Zahayyna, in *Rab.* Heb. denotes ſuch as are perpetually joyful; glad, &c. Vayikra Rabba, ſect. 20.

זָהַם Zaham; Abhorrence.

וְזָהֲמָתוֹ חַיָּתוֹ לָחֶם And his life

life *abhorreth* bread. Job, xxxiii. 20.

זהם Zaham; *Cha.* Filthy, &c.

הַיְדְּ כְּסוּ זְהִים Like *a filthy* garment. Targ. Jeruſ. Job, xxxviii. 14.

And the following, according to the idiom of the *Cha.* is Hith.

בִּדְמוּת תּוֹר דַּאֲכִיל עִסְבָּא וּמְזְדַּהֲם Into the ſimilitude of an ox that eateth graſs, *and is filthy.* Targ. Jeruſ. Pſalm. cvi. 20.

And זוחמא Zoehema, and מזוהם Mezoeham, in *Talm.* Heb. denotes *filth*; *pollution*, &c. alſo *ſtinking*, &c.

Kethubb. fol. lxxv. 1. and Yoema, fol. xxviii. 2, &c. &c.

זהר Zahar; 1ſt. To warn; admoniſh, &c.

Hiph.

וְהִזְהִיר אֶת הָעָם *And he warned* the people. Ezek. xxxiii. 3.

וְהִזְהַרְתָּה אֹתָם *And thou ſhalt teach*, (or admoniſh) them. Exod. xviii. 20.

Niph.

כִּי נִזְהָר Beauſe *he is warned* Ezek. iii. 21.

Infin.

אֲשֶׁר לֹא יֵדַע לְהִזָּהֵר עוֹד Who will no more *be admoniſhed.* Eccle. iv. 13.

2d. To ſhine: alſo brightneſs, &c.

Hiph.

וְהַמַּשְׂכִּילִים יַזְהִרוּ כְּזֹהַר הָרָקִיעַ And they that be wiſe, *ſhall ſhine as the brightneſs* of the firmament. Dan. xii. 3.

Note, the ſecond in this example, is the noun maſc. as is the following.

כְּמַרְאֵה זֹהַר As the appearance of *brightneſs.* Ezek. viii. 2.

It denotes the ſame in *Cha.* with ſome ſmall variation in the form.

It alſo denotes the ſame in *Talm.* and *Rab.* Heb.

And זיהרא Zeehoera; in *Talm.* Heb. denotes *poiſon*; *venom*, &c. Gitteen, fol. xlv. 2.

It alſo in *Cha.* denotes *ſcarlet.*

וּצְבַע זְהוֹרִי And dyed *ſcarlet* (or

(or *ſcarlet* colour. Targ. Onk. Exod. xxv. 4.

דְּמָמֵן לְחוּט זְהֳרִיתָא That are like unto a *ſcarlet* thread. Targ. Jeruſ. Solom. Song. iv. 3.

It denotes the ſame in *Talm.* Heb. Yoema, chap. iv. and Roeſh Haſhanah, fol. xxxi. 2.

And זהרורי Zaheruree; in *Talm.* Heb. denotes *an exactor of tribute.* Bava Bathra, fol. lv. 1.

And מַזְהַרְנָא in *Cha.* denotes *an admoniſher; warner,* &c. Targ. Jona. Ezek. xxxiii. 6.

זן Zav; whence זוא Zava; in *Talm.* Heb. denotes *a pair of ſciſſars,* &c. Megillah, fol. 1.

It is alſo uſed in *Talm.* Heb. to denote the name of a man. Niddah, fol. 66.

And זוי Zavay; in *Talm.* Heb. denotes *a pair,* &c. Shab. fol. cxxix. 2.

זוב Zoev; To guſh, or flow, &c.

Particip.

זָב עֲמָקֵךְ Thy *flowing* valley. Jer. xlix. iv.

הֵן הִכָּה צוּר וַיָּזוֹבוּ מָיִם

Behold, he ſmote the rock, *and the* waters *guſhed out.* Pſalm. lxxviii. 20.

אִישׁ כִּי יִהְיֶה זָב מִבְּשָׂרוֹ When any man hath *a running iſſue* out of his fleſh. Levit. xv. 2.

Fem.

וְאִשָּׁה כִּי תִהְיֶה זָבָה And if a woman have *an iſſue.* Ibid. 19.

Conſt.

אֶל אֶרֶץ זָבַת חָלָב וּדְבָשׁ Unto a land *flowing with* milk and honey. Exod. iii. 8.

It denotes the ſame in *Talm.* Heb.

And זובן Zoevan; in *Talm.* Heb. denotes *a man's yard.* Bechoeroeth, fol. xxxix. 2.

זוג Zavag; *Cha.* 1ſt. To join; wed; alſo a wife; alſo yoaked, &c.

Particip.

מְזַוֵּג זוּגִים *He joineth couples* Targ. Jeruſ. Pſalm. lxviii. 7.

It denotes the ſame in *Talm.* and *Rab.* Heb. Metſia, fol. lxxxiii. and Bereſheeth Rabba, ſect. 58.

2d. A couple, or pair.

זוּג פָּרָשִׁים *A couple* of horſemen.

men. Targ. Jona. Iſai. xxi. 7.

אֲנָא וְאַתְּ כַּד דַּוְיֵנָא רְכִיבִין זוּגָא חַד When I and thou rode (in) one *pair*. Targ. Jona. 2 King. ix. 25.

It denotes the ſame in *Talm.* and *Rab.* Heb. alſo equal, &c. Berachoeth, fol. xliv. 1. Nedareem fol. lxxvi, &c. and Moereh Nevucheem, part 1. chap. xxxvii.

And זיג Zayeag; in *Talm.* Heb. denotes bright; ſhining, &c. Peſacheem, fol. lxxiv. 2. and Shab. fol. cxxxiv. 1. &c.

And זיגא Zeega; in *Talm.* Heb. denotes *a ſhort coat*, or jacket. Eruveen, fol. c. 2.

זוד Zud; To deal proudly; preſumptiouſly, &c.

Preter.

כִּי בַדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם For in the thing wherein *they dealt proudly*, (he was) above them. Exod. xviii. 11.

Fem.

כִּי אֵל ה' זָדָה For *ſhe hath been proud* againſt the Lord. Jer. I. 29.

Hiph. Preter.

כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם For thou kneweſt that *they dealt proudly* againſt them. Nehem. ix. 10.

Futur.

וְכִי יָזִיד אִישׁ עַל רֵעֵהוּ But if a man *ſhall come preſumptuouſly* upon his neighbour. Exod. xxi. 14.

אַךְ הַנָּבִיא אֲשֶׁר יָזִיד לְדַבֵּר דָּבָר בִּשְׁמִי But the prophet which *ſhall preſume* to ſpeak a word in my name. Deut. xviii. 20.

Adj.

זֵד יָהִיר לֵץ שְׁמוֹ *Proud* (and) haughty ſcorner (is) his name. Prov. xxi. 24.

Plur.

וְהִשְׁבַּתִּי גְּאוֹן זֵדִים And I will cauſe the arrogancy of *the proud ones* to ceaſe. Iſai. xiii. 11.

גָּעַרְתָּ זֵדִים אֲרוּרִים Thou haſt rebuked *the proud ones* (that are) accurſed. Pſalm. cxix. 21.

Another form.

הַמַּיִם הַזֵּדוֹנִים *The proud* waters. Ibid. cxxiv. 5.

The Noun.

בָּא זָדוֹן וַיָּבֹא קָלוֹן (When) *pride*

pride cometh, then cometh ſhame. Prov. xi. 2.

Conſt.

זְדוֹן לִבֶּךָ *The pride of* thine heart. Jer. xlix. 16.

Affix.

אֲנִי יָדַעְתִּי אֶת זְדֹנְךָ I know *thy pride*. 1 Sam. xvii. 28.

Another form.

גַּם מִזֵּדִים חֲשֹׂךְ עַבְדֶּךָ Keep back thy ſervant alſo from *preſumptuous* (ſins.) Pſalm. xix. 14.

זוֹד Zoed; *Cha.* Proud; preſumptuous, &c. as in the Heb. with ſome variation in the form.

It alſo denotes the ſame in *Talm.* and *Rab.* Heb.

2d, (In *Cha.*) Proviſion; generally applied to that neceſſary for a journey.

Hith.

דֵּין לַחְמָנָא כַּד חַמִּים אְזְדְּוִנָא יָתֵיהּ מִבָּתָנָא This our bread (was) hot when *we provided it for our journey* from our houſe. Targ. Jona. Joſhu, ix. 12.

Pang.

מְזוֹדָא תְּזַדּוֹן לֵיהּ *Proviſion for the journey thou ſhalt pro-*

vide him. Targ. Jeruſ. Deut. xv. 14.

וּלְמִתַּן לְהוֹן זְוָדִין לְאוֹרְחָא And to give unto them *proviſion* for the way. Targ. Onk. Gen. xlii. 25.

It denotes the ſame in *Talm.* Heb.

זוּדִי קְלִילִי וְאוֹרְחָא רְחִיקְתָא *The proviſion* is light, (or ſmall) and the way (is) long. Kethubb. fol. lxvii. 2.

See alſo Moengead Katoen, fol. xxviii. 2. and Roeſh Haſhanah, fol. xvii. 1.

And זוּדָא Zavveda; in *Talm.* Heb. denotes *a ſack*, uſed to put all manner of proviſion in. Kidduſheen, fol. xii. 1.

And as the Aruch obſerves, is derived from the Arabic word מזוד Mazevvad, which denotes the ſame.

זוּה Zavah; A corner.

Fem. Plur.

כְּזָוִיֹת מִזְבֵּחַ *As the corners* of the altar. Zech. ix. 15.

בְּנוֹתֵינוּ כְּזָוִיֹת Our daughters (may be) *as corner ſtones*. Pſalm. cxliv. 12.

Another form, and which

 denotes

denotes *a garner*, or *ſtore houſe*.

Maſc. Plur. Affix.

מְזֻוֵינוּ מְלֵאִים (That) *our garners* (may be) full. Ibid 13.

This ſenſe, is according to the Engliſh tranſlation; but Aben Ezra, and Kimchi, obſerve, that it denotes *corners*, as in the preceding; and explain it thus: *our corners*; i. e. every corner of our houſes ſhall be full of all manner of ſtore.

And Jarchi alſo explains it to denote *corners*. See Jarchi, Aben Fzra, and Kimchi. Ibid.

It denotes the ſame in *Cha*

It likewiſe denotes the ſame in *Talm.* and *Rab.* Heb.

זויה נצבה A right *angle*.

זויה חדה An acute *angle*.

זוז Zuz; whence מְזוּזָה A door poſt.

אוֹ אֶל הַמְּזוּזָה Or unto *the door poſt*. Exod. xxi. 6.

Note, the מ *mem* is additional; and the ה *he* forms the Fem.

Plur.

וּכְתַבְתָּם עַל מְזוזוֹת בֵּיתֶךָ And thou ſhalt write them upon *the poſts* of thy houſe. Deut. vi. 9.

Conſt.

וְעַל מְזוּזַת שַׁעַר הֶחָצֵר הַפְּנִימִית And upon *the poſts of* the gate of the inner court. Ezek. xlv. 19.

Affix.

וּמְזוּזָתָם אֵצֶל מְזוּזָתִי *And their poſt* by *my poſt*. Ibid. xliii. 8.

It denotes the ſame in *Cha.* with a very trifling variation in the form.

And זָאזָא in *Cha.* denotes *a bough*. (or *branch*.) Targ. Jeruſ. Job, xiv. 9.

Affix.

וּמִן לְעֵיל יִתְמוֹלֵל זָאזֵיהּ And from above ſhall *his branch* be cut off. Targ. Jeruſ. Ibid. xviii. 16.

Plur.

מְבִינֵי זָאזַיָּא יִתְּנוּ קָל זְמָר Who give the voice of ſong from among *the branches*. Targ. Jeruſ. Pſalm. civ. 12.

And זז Zaz; in *Rab.* Heb. denotes *to move* from, &c.

And זוז Zuz, in *Cha.* denotes

notes a ſpecie of coin, equal in weight to the דינר Deenar, ſave that the former was of ſilver, and the latter of gold.

אִשְׁתְּכַח בִּידִי זוּזָא חֲדָא דְּכַסְפָּא I have here at hand one *zuz* of ſilver. Targ. Jona. 1 Sam. ix. 8.

And Kimchi obſerves, that *a zuz* was the fourth part of a ſhekel; and which then muſt have weighed gr. 54, 75 decim.

See in שקל.

It denotes the ſame in *Talm* and *Rab.* Heb. Shab. in *Gem.* fol. lxvi. 2. and Chagiga, fol. v.

And זוּזִין in the Jeruſ. Targ. on Exod. xxviii. 19. denotes the name of a precious ſtone, called in Heb. לשם, and tranſlated in Engliſh *a ligure.*

זוח Zuch; *Cha.* To take away; remove, &c. Alſo to lift up, &c.

Futur.

דִּי תְּזוּחַ סְבָרֵיהּ Whoſe hope ſhall *be taken away.* Targ. Jeruſ. Job, viii. 14.

Aphel.

דַּהֲוָה מְזִיחַ לְכָל אַרְעָא That uſed *to move* the whole earth. Targ. Jona. Jer. l. 23.

It denotes the ſame in *Talm.* Heb. San. fol. xcvi. 2. Kethub. fol. x. 2. and fol. lxvii. 2.

זוט Zut; whence זוטא Zoeta; in *Rab.* Heb. denotes *ſmall*; *leſs*, &c.

סדר עולם זוטא *The ſmall* order of the world; i. e. the leſſer chronicle, and is oppoſed to סדר עולם רבא The greater chronicle.

And זוט Zoet; or זוטו Zoetoe, in *Talm.* Heb. denotes *the depth*, or *bottom of any thing.* Keleem, chap. xxiii. fol. 21. Bava Metſia, fol. xxi. 2. and Avoedang Zara, fol. xliii. 1.

זוך Zoech; whence מְזוֹכָתָא in *Cha.* denotes *a mortar.* Targ. Jeruſ. Numb. xi. 8.

זול Zul; To laviſh; deſpiſe, &c.

Particip. Plur.

הַזָּלִים זָהָב מִכִּיס *They that laviſh* gold out of the bag. Iſai. xlvi. 6.

Hiph.

Hiph. Preter.

כָּל מְכַבְּדֶיהָ הִזִּילוּהָ All that honoured her *have deſpiſed her.* Lament. i. 8.

This, according to the proper form, ought to be הֲזִילוּהָ without dagaſh.

And זול Zoel; in *Talm.* Heb. denotes *cheap*; *vile*, &c. generally uſed in contradiſtinction to יוקר Yoekar, *dear*, or *precious.*

המעות בזול והפירות ביוקר (When) the money *is cheap*, and the fruit is dear. Bava Bathra, fol. xci. 2.

זום Zum; whence זמזומי Zimzumee, in *Talm.* Heb. denotes muſical inſtruments, uſed among the ancients, called in Engliſh *cymbals*; and which are ſuppoſed to have been made of braſs, and in the form of kettle drums. Eruveen, fol. civ. 1.

And ſome think they were flutes, &c.

זן Zun; 1ſt. A ſpecie, or ſort.

מִזַּן אֶל זָן *From ſpecie to ſpecie*; i. e. different ſorts; or as the Engliſh tranſlation, affording *all manner* of ſtore. Pſalm. cxliv. 13.

Plur.

וְזָנִים מְרֻקָּחִים בְּמִרְקַחַת מַעֲשֶׂה And *divers kinds* (of ſpices) prepared by the apothecaries art. 2 Chron. xvi. 14.

2. Meat; figuratively, food in general.

The Noun.

בָּר וָלֶחֶם וּמָזוֹן And corn, and bread, *and meat.* Gen. xlv. 23.

וּמָזוֹן לְכֻלָּא בֵּהּ *And* in it (was) *meat* for all. Dan. xiv. 9.

3. A weapon; armour, &c.

וְיָתֵד תְּהֵיֶה לְךָ עַל אָזְנֶךָ And thou ſhalt have a paddle upon *thy armour*, or weapon. Deut. xxiii. 13.

In this example, the א *aleph* is additional. See in אזן.

Plur.

וְהַזְּנוֹת רָחֲצוּ And they waſhed *the arms.* 1 King. xxii. 38.

Puang.

סוּסִים מְזֻיָּנִים *Armed* horſes. Jer. v. 8.

And

And ſome have arranged it under the root יזן, which ſee.

זון Zun; *Cha.* To nouriſh; feed; ſuſtain, &c.

Preter.

וְזָן יוֹסֵף אֶת אֲבוּהִי *And* Joſeph *nouriſhed* his father. Targ. Onk. Gen. xlvii. 12.

ה"דְּזָנָנִי God *who fed* me. Targ. Onk. Ibid. xlviii. 15.

Futur.

וְאֵזוֹן יָתָךְ תַּמָּן *And I will nouriſh* thee there. Targ. Onk. Ibid. xlv. 11.

Hith.

וְעַל מֵימְרָךְ יִתְזַן כָּל עַמִּי And by thy words *ſhall* all my people *be fed*, (or *nouriſhed.*) Targ. Onk. Ibid. xli. 40.

וּמִנֵּהּ יִתְזִין כָּל בְּשְׂרָא And all fleſh *was fed* of it. Dan. iv. 9.

Affix.

לָא יְתַזּוּנִּין *Shall* not *feed them.* Targ. Jona. Hoſea, ix. 2.

It denotes the ſame in *Talm.* and *Rab.* Heb.

זן Zoen, and זוני Zoenee, in *Talm.* Heb. denotes *a girdle*; or, as ſome ſay, a horſe girth.

Keleem, chap. xxvi. fol. 38. and Yelamdenu.

זוע Zuang; To move; vex; or tremble, &c.

Particip.

וְלָא קָם וְלָא זָע מִמֶּנּוּ And he ſtood not up, nor *moved* for him. Eſth. v. 9.

Futur.

בְּיוֹם שֶׁיָּזֻעוּ שֹׁמְרֵי הַבַּיִת In the day *when* the keepers of the houſe *ſhall tremble.* Eccle. xii. 3.

Pieng. with the firſt and third radicals doubled.

וְיָקֻצוּ מְזַעְזְעֶיךָ And *they* ſhall awake *that vex thee.* Habak. ii. 7.

The Noun.

וְהָיְתָה רַק זַעֲוָה הָבִין שְׁמוּעָה And it ſhall be *a vexation* only (to) underſtand the report. Iſai. xxviii. 19.

And with the letters tranſpoſed.

וְהָיִיתָ לְזַעֲוָה לְכָל מַמְלְכוּת הָאָרֶץ And thou ſhalt *be removed* into all the kingdoms of the earth. Deut. xxviii. 25.

זוע Zuang; *Cha.* To move, diſturb; tremble; frighten; vex,

vex, &c. as in the Heb. with ſome variation in the form.

It denotes the ſame in *Talm.* and *Rab.* Heb. Bava Bathra, fol. lxxiv. 2.

It alſo in *Cha.* denotes *ſweat.*

בִּזְעָתָא דְאַפָּךְ תֵּיכוֹל לַחְמָא *In the ſweat* of thy face ſhalt thou eat bread. Targ. Onk. Gen. iii. 19.

It denotes the ſame in *Talm.* Heb. Zevacheem, fol. xix. 1. Taharoeth, chap. ix. fol. 112. and Peſacheem, fol. 136, &c.

זוּף Zuph; *Cha.* To borrow, &c.

Futur.

וְאַתְּ לָא תְזוּף And thou *ſhalt* not *borrow.* Targ. Onk. Deut. xxviii. 12.

Particip.

מוֹזִיף רַשִׁיעָא וְלָא פָרַע The wicked *borroweth*, and payeth not again. Targ. Jeruſ. Pſalm. xxxvii. 21.

It denotes the ſame in *Talm.* and *Rab.* Heb. Shab. fol. cxix. 1. and Vayikra Rabba, ſect. 3.

And מְזוּפָא in *Cha.* is the

oppoſite of the preceding; and denotes to lend money for uſe; alſo a creditor; uſurer, &c.

יְנַבֵּב מְזוּפָא לְכָל דִּילֵיהּ Let *the uſurer* gather all which he hath. Targ. Jeruſ. Pſalm. cix 11.

And מְזוּפְתָא in *Cha.* denotes *an extortioner.* Targ. Jeruſ. Ibid. lxvi. 12.

זוּק Zavak; whence זִיקוּ Zeveeku; in *Talm.* Heb. denotes to *leave full*, &c. Chull. fol. cix. 2.

And זווקן Zavvekan; in *Talm.* Heb. denotes a perſon that is *inflated.* Avoedang Zara, fol. xxxi. 2.

זוּר Zur; 1ſt. To thruſt together; cruſh, &c.

וַיָּזַר אֶת הַגִּזָּה *And he thruſt* the fleece *together.* Judg. vi. 38.

וְהַזּוּרָה תִּבָּקַע אֶפְעֶה *And* (that which is) *cruſhed* breaketh out into a viper. Iſai. lix. 5.

וַתִּשְׁכַּח כִּי רֶגֶל תְּזוֹרֶיהָ And forgetteth that the foot *may cruſh them.* Job, xxxix. 15.

2d. To cloſe, or bind up,

as they do to wounds; alſo a wound, &c.

Preter.

לֹא זֹרוּ וְלֹא חֻבָּשׁוּ *They have* not *been cloſed* neither bound up. Iſai. i. 6.

The Noun. Maſc.

וְלֹא יִגְהֶה מִכֶּם מָזוֹר Nor will he cure you of (your) *wound*. Hoſea, v. 13.

Or, remove your *wound*. Jarchi, Ibid.

יָשִׂימוּ מָזוֹר תַּחְתֶּיךָ They have laid *a wound* under thee. Obad. i. 7.

אֵין דִּן דִּינֵךְ לְמָזוֹר רְפֻאוֹת תְּעָלֶה אֵין לָךְ (There is) none to plead thy cauſe, *that thou mayeſt be bound up*; thou haſt no healing medicines. Jer. xxx. 13.

Affix.

וַיהוּדָה אֶת מְזוֹרוֹ And Judah (ſaw) *his wound*. Hoſea, v. 13.

3d. To ſneeſe.

וַיְזוֹרֵר הַנַּעַר עַד שֶׁבַע פְּעָמִים *And* the child *ſneeſed* ſeven times. 2 King. iv. 35.

4th. Strange; loathſome, &c.

Preter.

לֹא זָרוּ מִתַּאֲוָתָם *They were* not *eſtranged* from their luſt. Pſalm. lxxviii. 30.

Puang.

רוּחִי זָרָה לְאִשְׁתִּי My breath *is ſtrange* to my wife. Job, xix. 17.

זֹרוּ רְשָׁעִים מֵרָחֶם The wicked *are eſtranged* from the womb. Pſalm. lviii. 4.

Hiph.

מוּזָר הָיִיתִי לְאֶחָי I am *become* a *ſtranger* unto my brethren. Ibid. lxix. 9.

The Noun Maſc.

וְהָיָה לָכֶם לְזָרָא And it ſhall *be loathſome* unto you. Numb. xi. 20.

Adj.

כִּי תִהְיֶה לְאִישׁ זָר If ſhe be (married) to a *ſtrange* man. Levit. xxii. 12.

וַנִּפְרֹשׂ כַּפֵּינוּ לְאֵל זָר Or ſpread our hands to a *ſtrange* god. Pſalm. xliv. 21.

Plur.

כִּי אָהַבְתִּי זָרִים For I have loved *ſtrangers*. Jer. ii. 25.

וְזָרִים לֹא יַעַבְרוּ בָהּ עוֹד *And* there ſhall no *ſtrangers* paſs through her any more. Joel, iv. 17,

Affix.

Affix.

הֲמוֹן זָרֶיךָ The multitude of *thy ſtrangers*. Iſai. xxix. 2.

Fem.

קְטֹרֶת זָרָה *Strange* incenſe. Exod. xxx. 9.

לְהַצִּילְךָ מֵאִשָּׁה זָרָה To deliver thee from the *ſtrange* woman. Prov. ii. 16.

Plur. according to the idiom of the Heb.

שׁוּחָה עֲמֻקָּה פִּי זָרוֹת The mouth of *ſtrange women* (is) a deep pit. Ibid. xxii. 14.

It alſo in *Talm.* and *Rab.* Heb. denotes *ſtrange*, &c.

And זר Zar, in *Rab.* Heb. denotes *anomalous*; *irregular*, &c.

מִלָּה זָרָה *An anomalous* word.

זור Zur; *Cha.* To turn aſide; turn back: alſo to turn in, &c.

Preter.

וְהָא גַבְרָא זָר And behold, a man *turned aſide*. Targ. Jona. 1 King. xx. 39.

לָא זָר Not *turned back*. Targ. Jeruſ. Pſalm. xliv. 19.

Particip. and which denotes *to paſs by*.

לָא זְאֵב עַלּוֹי לֵיתָא Nor the fierce lion *paſſed by* it. Targ. Jeruſ. Job, xxviii. 8.

וְזָרוּ לְוָתֵיהּ *And they turned in* unto him. Targ. Onk. Gen. xix. 3.

Infin.

לְמֵזַר מִבָּתְרוֹהִי *To turn aſide* from following him. Targ. Jona. 2 King. ii. 21.

Imp.

זוֹר לָךְ מִבָּתְרַי *Turn thee aſide* from following me. Targ. Jona. Ibid. 22.

זוֹר רִבּוֹנִי זוֹר לְוָתִי *Turn in* my Lord, *turn in* to me. Targ. Jona. Judg. iv. 18.

זוּרוּ כְעַן *Turn in* now. Targ. Onk. Gen. xix. 2.

Futur.

לָא נְזוֹר מִבָּתַר דְּחַלְתָּךְ *We will* not *turn back* from after thy fear. Targ. Jeruſ. Pſalm. lxxx. 19.

And זיר Zayyear, in *Talm.* Heb. denotes *to reſtrain*; *withhold*, &c. Metſia, xvi. 2.

And זירי Zayyree, in *Talm.* Heb. denotes inſtruments, uſed by the clothiers in preſſing the cloth, &c. Shab. in *Gem.* fol. 123.

And

And in the Jeruſ. *Talm.* it is explained to denote the planks uſed by the fullers in dreſſing the cloth. *Talm.* Jeruſ. chap. xvii.

And זיוור Zeevvar, in *Talm.* Heb. denotes one whoſe eyes are ſpeckled, or ſpotted. Bechoeroeth, fol. xliv. 1.

And מוזר Muzar, in *Talm.* Heb. denotes *rotten*; *periſhed*, &c.

בצים מוזרות *Rotten* eggs. Chull. cxl. 2.

זחח Zachach; To looſe; or lift up, &c.

Futur.

וְלֹא יִזַּח הַחֹשֶׁן מֵעַל הָאֵפוֹד And that the breaſt plate *be not looſed* from the ephod. Exod. xxviii. 28.

זחח Zachach; *Cha.* Proud; haughty, &c.

וּזְחוּחֵי לִבָּא *But the haughty* in heart. Targ. Jeruſ. Job, xxxvi. 13.

And the Aruch reads זהוהי And ſo does the Baſil edition of the Targ. now before me; both with ה *he*, inſtead of ח *cheth*. But Elias in Methurgan, and the Moeſaph Aruch, as alſo Buxtorfi Lexicon Chaldaicum, &c. read with ח *cheth*.

וְאַעְדֵי זְחוּחָה מִלְּבֵיהּ And will remove *pride* from his heart. Targ. Jeruſ. Lament. iii. 33.

And the Plur. according to idiom of the *Cha.* is.

וּזְחוּחִין לִבָּנָא *And the proudneſs of* our hearts. Targ. Jeruſ. Pſalm. lxiv. 19.

שְׁדוֹ קֳדָמוֹי זָחוּחֵי לִבְכוֹן Pour out before him the *pride* (or haughtineſs) of your hearts. Targ. Jeruſ. Ibid. lxii. 9.

It denotes the ſame in *Talm.* Heb. Chull. fol. vii. 1.

זחל Zachal; 1ſt. To be afraid.

Preter.

עַל כֵּן זָחַלְתִּי וָאִירָא Wherefore *I was afraid*, and feared. Job, xxxii. 6.

2. A ſerpent.

Conſt.

עִם חֲמַת זְחֲלֵי עָפָר With the poiſon of *the ſerpents of* the duſt. Deut. xxxii. 24.

It alſo denotes worms, which creep on the ground, as in the following example.

כְּזֹחֲלֵי אֶרֶץ *As worms of* the earth. Micah, vii. 17.

But Jarchi thinks it denotes ſerpents; the ſame as the preceding, and are ſo called on account of their creeping, or rolling along the earth; from whence the following ſeems to be derived.

עִם אֶבֶן הַזּוֹחֶלֶת By *the rolling* ſtone. 1 King. i. 9.

This was a ſtone, that was ſo called on account of the running of the water of the ſpring that was by it. Kimchi.

And Jarchi obſerves, that it was a great ſtone; whereon the young men tried their ſtrength, in endeavoring to move, or roll it.

It denotes the ſame in *Cha.* alſo reptiles in general: and which may be eaſily diſtinguiſhed by the context.

And זוחלין Zoecheleen; in *Talm.* Heb. denotes *ſtreams of water*; i. e. running water; oppoſed to ſtagnant. Edayoeth, chap. vii. and Mikvaoeth, chap. v. fol. lxvii. &c.

זחל Zachal; alſo in *Talm.*

Heb. denotes a reptile in its generating ſtate. Chulleen, in *Gem.* fol. lxv.

It alſo in *Rab.* Heb. denotes bright; ſerene, &c. Medraſh Koeheleth, chap. viii. 1.

And מזחילה Mazchealah; in *Talm.* Heb. denotes a channel, or conduit pipe, &c. Or a board in a declining manner, like the houſe *eaves*, from whence the water drops, or runs down. Eruveen, fol. xcix. 2.

זטט Zatat; whence זטוטי Zatutee; in *Talm.* Heb. according to the Gloſſ. of Jarchi, denotes *noble*; *great*, &c. Megillah, fol. ix. 1.

And זיטויטוס Zeetoetus; in *Rab.* Heb. denotes deficient or as ſome think ſteril. Bereſheeth Rabba, ſect. 32. and 38.

זטם Zatam; whence דטמא Zeetema; in *Rab.* Heb. denotes *falſe*, &c. Bamidbar Rabba, ſect. 4.

זטר Zatar; *Cha.* Small; young, &c.

זוטַר אֲנָא וּבַסִּיר I am *young* and

and contemptible. Targ. Jeruſ. Pſalm. cxix. 141.

זוֹטַר אֲנָא לְיוֹמָיָא I am *younger* in age. Targ. Jeruſ. Job, xxxii. 6.

Fem. plur. According to the idiom of the *Cha.*

חֵיוָתָא זְעִירָתָא עִם רַבְרְבָתָא *Small* beaſts and great ones. Targ. Jeruſ. Pſalm. civ. 25.

It denotes the ſame in *Talm.* Heb. Nedareem, fol. l. 2.

זִין Zeev; The name of the ſecond month in the Jewiſh eccleſiaſtical year; now called אייר.

בְּחֹדֶשׁ זִו In the month ziv. 1 King. vi. 1.

It was ſo called from זִו ſplendor; as then the trees began to be in their glory.

זִין Zeev; *Cha.* Splendor.

וְזִיו יְקָרָא דַה" *And the ſplendor* of the glory of God Targ. Jeruſ. Solom. Song. v. 10.

מִזִּיו יְקָרֵיהּ *From the brightneſs* of his glory. Targ. Jonr. 2 Sam. xxii. 13.

Affix.

הַדְרִי וְזִיוִי Mine honour, *and* my *brightneſs.* Dan. iv. 32.

וְזִיוֹהִי שַׁנְיִין *And his brightneſs,* (or countenance) was changed. Ibid. v. 9.

It denotes the ſame in *Talm.* and *Rab.* Heb. Roeſh Haſhana, fol. xi. 1. San. in *Gem.* fol. 31. and Soeph Soeta; alſo Jarchi in Gen. xxviii. 10.

And זִיוְתָן in *Cha.* denotes the ſame. Targ. Jona. Iſai. xiv. 12. Targ. Jona. Zech. x. 3. and Targ. Jeruſ. Job, xxxi. 26.

And זיותני Zeevthanee; in *Talm.* Heb. denotes the ſame. Kethubb. fol. lxi. 1.

זִין Zeez; 1ſt. Splendor.

וְתִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ And ye ſhall be delighted *with the ſplendor.* of her glory. Iſai. lxvi. 11.

2d. A wild beaſt.

וְזִיז שָׁדַי עִמָּדִי *And the wild beaſt* of the field (is) mine. Pſalm. l. 12. and lxxx. 14.

It denotes the ſame in *Rab.* Heb. Vayikra Rabba, ſect. 22. And is alſo there explained to denote *a great bird.*

זִין Zeez; *Cha.* The reſt of a building.

וּבְנָא עַל כָּתְלֵי בֵיתָא זִיזָא סְחוֹר

סְחוֹר And againſt the wall of the houſe he built *a reſt* round about. Targ. Jona. 1 King. vi. 5.

Plur.

עַל זְיָזַיָּא Upon *the reſts*. Targ. Jona. Ibid. 6.

And in *Talm.* Heb. it denotes *a beam*, ; or *rafter*, alſo *a board*. Eruveen, fol. xcviii. and Bava Bathra, fol. liii.

It alſo in *Talm.* Heb. denotes a ſpecie of worms.

לְהוֹצִיא אֶת הַזַּיִן שֶׁבַּעֲדָשִׁין To except *the worms* (called zeezeen) which are in the lentiles. Chull. fol. lxvii. 2

זֵין Zeen; *Cha.* Armour.

לְמֵיהַד זֵין To take up *armour*. Targ. Onk Gen. xli. 44.

וּמָנֵי זֵינָא And the inſtruments (or ſpecies) of *armour*. Targ. Jona. 1 King. xxii. 38.

Plur. According to the *Cha.*

בִּידֵיהוֹן כָּל מָנֵי זֵינִין And in their hands (are) all ſorts of *armour*, (or *weapons*) Targ. Jeruſ. Solom. Song. iv. 4

Affix.

סַב כְּעַן זֵינָךְ Take now *thine armour*. Targ. Onk. Gen. xxvii. 3.

תִּקּוּן זֵינֵיהּ *His* proper (or befitting) *armour*. Targ. Onk. Exod. xxxiii. 4.

עַל זֵינָךְ Upon *thy armour*. Targ. Onk. Deut. xxiii. 13.

It denotes the ſame in *Talm.* Heb. Bava Bathra, fol. iv. 1.

And מְזוּיָן or מְזַיָּן in both *Cha.* and *Talm.* Heb. denotes *armed*.

זַיְינָא Zeyyana; in *Talm.* Heb. denotes as ſome think *loſs*; and others *ſhame*. Minachoeth, fol. lxxvii. 1. and Bava Bathra, fol. xc. 1.

And in ſome editions it is written דַיְינָא with ד *daleth*, inſtead of ז *zain*.

And זַיְינְקִי Zayyankea; in *Talm.* Heb. denotes the name of a place, Kethubb, fol. lxvii. 1.

And the Aruch reads סַיְינְקִי with ס *ſamech*.

זֵיף Zeeph; whence בְּזִיפָא in *Cha. with a graving inſtrument*. Targ. Onk. Exod. xxxii. 4.

And זַיָּפָא in *Cha.* denotes *falſe*;

Affix.

שַׁוֵּי דְּמְעָתַי בְּזִיקָךְ ה׳ Put thou my tears *into thy bottle*, O God. Targ. Jeruſ. Ibid. lvi. 9.

Plur.

וְזִיקִין דַּחֲמַר *And bottles* of wine. Targ. Jona. Joſhu, ix. 4.

It denotes the ſame in *Talm.* Heb. Avoedang Zara, fol. lx. 1.

2d. In *Cha.* Spirit; wind; tempeſt, &c.

וְזִיקָא עַל אַפַּי יְעַבַּר *And a ſpirit* paſſed before my face. Targ. Jeruſ. Job, iv. 15.

הַאִית סוֹף לְמִלֵּי זִיקָא Is there no end to words of *wind*; i. e. vain words. Targ. Jeruſ. Ibid. xvi. 3.

טַלְטְלַנֵּיד לֵילְיָא זִיקָא *The tempeſt* carrieth him away in the night. Targ. Jeruſ. Ibid. xxvii. 20.

It denotes the ſame in *Talm.* Heb. Nedareem, in *Gem.* fol. xxviii. 2.

And זיקין Zeekeen; in *Talm.* Heb. properly denotes *comets*, when tailed; i. e. when weſtword of the ſun, and the train follows

falſe; *adulterated*, &c. Targ. Jona. Jer. viii. 8.

It denotes the ſame in *Talm.* and *Rab.* Heb.

שטרות מזוייפין *Falſified contracts.* Jarchi, Iſai. x. 1.

טַעֲנוֹת מְזוּיָּפוֹת In logick: denotes *falſe* arguments; *ſophiſtry.*

המזיף מטבע *That adulterates* the coin.

זִיק Zeek; A ſpark of fire; a fire brand, &c.

מְאַוְּרֵי זִיקוֹת That compaſs (yourſelves) about *with ſparks.* Iſai. l. 11.

וּבְזִיקוֹת בְּעַרְתֶּם *And in the ſparks* (that) ye have kindled. Ibid.

And the following may perhaps be alſo of this root, as Kimchi obſerves.

הַיֹּרֶה זִקִּים Who caſteth *fire brands.* Prov. xxvi. 18.

In this example, the *dagaſh*, is perhaps inſtead of the quieſcent ו *yod.* See in זקק.

זִיק Zeek; *Cha.* 1ſt. A bottle.

הֵידְ זִיקָא As (in) a *bottle.* Targ. Jeruſ. Pſalm. xxxiii. 7. and lxxviii. 13.

follows. Berachoeth, chap. ix. fol. lx.

זיר Zeer; whence זירין Zeereen; in *Talm.* Heb. denotes twigs of cedar, to bind a bundle; and ſome think it denotes bundles of ſtraw; or ſtubble, bound *round with* twigs three times. Shab. chap. xxiv. fol. clv. and Kama, in *Gem.* fol. lxiv.

זית Zayeeth; An olive tree: alſo the fruit thereof.

זַיִת רַעֲנָן A green *olive tree.* Jer. xi. 16.

Conſt.

אֶרֶץ זֵית שֶׁמֶן A land of oil *olive.* Deut. viii. 8.

Plur.

זֵיתִים יִהְיֶה לְךָ Thou ſhalt have *olive trees.* Ibid. xxviii. 40.

עַל הַר הַזֵּיתִים Upon the mount *of olives.* Zech. xiv. 4.

Affix.

כִּי תַחְבֹּט זֵיתְךָ When thou beateſt *thine olive tree.* Deut. xxiv. 20.

Plur.

וְזֵיתֵיכֶם הַטּוֹבִים *And your* beſt *olive yards.* 1 Sam. viii. 14.

זֵיתֵיהֶם *Their olive yards.* Nehem. v. 11.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

And זיתא Zeatha; in *Talm.* Heb. according to the Aruch, denotes *ſoap.* Niddah, in *Gem.* fol. 62.

זכך Zachach; 1ſt. Clean; pure, &c.

וְשָׁמַיִם לֹא זַכּוּ בְעֵינָיו Yea, the heavens are not *pure* in his ſight. Job, xv. 15.

זַכּוּ נְזִירֶיהָ מִשֶּׁלֶג Her nazarites *were purer* than ſnow. Lament. iv. 7.

Hiph.

וְהַזְכֹּתִי בְּבֹר כַּפָּי *And I cleanſe* my hands ever ſo clean. Job, ix. 30.

Adj.

שֶׁמֶן זַיִת זָךְ *Pure* oil olive. Exod. xxvii. 20.

אִם זַךְ וְיָשָׁר אָתָּה If thou (wert) *pure* and upright. Job, viii. 6.

זַךְ אֲנִי בְלִי פָּשַׁע I (am) *clean* without tranſgreſſion. Ibid. xxxiii. 9.

כָּל דַּרְכֵי אִישׁ זַךּ בְּעֵינָיו All the ways of man (are) *clean* in

in his own eyes. Prov. xvi. 2.

Fem.

וּלְבֹנָה זַכָּה And *pure* frankincenſe. Exod. xxx. 34.

וּתְפִלָּתִי זַכָּה And my prayer (is) *pure*. Job, xvi. 17.

2d. Cryſtal; from its tranſparency and clearneſs.

לֹא יַעַרְכֶנָּה זָהָב וּזְכוּכִית The gold *and cryſtal* cannot equal it. Job, xxviii. 17.

זכך Zachach: *Cha*. Pure; clean, &c. as in the Heb. with a very trifling variation in the form.

It alſo denotes *cryſtal*, as in the Heb.

כלי זכוכית Kelea Zechucheth; in *Talm*. Heb. denotes *glaſs* veſſels. Shab. fol. xv. 1.

זכה Zacah; Pure, &c. as in the preceding root.

Futur.

הַאֶזְכֶּה בְּמֹאזְנֵי רָשַׁע *Shall I be counted pure* with the wicked balance. Micah, vi. 11.

וּמַה יִּזְכֶּה יְלוּד אִשָּׁה Or how can he *be clean* (that is) born of a woman? Job, xxv. 4.

Pieng. Preter.

אַךְ רִיק זִכִּיתִי לִבָּבִי Verily, *I have cleanſed* my heart in vain. Pſalm. lxxiii. 13.

Futur.

בַּמֶּה יְזַכֶּה נַעַר אֶת אָרְחוֹ Wherewith *ſhall* a young man *cleanſe* his way. Ibid. cxix. 9.

Hith.

רַחֲצוּ הִזַּכּוּ Waſh you, *make yourſelves clean*. Iſai. i. 16.

Note, the proper grammatic form of this, is הִזְדַּכּוּ.

It denotes the ſame in *Cha*; with a ſmall variation in the form.

It denotes the ſame in *Talm*. and *Rab*. Heb.

And זכה Zacha, in *Talm*. and *Rab*. Heb. denotes *to acquire*; *merit*; *be worthy of*, &c.

כל העוסק בתורה לשמה זוכה לדברים הרבה Every one that labours in the Law (of Moſes) for the ſake of the knowledge thereof, *acquires*, or *merits* many things. Pirkea Avoeth, chap. vi. 1.

It alſo denotes *to juſtify*; i. e. to make a perſon worthy by means of good works, &c.

כל המזכה את הרבים אין חטא

בא על ידו *He that juſtifieth* the public, no ſin will come through his means. Ibid. Chap. v.

זכר Zachar; To remember; make mention, &c. alſo memorial, &c.

Preter.

וְלֹא זָכַר שַׂר הַמַּשְׁקִים אֶת יוֹסֵף And the chief buttler *did* not *remember* Joſeph. Gen. xl. 23.

Affix.

זְכַרְנוּ אֶת הַדָּגָה *We remember* the fiſh. Numb. xi. 5.

The Noun Maſc.

אַבְנֵי זִכָּרוֹן לִבְנֵי יִשְׂרָאֵל (That they ſhould be) ſtones for *a memorial* to the children of Iſrael. Exod. xxxix. 7.

Another form.

אֵין זִכְרוֹן לָרִאשֹׁנִים (There is) no *remembrance* of former things. Eccle.

Affix.

שַׂמְתָּ זִכְרוֹנֵךְ Thou haſt ſet up *thy remembrance*, or memorial. Iſai. lvii. 8.

Plur. Affix.

זִכְרֹנֵיכֶם מְשָׁלֵי אֵפֶר *Your remembrances* (are) like aſhes. Job, xiii. 12.

Fem. Plur.

אֶת סֵפֶר הַזִּכְרֹנוֹת The book of *the records*. Eſth. vi. 1.

Another form; in which the נ *nun* is dropt, and is pointed with two *ſegols*.

תִּמְחֶה אֶת זֵכֶר עֲמָלֵק Thou ſhalt blot out *the remembrance* of Amalek. Deut. xxv. 19.

Affix.

זִכְרוֹ אָבַד מִנִּי אָרֶץ *His remembrance* ſhall periſh from the earth. Job, xviii. 17.

Another form.

וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ And give thanks *at the remembrance* of his holineſs. Pſalm. xxx. 5.

Another form, with additional מ *mem* prefixed.

מַזְכֶּרֶת עָוֹן *Bringing* iniquity *to remembrance*. Numb. v. 15.

Niph.

וְנִזְכַּרְתֶּם לִפְנֵי ה' אֱלֹהֵיכֶם *And ye ſhall be remembered* before the Lord your God. Ibid. x. 19.

וְלֹא תִזָּכַרְנָה צִדְקֹתָיו אֲשֶׁר עָשָׂה And his righteouſneſs which he hath done *ſhall* not *be remembered*. Ezek. iii. 20.

Hiph.

וְהַזְכַּרְתַּנִי אֶל פַּרְעֹה *And make*

make mention of me unto Pharaoh. Gen. xl. 14.

וְהוּא מַזְכִּיר עָוֹן לְהִתָּפֵשׂ *And he will call to remembrance* the iniquity, that they may be taken. Ezek. xxi. 23.

וַיְהִי כְּהַזְכִּירוֹ אֶת אֲרוֹן הָאֱלֹהִים And it came to pass *when he made mention* of the ark of God. 1 Sam. iv. 18.

Futur.

וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ *And ye shall make* no *mention* of the name of other gods. Exod. xxiii. 13.

לַמְנַצֵּחַ לְהַזְכִּיר To the chief musician, (a psalm) of David, *to bring to remembrance.* Psalm. lxxi. 1.

Infin. according to the idiom of the Heb.

יַעַן הַזְכַּרְכֶם עֲוֹנְכֶם Because *ye have made* your iniquity *to be remembered.* Ezek. xxi. 24.

And Kimchi is of opinion, that the following denotes *a sweet scent.*

Fem.

וְהָיְתָה לַלֶּחֶם לְאַזְכָּרָה That it may be on the bread for a *sweet scent,* (or memorial.) Levit. xxiv. 7.

But Jarchi and Aben Ezra are of opinion, that it denotes *memorial.*

Though Kimchi strenuously asserts, that it denotes *scent,* or *offering*; for that the pure frankincense was offered on the Sabbath, when the stale bread was removed, and the fresh placed in its room; after which, the bread, so removed, was allowed to be eaten by the priests. See Kimchi on the Roots.

And Buxtorf, also thinks it denotes *sweet scent.* See Buxtorfi Concordantiæ Biblorum Hebraicæ.

And, notwithstanding the different manner in which these great men have expressed themselves, yet, is there no contradiction, as it all amounts to the same: for, when the frankincense was offered, it produced *a sweet scent,* and *was an offering,* according to Kimchi; and also *a memorial* of the offering it belonged to, as also to the person offering, according to Jarchi and Aben Ezra. This, is what appears to me to be the real meaning of these commentators.

זכר

Affix.

וְהִקְטִיר הַכֹּהֵן אֶת אַזְכָּרָתָהּ And the prieſt ſhall burn *the memorial of it*, upon the altar. Ibid. ii. 2.

But, as to the following, Aben Ezra, agrees with Kimchi; and ſo does Jona.

Affix.

זִכְרוֹ כַּיַּיִן לְבָנוֹן *The ſcent thereof* (ſhall be) as the wine of Lebanon. Hoſea, xiv. 7.

And the following denotes *a recorder*.

יְהוֹשָׁפָט בֶּן אֲחִילוּד הַמַּזְכִּיר Jehoſhaphat the ſon of Ahilud *the recorder*. 1 King. iv. 3.

2d. The male of creatures; and man is ſo called in particular, becauſe, it is by *him* that the family *name*, or *memorial*, is carried down to poſterity, and not by the female line.

זָכָר וּנְקֵבָה בָּרָא אֹתָם *Male* and female created he them. Gen. i. 27.

Plur.

הַזְּכָרִים לַה' *The males* (ſhall be) the Lord's. Exod. xiii. 12.

Affix.

יֵרָאֶה כָּל זְכוּרְךָ אֶל פְּנֵי הָאָדֹן ה' All *thy males* ſhall appear before the Lord God. Ibid. xxiii. 17.

Fem. Affix.

כָּל זְכוּרָהּ Every *male thereof*. Deut. xx. 13.

It alſo in *Talm.* and *Rab.* Heb. denotes the ſame.

And זכרות Zachruth, in *Talm.* Heb. denotes *manhood*. Bechoeroeth, fol. viii. 1.

It alſo in *Cha.* denotes *a vizard*.

לָא תִתְפְּנוֹן בָּתַר בִּדִּין וּזְכוּרוּ Regard not them that have familiar ſpirits, *and* (after) *vizards*. Targ. Onk. Levit. xix. 31.

וְשָׁאֵיל בִּבְדִין וּזְכוּרוּ And a conſulter with familiar ſpirits, *and a vizard*. Targ. Onk. Deut. xviii. 11.

וְשָׁאוּל פַּלֵּי יַת בְּדִין וּזְכוּרוּ מִן אַרְעָא And Saul had put away thoſe that had familiar ſpirits *and the vizards* out of the land. Targ. Jona. 1 Sam. xxviii. 3.

It denotes the ſame in *Talm.* Heb. as connected with the preceding. San. fol. 53.

And אזכרה Azcarah, in *Talm.* Heb. denotes *the memorial*;

rial; i. e. the Tetragrammaton, or ineffable name of God. As conveying the memorial of the eſſence of the Supreme Being.

And the Plur. is אזכרות. San. fol. cii. 2. and Shab. fol. ciii. 2.

And the Maſorites call them in the *Cha.* אדכרות Adcheroeth. See Elias in Tiſhbee.

זלל Zalal; 1ſt. A glutton, or reveller.

The Noun.

זוֹלֵל וְסֹבֵא *A glutton*, and a drunkard. Deut. xxi. 20.

Plur.

וְרֹעֶה זוֹלְלִים יַכְלִים אָבִיו But he that is a companion of *gluttons*, (or revellers) ſhameth his father. Prov. xxviii. 7.

Conſt.

בְּזוֹלְלֵי בָשָׂר לָמוֹ Amongſt *riotous eaters* of fleſh. Ibid. xxiii. 20.

2d. Vile.

Adj.

וְאִם תּוֹצִיא יָקָר מִזּוֹלֵל And if thou take forth the precious *from the vile*. Jer. xv. 29.

Fem.

כִּי הָיִיתִי זוֹלֶלֶת For I am become *vile*. Lament. i. 11.

And the following according to Kimchi, is the noun.

כְּרֹם זְלוּת לִבְנֵי אָדָם When the wicked are exalted, it is *a ſhame* to men. Pſalm. xii. 9.

And Aben Ezra explains it, when *vile men* are exalted: and in nearly the ſame ſenſe, does Jarchi explain it.

And ſome think it denotes the ſame as the preceding, and explain it thus, *The glutton* exalts himſelf to devour men. See Jarchi, Aben Ezra, and Kimchi, Ibid.

And זָלַל and זִלְזֵל in *Cha.* denote *to deſpiſe*; *vilify*, &c. only uſed in the Targ. of Jeruſ. and that which paſſes for Jona. on the Law.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And זלזלני Zalzelanee; in *Talm.* Heb. denotes ſuch as are voracious. Kethubb, fol. lx. 2.

זלג Zalag; whence מַזְלֵג a fleſh-hook, or fork, uſed in the temple ſervice.

וְהַמִּזְלֵג שֶׁלֹּשׁ הַשִּׁנַּיִם בְּיָדוֹ *And*

the

the fleſh-hook of three teeth in his hand. 1 Sam. ii. 13.

Plur.

אֶת הַמִּזְלָגֹת And *the fleſh-hooks*. Exod. xxxviii. 3.

Affix.

וּמִזְלָגָתָיו *And his fleſh-hooks*. Ibid. xxvii. 3.

זלג Zalag; *Cha.* To flow; drop, &c.

עֵינִי זָלְגַת דִּמְעִין מִן עַנְיוּתָא Mine eye *droppeth* tears by reaſon of affliction. Targ Jeruſ. Pſalm. lxxxviii. 10.

דָּמָּא אֶלָּהָא זָלְגַת עֵינִי Mine eye *floweth* (with tears) before God. Targ. Jeruſ. Job, xvi. 20.

וְדִמְעָהָא זָלִיג עַל לֵיסְתָּהָא And her tears *flow* on her cheeks. Targ. Jeruſ. Lament. i. 2.

It denotes the ſame in *Talm.* Heb. Peſacheem, fol. cxviii.

זלח Zalach; *Cha.* To flow; draw, &c.

Particip.

זָלְחִין מַיָּא The waters *flow*. Targ. Jeruſ. Pſalm. cxlvii. 18.

Infin.

וּלְמִזְלַח מַיִּין מִפְּצָיד *And to draw* water out of the pit. Targ. Jona. Iſai. xxx. 14.

And in the Baſil edition, it reads with ד *daleth*, inſtead of ז *zain*.

And the following according to the idiom of the *Cha.* is Hith.

דִּי מִזְדַּלַּח כַּרְוַבַּיָּא Which *overfloweth* the channels. Targ. Jeruſ. Job, xxviii. 4.

Conſt.

לְקָל זְלָחֵי כַּרְוַבָּיִךְ To the voice of *the flowing of* thy channels. Targ. Jeruſ. Pſal. xlii. 8.

And in *Talm.* Heb. it denotes *to ſprinkle*, &c. Chull. fol. lx. 1. and Shab. in *Gem.* fol. xcv. 1.

זלט Zalat; whence זולטא Zuleta; in *Talm.* Heb. denotes *a baſket*, or *pannier* made of oſiers. Yevamoeth, fol. xlvi. 1.

And the Aruch reads with ת *thau*, inſtead of ט *teth*.

זלע Zalang; *Cha.* A ſmall bottle, called cruſe.

וְזִלּוּעַ דִּדְבַשׁ *And a cruſe* of honey. Targ. Jona. 1 King. xiv. 3.

וְתִזְבֹּן זְלוּעַ דַּחֲסַף And buy thee a potters earthen *bottle*. Targ. Jona. Jer. xix. 1. and 10.

זָלַף Zalaph; *Cha* To pour forth, &c.

וְזָלֵף בִּיחֲמָא *And poureth out* in heat, (or anger.) Targ. Jona. Habakk. ii. 15.

וְטִינָא זָלֵף עִמִּי טַיָּפֵי מַשְׁחָא And the rock *poured* me *out* rivers of oil. Targ. Jernſ. Job, xxix. 6.

יְזַלְּפוּן מְטָרָא *They pour down* rain. Targ. Jeruſ. Ibid. xxxvi. 27.

And Hith. according to the *Cha.* is מִזְדַּלְּפָן *ſhall flow away*. Targ. Jeruſ. Ibid. xx. 28.

It denotes the ſame in *Talm.* Heb. Peſacheem, fol. xx. 2. &c.

זָלַק Zalak; whence זְלִיקֵי in *Cha.* denotes *ſparks* (of fire) Targ. Jeruſ. Prov. xvi. 27.

And Elias thinks it ſignifies *burning*, the ſame as דָּלַק. As in the *Chaldee* tongue, the ד *daleth*, and ז *zain*, are frequently ſubſtituted for each other. See Elias in Methurgamam.

זֹלֶת Zalath; A declinable adverb: Save; except; beſide, &c.

זוֹלַת דַּלַּת עַם הָאָרֶץ *Save* the pooreſt ſort of the people of the land. 2 King. xxiv. 14.

And with paragogic י *yod*.

זוּלָתִי כָּלֵב בֶּן יְפֻנֶּה *Save* Caleb the ſon of Jephuneh. Deut. i. 36.

But the following although of the ſame form, is Affix.

זוּלָתִי אֵין אֱלֹהִים (There is) no God *beſides me*. Iſai. xlv. 5.

עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ Neither hath the eye ſeen, O God, *beſides thee*. Ibid. lxiv.

זָמַם Zamam; To think; deviſe; imagine, &c.

Preter.

כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו *As he thought* to have done unto his brother. Deut. xix. 19.

עָשָׂה אֲשֶׁר זָמָם The Lord hath done (that) which *he had deviſed*. Lament. ii. 17.

זַמֹּתִי בַּל יַעֲבָר פִּי *My thought* ſhall not paſs my mouth; (or it had not paſſed my mouth.) Pſalm. xvii. 3.

Particip.

Particip.

זֹמֵם רָשָׁע לַצַּדִּיק The wicked *plotteth* againſt the juſt. Ibid. xxxvii. 12.

The Noun.

Affix.

זְמָמוֹ אַל תָּפֵק Further not *his device*. Ibid. cxl. ix.

Conſt.

זִמַּת אִוֶּלֶת חַטָּאת *The thought of* fooliſhneſs (is) ſin. Prov. xxiv. 9.

Plur. Affix.

זִמּוֹתַי נִתָּקוּ *My purpoſes* are broken off. Job, xvii. 1.

And with additional מ *mem* prefixed.

Fem.

חָשְׁבוּ מְזִמָּה בַּל יוּכָלוּ They imagined *a miſchievous device*, (which) they are not able (to perform.) Pſalm. xxi. 12.

It is alſo uſed in a good ſenſe, to denote *diſcretion*.

לְנַעַר דַּעַת וּמְזִמָּה To the young man knowledge *and diſcretion*. Prov. i. 4.

2d. Lewdneſs; wickedneſs, &c.

כִּי זִמָּה עָשׂוּ For they committed *lewdneſs*. Hoſea, vi. 9.

שַׁאֲרָה הֵנָּה זִמָּה הִוא They (are) her near kinſwomen, it (is) *wickedneſs*. Levit. xviii. 17.

Conſt.

זִמַּת זְנוּתֵךְ *The lewdneſs* of thy whoredom. Jer. xiii. 27.

And with additional מ *mem* prefixed.

אֲשֶׁר יֹמְרוּךָ לְמִזְמָה For they ſpeak againſt thee *wickedly*. Pſalm. cxxxix. 20.

עָשׂוֹתָה הַמְזִמָּתָה הָרַבִּים She hath wrought *lewdneſs* with many. Jer, xi. 15.

In *Talm.* Heb. it denotes the ſame.

זמם Zamam; *Cha.* To muzzle; curb; check, &c.

Puang.

לָא תְזַמְּמוּן תּוֹרָא בְּשַׁעֲתָא דּוֹרְכֵיהּ *Ye ſhall* not *muzzle* the ox at the time he treadeth out (the corn.) Targ. Jeruſ. Deut. xxv. 4.

אֶנְטוֹר לְפוּמִי זְמָמָא I will guard my mouth (with) *a bridle*. Targ. Jeruſ. Pſalm. xxxix. 2.

וְזַמָּא מִן קֳדָמַי פְּטָרוּ And they have looſened *the bridle* from before me. Targ. Jeruſ. Job, xxx. 11.

וְזַמָּם דְּטָעֵי בְּלִיסַת עַמְמַיָּא *And a bridle* which cauſeth (them)

(them) to err, (ſhall be) in the jaws of the people. Targ. Jona. Iſai. xxx. 28.

Plur.

וְיהוֹן כִּזְמָמִין בְּלִיסָתְהוֹן That they may be *as bridles* in their jaws. Targ. Jeruſ. Solom. Song. i. 10.

It denotes the ſame in *Talm.* Heb. Terumah, chap. ix. and San. fol. x. 7.

זמן Zaman; 1ſt. Time; ſeaſon, &c.

לַכֹּל זְמָן To every (thing there is) *a ſeaſon.* Eccle. iii. 1.

וְאֶתְּנָה לוֹ זְמָן And I ſet him *a time.* Nehem. ii. 6.

Affix.

וְכִזְמַנָּם *And according to their* (appointed) *time.* Eſth. ix. 27.

Plur. Affix.

לְקַיֵּם אֶת יְמֵי הַפּוּרִים הָאֵלֶּה בִּזְמַנֵּיהֶם To confirm theſe days of Purim *in their* (appointed) *times.* Ibid. xxxi.

2d. To appoint, &c.

Puang.

יָבֹא לְעִתִּים מְזֻמָּנִים Come *at appointed* times. Ezra, x. 14.

Fem.

בְּעִתִּים מְזֻמָּנוֹת At times *appointed.* Nehem. xiii. 3.

זמן Zaman; *Cha.* Time: ſeaſon; as in the Heb.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And זימנין Zeemeneen; in *Talm.* Heb. denotes *ſometimes.* Niddah, fol. xlvii. 2.

It alſo in *Cha.* denotes *to prepare*; *appoint*; *invite*, &c.

It alſo in *Talm.* Heb. denotes *to invite*, &c.

And נזדמן Nizdàman, in *Talm.* and *Rab.* Heb. denotes *to meet with*; *chance*, &c. alſo *to appoint*, &c. San. fol. cvi. 2. and Kimchi, Pſalm. xxv. 1.

And זומן Zoeman, in *Talm.* Heb. denotes a decoction of bran and water. Peſacheem, chap. iii. fol. xlii. 2.

זמר Zamar; 1ſt. To ſing, &c.

Pieng.

Imp.

זַמְּרוּ לְמַלְכֵּנוּ זַמֵּרוּ *Sing praiſes* unto our King, *ſing praiſes.* Pſalm. xlvii. vii.

Futur.

אֲזַמֵּר לַה" אֱלֹהֵי יִשְׂרָאֵל *I will*

ſing

ſing (praiſes) to the Lord God of Iſrael. Judg. v. 3.

Infin.

וּלְזַמֵּר לִשְׁמְךָ עֶלְיוֹן *And to ſing* (praiſes) unto thy name, O moſt High. Pſalm. xcii. 2.

Another form.

עֵת הַזְּמִיר הִגִּיעַ The time *of ſinging* (of birds) is come. Solom. Song. ii. 1.

Another form.

וּנְעִים זְמִירוֹת יִשְׂרָאֵל And the ſweet *Pſalmiſt* of Iſrael. 2 Sam. xxiii. 1.

זְמִרוֹת הָיוּ לִי חֻקֶּיךָ Thy ſtatutes have been my *ſongs*. Pſalm. cxix. 54.

Another form; and which denotes *melody*, &c.

וְזִמְרַת נְבָלֶיךָ לֹא אֶשְׁמָע *And the melody* of thy viols I will not hear. Amos, v. 23.

Another form with מ *mem* prefixed; and which forms the noun. maſc.

מִזְמוֹר לְדָוִד *A pſalm* of David. Pſalm. iii. 1.

Fem. And which denotes an inſtrument of muſic, called *a pſaltery*.

וְהַכִּפֹּרֹת וְהַמִּזְמָרוֹת And the bowels, *and the pſalteries*, 1 King. vii. 50.

Note, this word in the Engliſh tranſlation of the Bible is *ſnuffers*. What authority the tranſlators had for it, is to me unknown; this I am ſure of, that they had none of any note; for the Jewiſh Commentators and Lexicographers are unanimous that it denotes muſical inſtruments.

See Kimchi, R. Levi Ben Gerſhom, Abarbanal, &c. Ibid. And Kimchi on the Roots.

And Buxtorf, in his Concordantiae Biblorun Hebraica, explains it in the ſame ſenſe.

מְזַמְּרוֹת מִזְרָקוֹת *Pſalteries*, baſons. 2 King. xii. 14.

2d. Scent.

וְהִנָּם שֹׁלְחִים הַזְּמוֹרָה אֶל אַפָּם And lo, they ſend *the ſcent* to their noſe. Ezek. viii. 17. The ſcent of the ſtrange incenſe which they offer. Kimchi, and Abarbanal, Ibid.

And Jarchi explains it to denote the ſcent of the wind let looſe behind; as they ſtood in

in contempt of God, with their backs toward the temple of the Lord. Ibid. 16.

3d. Beſt; and which is nearly of the ſame ſignification as the firſt; i. e. that which is moſt praiſe worthy. Conſt.

קְחוּ מִזִּמְרַת הָאָרֶץ בִּכְלֵיכֶם Take *of the beſt fruits of* the land in your veſſels. Gen. xliii. 11.

4th. A branch.

וַיִּכְרְתוּ מִשָּׁם זְמוֹרָה וְאֶשְׁכּוֹל עֲנָבִים אֶחָד And they cut down from thence *a branch* with one cluſter of grapes. Numb. xiii. 23.

הַזְּמוֹרָה אֲשֶׁר הָיָה בַּעֲצֵי הַיָּעַר *The branch* which is among the trees of the foreſt. Ezek. xv. 2.

And the following according to the idiom of the Heb. is Conſt.

וְזִמְרַת זָר תִּזְרָעֶנּוּ And thou ſhalt ſet it with a ſtrange *ſlip*; or according to the Heb. *a ſlip of* a ſtrange (plant.) Iſai. xvii. 10.

Affix.

וְזִמְרֵיהֶם שִׁחֵתוּ And they marred *their vine branches*. Nahum, ii. 2.

The Verb; and which denotes *to prune*; *lop*; diveſt, or free trees from their ſuperfluous branches.

וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמֶךָ And ſix years *thou ſhalt prune* thy vineyard. Levit. xxv. 3.

Niph.

לֹא יִזָּמֵר וְלֹא יֵעָדֵר (It) *ſhall* not *be pruned*, nor digged. Iſai. v. 6.

And ſome think that the following denotes the ſame: and ſo form it in Conſt.

זְמִיר עָרִיצִים *The pruning of* the terrible ones. Ibid. xxv. 5.

And ſome are of opinion that it denotes *the ſong of* the terrible ones, as in the firſt ſenſe. See Jarchi, Aben Ezra, Kimchi, and Abarbanal. Ibid. And Kimchi on the Roots,

It alſo denotes a pruning hook, or knife; and which I take to be the cauſe of leading the tranſlators into the error above mentioned; as I perceive by *Bate* in his Critica Hebræca, who has alſo

fell into the ſame error, by his deriving מְזֻמְרוֹת from a pruning knife, or hook; and ſo tranſlates it *ſnuffers*.

Fem. Plur.

וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת And their ſpears *into pruning hooks*. Iſai. ii. 4. and Micah, iv. 3.

Affix.

וּמַזְמְרוֹתֵיכֶם לְרָמָחִים *And your pruniug hooks* into ſpears. Joh, iv. 10.

5th. A clean beaſt, called in Engliſh a chamois.

וְזֶמֶר *And the chamois*. Deut. xiv. 5.

זמר Zamar; *Cha*. To ſing, &c. alſo a muſical inſtrument; alſo a branch, &c. as in the the Heb. with a very trifling variation in the form.

It denotes the ſame in *Talm*. Heb. Soeta, fol. lxviii. 1. Gitteen, fol. vii. 1. Shab. fol. 145.

And זַמְרְגְּדִין in *Cha*. denotes a precious ſtone, called in Heb. אַחְלָמָה. Tranſlated in Engliſh *an amethyſt*. Targ. Jeruſ. Exod. xxviii. 19.

And in the Jeruſ. Targ. Prov. xxv. 12. it is written זַמְרְגְּדָא, And which Elias obſerves, denotes an ornament. See Elias in Methurgaman.

And in the Jeruſ. Targ. on Solom. Song. v. 14. it is written אִזְמוֹרָד, which denotes the ſame.

And ſome think it denotes an *emerald*.

And in the Jeruſ. Targ. on Job, i. 15. זַמְרַגַּד is uſed to denote the name of a country: whence the Moeſaph Aruch obſerves, that, perhaps, the ſtone above mentioned, was found in that country.

זמת Zamath; whence זמית Zameeth; in *Talm*. Heb. denotes pottage; gruel, &c. Berachoeth, fol. xxxvi. 1. and Nedareem, fol. lv. 2.

זן Zan; *Cha*. A genus; ſpecie.

עֵבֶד פֵּרִין לְזִנֵיהּ Which bringeth forth fruit after *its kind*. Targ. Onk. Gen. i. 11.

Plur.

וְכֹל זְנֵי זְמָרָא And all *kinds* of muſick. Dan. iii. 5.

It denotes the ſame in *Talm*. Heb. Alſo to generate. Berachoeth, in *Gem*. fol. xxxii. 1. and Bava Kama, fol. 16.

זָנָב Zanav; A tail: the long ſubſtance which terminates an animal from behind; the lower part; alſo the under part, &c.

The Noun.

וַיִּפֶן זָנָב אֶל זָנָב And he turned *tail* to *tail*. Judg. xv. 4.

וּנְתָנְךָ ה" לְרֹאשׁ וְלֹא לְזָנָב And the Lord ſhall make thee the head, and not *the tail*. Deut, xv. 13.

Plur.

בֵּין שְׁנֵי הַזְּנָבוֹת Between *the* two *tails*. Judg. xv. 4.

Conſt.

מִשְׁנֵי זַנְבוֹת הָאוּדִים For *the* two *tails of* the ſmoking firebrands. Iſai. vii. 4.

Affix.

יַחְפֹּץ זְנָבוֹ כְּמוֹ אָרֶז He moveth *his tail* like a cedar. Job, xl. 12.

The Verb.

Pieng.

וְזִנַּבְתֶּם אוֹתָם *And ye ſhall tail* them; i. e. cut off the hindmoſt. Joſhu. x. 19.

וַיְזַנֵּב בְּךָ *And he ſmote the hindmoſt* of thee. Deut. xxv. 18.

It denotes the ſame in *Talm.* and *Rab.* Heb. alſo the extremity of any thing. Sheveengeeth, chap. iv. fol. 38. Oengketſeen, fol. clviii. alſo Caphtoer Vapherach, fol. lxxv.

זנג Zanag; whence זַנְגְּבִילָא in *Cha.* denotes the tree called *cedar*; uſed by Solomon in building the Temple. Targ. Jeruſ. Solom. Song. iii. 9.

And in *Talm.* Heb. it denotes *ginger*. Peſacheem, fol. xlii. 2. Shab. in *Gem.* fol. lxv. 1. and Yoema, fol. lxxxi. 2.

זנדוקא Zanduka; in *Talm.* Heb. denotes *the keeper of a priſon*. Taangneeth, fol. xxii. 1.

זָנָה Zanah; To commit fornication, &c.

וְזָנָה אַחֲרֵי אֱלֹהֵי נֵכָר הָאָרֶץ *And will go a whoring* after the ſtrange gods of the land; (or the gods of the ſtrangers) Deut. xxxi. 16.

Preter.

כִּי זָנְתָה אִמָּם For their mother *hath played the harlot*. Hoſea, ii. 5.

וְאַתְּ זָנִית רֵעִים רַבִּים But thou *haſt played the harlot* with many lovers. Jer. iii. 1.

הִצְמַתָּה כָּל זוֹנָה מִמֶּךָּ Thou haſt cut off all them *that go a whoring* from thee. Pſalm. lxxiii. 27.

גַּם זַתְּנִים וְגַם לֹא שָׂבָעַתְּ *Yea, thou haſt played the harlot with them*, and yet couldeſt not be ſatisfied. Ezek. xvi. 28.

Adj. Fem.

וְהוּא בֶּן אִשָּׁה זוֹנָה And he was the ſon of *an harlot*. Judg. xi. 1.

The Noun. Fem.

זְנוּת וְיַיִן וְתִירוֹשׁ יִקַּח לֵב *Whoredom*, and wine, and new wine take away the heart. Hoſea, iv. 11.

Affix.

וְנָשְׂאוּ אֶת זְנוּתֵיכֶם And they ſhall bear *your whoredoms*. Numb. xiv. 33.

וַתְּחַנֵּפִי אֶרֶץ בְּזְנוּתַיִךְ And thou haſt polluted the land *with thy whoredoms*. Jer. iii. 2.

And with additional ת *thau* prefixed.

וַיִּשְׁפְּכוּ תַּזְנוּתָם עָלֶיהָ And they poured *their whoredoms* upon her. Ezek. xxiii. 8.

Plur. Affix.

וַתִּתֵּן תַּזְנוּתֶיהָ עֲלֵיהֶם Thus ſhe committed *her whoredoms* with them. Ibid. 7.

Another form, with additional נ *nun*, inſtead of the ת *thau* prefix.

Plur.

קַח לְךָ אֵשֶׁת זְנוּנִים Take unto thee a wife of *whoredoms*. Hoſea, i. 2.

Conſt.

עַד זְנוּנֵי אִיזֶבֶל אִמֶּךָ So long as *the whoredoms of* thy mother Jezebel. 2 King. ix. 22.

מֵרֹב זְנוּנֵי זוֹנָה טוֹבַת חֵן Becauſe of the multitude of *the whoredoms of* the well favoured harlot. Nahum. iii. 4.

Affix.

הַמֹּכֶרֶת גּוֹיִם בְּזְנוּנֶיהָ That ſelleth nations *through her whoredoms*. Ibid.

וְנִגְלָה עֶרְוַת זְנוּנַיִךְ And the nakedneſs of *thy whoredoms* ſhall be diſcovered. Ezek. xxiii. 29.

Hiph.

כִּי עַתָּה הִזְנֵיתְ אֶפְרַיִם For now,

now, O Ephraim, *thou committeſt whoredom.* Hoſea, v. 3.

הִזְנוּ וְלֹא יִפְרֹצוּ *They* (ſhall) *commit whoredom*, and ſhall not increaſe. Ibid. iv. 10.

And the following is according to the ſuperlative in the Heb.

הַזֹּנֶה הָזָנוּ *They committed whoredom continually.* Ibid. 18.

Theſe are accounted intranſitive verbs; the following are tranſitive.

אַל תְּחַלֵּל אֶת בִּתְּךָ לְהַזְנוֹתָהּ Do not proſtitute thy daughter *to cauſe her to be a whore.* Levit. xix. 29.

וַיַּזֶן אֶת יֹשְׁבֵי יְרוּשָׁלַם *And he cauſed* the inhabitants of Jeruſalem *to commit fornication.* 2 Chron. xxi. 11.

Puang.

וְאַחֲרַיִךְ לֹא זוּנָה Whereas none followed thee *to commit whoredoms.* Ezek. xvi. 34.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

It likewiſe denotes the ſame in *Talm.* and *Rab.* Heb.

And זונין Zoeneen, in *Talm.* Heb. denotes a ſpecie of degenerate wheat. Kelayeem, chap. i. fol. 21.

And according to the Gloſſ. it ſignifies black grains found among the wheat.

זנז Zanaz; whence מזדנזין Mizdanzeen; in *Talm.* Heb. denotes *ſtammering*, &c. alſo *mocking*, &c. Chull. fol. xlviii. 1.

זנח Zanach; To caſt off; remove, &c.

Preter.

זָנַח אֲדֹנָי מִזְבְּחוֹ The Lord *hath caſt off* his altar. Lament. ii. 7.

Futur.

כִּי לֹא יִזְנַח לְעוֹלָם אֲדֹנָי For the Lord *will not caſt off* for ever. Ibid. iii. 31.

Hiph.

Preter.

אֲשֶׁר הִזְנִיחַ הַמֶּלֶךְ אָחָז Which king Ahaz *did caſt away.* 2 Chron. xxix. 19.

וְהֶאֱזִנִיחוּ נְהָרוֹת *And they ſhall turn* the rivers *far away.* Iſai. xix. 6.

In this example, the א *aleph* is

is redundant; as its proper form is והזניחו.

זנס Zanas; ſee in זין.

זנק Zanak; To leap; and occurs but once in ſcripture.

Futur.

יְזַנֵּק מִן הַבָּשָׁן *He ſhall leap* from Baſhan. Deut. xxxiii. 22.

זנוק Zannuk; and זנקה Zinnekah, in *Talm.* Heb. denotes *to flow*; *pour out*; *ſpill*, &c. Chull. fol. xxxvii. 1. and Sevacheem, fol. xxv. 1. &c.

And מזנקתה Mezankatha, in *Talm.* Heb. denotes the ſame. Niddah, fol. lix. 2.

And אוזינקא Oezenaka, in *Talm.* Heb. denotes *expence*; *charge*, &c. Bathra, fol. vi. 2.

זנר Zanar; whence זונָרָא in *Cha.* denotes *a girdle*. Targ. Jeruſ. Prov. xxxi. 24.

It denotes the ſame in *Talm.* Heb. Talm. Jeruſ. Perek Bameh Iſhſha Yoetſa.

זעה Zangah; ſee in זוע and יזע.

זעט Zangat; whence זעטוטין Zangtuteen, in *Cha.* denotes *nobles*, &c.

Affix.

וּשְׁאָר זַעֲטוּטַיִךְ And the reſt of *thy nobles*. Targ. Jeruſ. Prov. vi. 4.

זעך Zangach; Extinct.

Niph.

יָמַי נִזְעָכוּ My days *are extinct*. Job, xvii. 1.

זעם Zangam; To be angry; deteſt, &c.

Preter.

לֹא זָעַם ה׳ The Lord *hath* not *been angry* (with). Or *hath* no *indignation* (againſt.) Numb. xxiii. 12.

וְהָעָם אֲשֶׁר זָעַם ה׳ עַד עוֹלָם And, the people *againſt whom* the Lord *hath indignation* for ever. Malachi, i. 4.

אֲשֶׁר זָעַמְתָּה זֶּה שִׁבְעִים שָׁנָה *Againſt which thou haſt had indignation* theſe three-ſcore and ten years. Zech. i. 12.

Conſt.

זְעוּם ה׳ יִפָּל שָׁם *He that is abhorred of* the Lord ſhall fall therein. Prov. xxii. 14.

Fem.

וְאֵיפַת רָזוֹן זְעוּמָה And the ſcant meaſure, (that is) *abominable*. Micah, vi. 10.

Imp.

Imp. Though irregular.

וּלְכָה זְעָמָה יִשְׂרָאֵל And come *defy*, (or *deteſt*) Iſrael. Numb. xxiii. 11.

Niph.

וּפָנִים נִזְעָמִים לְשׁוֹן סָתֶר And *an angry* (or *angered*) countenance a backbiting tongue. Prov. xxv. 23.

The Noun.

וְכָלָה זַעַם And *the indignation* ſhall ceaſe. Iſai. x. 25.

כִּי זַעַם מִלֵּאתָנִי For thou haſt filled me with *indignation*. Jer. xv. 17.

מִזַּעַם לְשׁוֹנָם *For the indignation* (or *rage*) of their tongue. Hoſea, vii. 16.

Affix.

וְשָׁפַכְתִּי עָלַיִךְ זַעְמִי And I will pour out *mine indignation* upon thee. Ezek. xxi. 36.

שְׁפָךְ־עֲלֵיהֶם זַעֲמֶךָ Pour out *thine indignation* upon them. Pſalm. lxix. 25.

וּכְלֵי זַעְמוֹ And the weapons of *his indignation*. Iſai. xiii. 5.

זעף Zangaph; To be troubled; rage, &c.

Particip.

וְעַל ה׳ יִזְעַף לִבּוֹ And his heart *fretteth* againſt the Lord. Prov. xix. 3.

Plur.

וְהִנָּם זֹעֲפִים And behold, *they* (were) *ſad*. Gen. xl. 6.

לָמָּה יִרְאֶה אֶת פְּנֵיכֶם זֹעֲפִים For why ſhould he ſee your faces *ſadder*, (or *more troubled*.) Dan. i. 10.

Infin.

וּבְזַעֲפוֹ עִם הַכֹּהֲנִים *And while he was wroth* with the prieſts. 2 Chron. xxvi. 19.

Adj.

סַר וְזָעֵף Heavy *and diſpleaſed*. 1 King. xx. 43.

The Noun Maſc.

זַעַף ה׳ אֶשָּׂא I will bear *the anger*, (or *indignation*) of the Lord. Micah, vii. 9.

Affix.

וַיַּעֲמֹד הַיָּם מִזַּעְפּוֹ And the ſea ceaſed *from her raging*. Jonah, i. 15.

זעף Zangaph; *Cha.* 1ſt. Anger; indignation, &c. as in the Heb. with a ſmall variation in the form.

2d. A violent wind; a tempeſt.

וְהָיוּ כַּקַּשׁ נֶגֶד רוּחַ וְזַעֲפָא And as ſtubble before *the wind*. Targ. Jeruſ. Pſalm. lxxxiii. 14.

וְהָא זַעֲפָא רַבְּתָא And behold, a great *wind*. Targ. Jeruſ. Job, i. 19.

Affix.

וּבְזַעֲפָךְ תְּבַהֲלִנּוּן *And* trouble them *with thy tempeſt*. Targ. Jeruſ. Pſalm. lxxxiii. 16.

It denotes the ſame in *Talm.* Heb. Berachoeth, fol. lix. 1.

זָעַק Zangak; To call, or cry aloud.

Preter.

זָעַקְתִּי אֵלֶיךָ ה׳ *I cried* unto thee, O Lord. Pſalm. cxlii. 6.

וַיְהִי כִּי זָעֲקוּ בְנֵי יִשְׂרָאֵל אֶל־ה׳ And it came to paſs when the children of Iſrael *did cry* unto the Lord. Judg. vi. 7.

אֵלֶיךָ זָעֲקוּ וְנִמְלָטוּ *They cried* unto thee, and were delivered. Pſalm. xxii. 6.

Pieng.

וַיִּזְעַק אֹתִי וַיְדַבֵּר אֵלַי *And he cried* upon me, and ſpake unto me. Zech. vi. 8.

The Noun.

Fem.

זְעָקָה גְּדוֹלָה *A* loud *cry*. Eſth. iv. 1.

וּזְעָקָה בַּגּוֹיִם נִשְׁמָע *And the cry* is heard among the nations. Jer. l. 46.

Conſt.

זַעֲקַת סְדֹם וַעֲמֹרָה *The cry of* Sodom and Gomorrah. Gen. xviii. 20.

Affix.

וְאַל יְהִי מָקוֹם לְזַעֲקָתִי And let there be no place to *my cry*. Job, xvi. 18.

וְאֶת זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף And *their cry* heardeſt thou by the red ſea. Nehem, ix. 9.

2d. To aſſemble; or call together, &c.

Hiph.

וַיַּזְעֵק בָּרָק אֶת זְבוּלֻן *And* Barak *called* together Zebulun. Judg. iv. 10.

וַיַּזְעֵק סִיסְרָא אֶת־כָּל־רִכְבּוֹ *And* Siſera *gathered together* all his chariots. Ibid. 13.

Imp.

הַזְעֵק לִי אֶת אִישׁ יְהוּדָה *Aſſemble* me the men of Judah. 2 Sam. xx. 4.

Infin.

לְהַזְעִיק אֶת יְהוּדָה *To aſſemble* (the)

(the men of) Judah. Ibid. 5.

Niph.

נִזְעֲקוּ וַיַּדְבִּיקוּ אֶת בְּנֵי דָן *Were gathered together*, and overtook the children of Dan. Judg. xviii. 22.

וַיִּזָּעֲקוּ כָּל הָעָם אֲשֶׁר בָּעַי לִרְדֹּף אַחֲרֵיהֶם And all the people that were in Ai *were called together* to purſue after them. Joſhu. viii. 16.

It alſo in *Cha.* denotes *to cry aloud.* Dan. vi. 20. and Targ. Onk. Exod. ii. 23. &c.

זְעַר Zengear; Little; ſmall; applied to time, or quantity.

כַּתַּר לִי זְעַר וַאֲחַוֵּךְ Suffer me *a little while*, and I will ſhew thee. Job, xxxvi. 2.

זְעֵיר שָׁם זְעֵיר שָׁם Here *a little* (and) there *a little*. Iſai. xxviii. 10.

Another form with מ *mem* prefixed.

וּנְשְׁאָר אֱנוֹשׁ מְזְעָר And *few* men left. Iſai. xxiv. 6.

הֲלֹא עוֹד מְעַט מְזְעָר (Is) it not yet a very *little while*. Ibid. xxix. 17.

זְעַר Zengear; *Cha.* Little;

ſmall, &c. as in the Heb. with ſome variation in the form.

זְפַל Zaphal; whence זְיָפְלָן זְוִין in *Cha.* denotes a ſpecie of ancient coin. Second Targ. Eſth. i. 8.

זְפַק Zephek; *Cha.* A crop; the craw of birds wherein their food is prepared for digeſtion.

Affix.

וַיְעַדֵּי יַת זְפָקֵיהּ And he ſhall pluck away *his crop*. Targ. Onk. Levit. i. 16.

It denotes the ſame in *Talm.* and *Rab.* Heb. Chull. fol. 57. and Kimchi, 2 King. vi. 25.

זְפַר Zaphar; whence זְפִירָא Zepheera; in *Rab.* Heb. denotes *a bottle*; from the Arabic סְפִירָא. Zoehar. on Numb. col. 299.

זֶפֶת Zepheth; Pitch.

Fem.

וַתַּחְמְרָה בַחֵמָר וּבַזָּפֶת And ſhe daubed it with ſlime *and with pitch*. Exod. ii. 3.

וְנָהֲפְכוּ נְחָלֶיהָ לְזֶפֶת And the ſtreams thereof ſhall be turned into *pitch*. Iſai. xxxiv. 9.

It denotes the ſame in *Cha:*

It alſo denotes the ſame in *Talm.* Heb. Shab. chap. ii. in Miſhna, fol. 20.

זקק Zakak; To fine; or purify from droſs, &c. alſo to liquify, &c.

וּמָקוֹם לַזָּהָב יָזֹקּוּ And a place for gold, (where) *they fine it.* Job, xxviii. 1.

יָזֹקּוּ מָטָר לְאֵדוֹ *They pour down* rain according to the vapour thereof. Ibid. xxxvi. 27.

Pieng.

וְזִקַּק אֹתָם כַּזָּהָב וְכַכָּסֶף *And he ſhall fine* them as gold and as ſilver. Malach. ii. 3.

Puang.

מְזֻקָּק שִׁבְעָתָיִם *Purified* ſeven times. Pſalm. xii. 7.

זָהָב מְזֻקָּק בַּמִּשְׁקָל *Refined* gold by weight. 1 Chron. xxviii. 18.

2d. Chains, fetters.

The Noun. Maſc. Plur.

לֶאְסֹר מַלְכֵיהֶם בְּזִקִּים To bind their kings *with chains.* Pſal. cxlix. 8.

וְכָל גְּדוֹלֶיהָ רֻתְּקוּ בַזִּקִּים And all her great men were bound *in chains.* Nahum. iii. 10

וְאִם אֲסוּרִים בַּזִּקִּים And if

they be bound *in fetters.* Job, xxxvi. 8.

זקק Zakak: *Cha.* To fine; purify, &c. as in the Heb. with a trifling variation in the form.

2d. To lead in chains.

וּמַלְכֵיהוֹן זְקִיקִין And their kings *bound in chains.* Targ. Jona. Iſai. lx. 11.

And זקוקין Zekukeen: in *Talm.* Heb. denotes *to bind, join,* &c. Minachoeth fol. xxvii. 1.

It alſo in *Talm.* Heb. denotes *to copulate.* Sand. fol. cvi. 1.

זוקק Zoekeak, and זקוקה Zekukah, in *Rab.* Heb. denotes *obliged; bound,* &c. Maim. in הלכות יבום, Chap. 1.

It alſo in *Talm.* and *Rab.* Heb. denotes *neceſſary,* &c. alſo *to impel,* &c.

3d. In *Cha.* Sparks of fire.

וְזִקִּין מִמֶּרְכָּבַת יְקָרֵיהּ נָפְקִין *And ſparks of fire* went forth from the chariot of his glory. Targ. Jona. Habakk. iii. 4.

It is uſed in the ſame ſenſe in the Targ. that paſſes for Jonathan's. Exod. xxiv. 17.

It

It denotes the ſame in *Talm.* Heb. Chull. fol. cxxxvii. 2.

זָקֵן Zakan; Old; old age, &c.

Preter.

וַיְהִי כִּי זָקֵן יִצְחָק And it came to paſs, that when Iſaac *was old.* Gen. xxvii. 1.

אֲנִי זָקַנְתִּי *I am grown old.* Joſhua, xxiii. 2.

Conſt.

זְקַן בֵּיתוֹ *The eldeſt of* his houſe. Gen. xxiv. 2.

Plur.

וְאֶל הַזְּקֵנִים אָמַר And he ſaid unto *the elders.* Exod. xxiv. 14.

Conſt.

לֵךְ וְאָסַפְתָּ אֶת זִקְנֵי יִשְׂרָאֵל Go and gather together *the elders of* Iſrael. Ibid. iii. 16.

Affix.

וּזְקֵנָיו *And his elders.* Joſh. viii. 33.

The Noun Maſc. Plur. according to the Heb.

כִּי בֶן זְקֻנִים הוּא לוֹ Becauſe he (was) the ſon of his *old age.* Gen. xxxvii. 3.

Affix.

וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֵּן לִזְקֻנָיו And Sarah bare Abraham a ſon *in his old age.* Ibid. xxi. 2.

Note, this form in the Heb. has no ſingular.

Fem.

וְעַד זִקְנָה אֲנִי הוּא And (even) to (your) *old age* I (am) he. Iſai. xlvi. 4.

Conſt.

וַיְהִי לְעֵת זִקְנַת שְׁלֹמֹה And it came to paſs *in the old age of* Solomon. 1 King. xi. 4.

Affix.

אַחֲרֵי זְקֻנָתָהּ When *ſhe was old,* (or after *her old age.*) Gen. xxiv. 36.

Another form. Maſc.

וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֹּקֶן Now the eyes of Iſrael were dim *for age.* Ibid. xlviii. 10

Hiph.

אִם יַזְקִין בָּאָרֶץ שָׁרְשׁוֹ Though the root thereof *wax old* in the earth. Job, xiv. 8.

2d. A beard.

The Noun. Maſc.

בְּרֹאשׁ אוֹ בְזָקָן Upon the head or the beard. Levit. xiii. 29.

וְגַם אֶת הַזָּקָן תִּסְפֶּה And it ſhall alſo conſume *the beard.* Iſai. vii. 20.

This,

This and the following one, are accounted fem.

וְכָל זָקֵן גִּרְעָה And every *beard* clipt. Jerm. xlviii. 37

Conſt.

בִּזְקַן עֲמָשָׂא *On the beard of* Amaſa. 2. Sam. xx. 9.

Affix.

וְהֶחֱזַקְתִּי בִּזְקָנוֹ And I caught (him) *by his beard*. 1. Sam. xvii. 35.

וְלֹא תַשְׁחִית אֶת פְּאַת זְקָנֶךָ Neither ſhalt thou mar the corners of *thy beard*. Levit. xix. 27.

עַד יַצְמַח זִקְנְכֶם Untill *your beards* be grown. 2. Sam. x. 5.

וּפְאַת זְקָנָם לֹא יְגַלֵּחוּ Neither ſhall they ſhave off the corner of *their beard*. Levit. xxi. 5.

It alſo in *Talm.* and *Rab.* Heb. denotes old age, &c. alſo the beard, &c. Yevamoeth. fol. civ. 1. Niddah, chap. vi. in Miſhna. and Beracoeth in *Gem.* fol. 10.

זקף Zakaph; to raiſe up.

ה' זוֹקֵף כְּפוּפִים The Lord *raiſeth* (them that are) bowed down. Pſalm. cxlvi. 8.

זקף Zakaph: *Cha.* To lift up: elevate; &c. alſo to ſuſpend.

Preter.

וּזְקַף עֵינוֹהִי *And he liſted up* his eyes. Targ. Onk. Gen. xviii. 2.

וְזַקְפֵהּ קָמָא *And he raiſed it up* for a ſtatue: (or pillar.) Targ. Onk. Gen. xxxi. 4.

וְתַקְפְתָּא דֵּידְ רֵימָא תּוֹקְפִי *And thou ſhalt raiſe* my horn (or ſtrength) like (the horn of) an unicorn. Targ. Jeruſ. Pſalm. cxii. 11.

Particip.

זָקֵף אַרְעָא עַלֵּי מַיָּא *He ſuſpendeth* the earth upon the water. Targ. Jeruſ. Job. xxvi. 7.

Imp.

וַאֲמַר זְקוֹף כְּעַן עֵינָךְ And he ſaid, *lift up* now thine eyes. Targ. Onk. Gen. xxxi. 12.

And the following, according to the idiom of the *Cha.* is Hith.

Preter.

וְאַף אִזְדַּקַּפַת And *was* alſo *raiſed up*. Targ. Onk. xxxvii.

וַאֲנַחְנָא אִזְדַּקַּפְנָא But we *are riſen up*. Targ. Jeruſ. Pſal. xx. 9.

Infin.

בְּאִזְדַּקְפוּתֵיהּ עַל כּוּרְסֵי דִּינָא *In his exaltation*, on the judgment ſeat. Targ. Jeruſ. Job, xiii. 11.

It alſo in *Talm.* Heb. denotes to ſuſpend. Bava Metſio, fol. lix. 2.

Alſo to enforce, oblige, &c. Ibid. lxxii. 1.

And זקפא Zekpha; in *Talm.* Heb. denotes the *thumb*.

זקפא דידא דימיניה *The thumb* of his right hand. Peſacheem, fol. cx. 1.

זקר Zakar: whence נזקר Nizkar; and מזדקר Mizdakar. In *Talm.* Heb. denotes to leap, or jump; alſo to rebound; leap back again, &c. Yoema, fol. xxxviii. 1. Eruveen, fol. xvi. 1.

זקת Zakath; *Cha. a goad.* Targ. Jona. 1 Sam. xiii. 21.

Plur.

פִּתְגָמֵי חַכִּימִין מְתִילִין לְזִקְתִין The words of the wiſe (are) like *unto goads*. Targ. Jeruſ. Eccle. xii. 11.

It alſo denotes *a rod*, or *ſtaff*.

זִקְתָּא דְּצַעֲרָא *A rod* of affliction. Targ. Jeruſ. Prov. xiv. 3.

And זקיתא Zaketha, in *Talm.* Heb. denotes the name of an animal; and which ſome take to be that called in natural hiſtory *a camelion*. San. in Gem. fol. cviii. 2.

זרב Zarav, whence בְּעֵת יִזָּרְבוּ נִצְמָתוּ In the time *they flow*, they vaniſh. Job, vi. 17.

This hath cauſed much difference among the commentators, and has been variouſly conſtrued by them, in quite oppoſite ſenſes; for Kimchi, R. Levi. Ben. Gerſhom, and Buxtorf, eſpouſe the ſenſe here given, And Jarchi, is of opinion, that it denotes heat, as in the Engliſh tranſlation. What time *they wax warm*, they vaniſh.

But Aben Ezra, and R. Saadias, obſerve, that it denotes *cold*: and explain it thus. In the time *they are cold*, they are bound together: i. e. are congealed.

Note, it muſt be obſerved, that every one of theſe commentators, adduces examples from

from Rabbinical Heb. in ſupport of his opinion. So that nothing certain, can be concluded from thence; eſpecially, as there is not another word of the like import to be met with in ſcripture, by which means, we might have been able to have judged with greater certainty. However, I apprehend, the firſt, and laſt explanations, to come neareſt the truth.

And זרבוביות Zarvuveeyoeth in *Rab.* Heb. denotes a tankard, or cup with a kind of a pipe, &c. for the liquor to flow out of. Vayikra Rabba. Sect. 5.

זרג Zarag: whence זרגון Zargoen: in *Talm.* Heb. according to the Aruch, (who has explained it in the radix שזף) denotes a branch of a vine. *Talm.* Jeruſ. Kelayeem. Chap. I.

And ſome think it denotes a ſpecie of tree.

זרד Zarad: whence זירוד Zeerud, in *Talm.* Heb. denotes *to lop*; i. e. to cut off the branches of trees. Sheyeengeeth. chap. ii. fol. 35.

And זרדין Zeradeen, or זרדים Zeradeem, in *Talm.* Heb. denotes green twigs, or branches lopt off. Shab. chap. xviii. fol. 126.

And מזרד Mezaread, in *Talm.* Heb. denotes one *that lops* or cuts (off) branches, Shab. ciii. 1.

זרד Zered: alſo denotes thick, or coarſe canvas. Kelayeem. fol. 25.

זרדא Zirdae, in *Talm.* Heb. denotes *a coat of mail.* Shab. in Gem. fol. lxii. 1.

And זרדתא Zirdatha, in *Talm.* Heb. according to Gloſſ. denotes a wood of ſhady trees. Peſacheem. fol. cxi. 2. and Kedduſheen, fol. lxxviii. 2.

זרה Zarah. 1ſt. To ſcatter, winnow, &c.

Preter.

וַיִּזֶּר עַל פְּנֵי הַמָּיִם *And he ſcattered* (it) upon the face of the Exod. xxxii. 20.

Particip.

הִנֵּה הוּא זֹרֶה אֶת גֹּרֶן הַשְּׂעֹרִים הַלָּיְלָה Behold, *he winnoweth* barley to night in the threſhing floor. Ruth, iii. 2.

Infin.

לֹא לְזָרוֹת וְלֹא לְטַהֵר Not *to fan*, nor to cleanſe. Jer. iv. 11.

Imp.

וְאֶת־הָאֵשׁ זְרֵה הָלְאָה *And ſcatter thou* the fire yonder. Levit. xvii 2.

Futur.

וְאֶזְרֵם *And I will fan them.* Jer. xv. 7.

וְהַשְּׁלִשִׁית תְּזָרֶה לָרוּחַ And a third part *thou ſhalt ſcatter* in the wind. Ezek. v. 2.

The Noun Maſc.

וּבַמִּזְרֶה *And with the fan.* Iſai. xxx. 24.

Niph.

וַיִּזָּרוּ בָּאֲרָצוֹת *And they were diſperſed* through the countries. Ezek. xxxvi. 24.

בְּהִזָּרוֹתֵיכֶם בָּאֲרָצוֹת *When ye ſhall be ſcattered* through the countries. Ibid. vi. 8.

Pieng.

וְזֵרָם מֵעֵבֶר לַנָּהָר *And he ſhall ſcatter them* beyond the river. 1 King. xiv. 15.

וְזֵרִיתִי אֶת כָּל שְׁאֵרִיתֵךְ לְכָל רוּחַ *And I will ſcatter* the whole remnant of thee into all the winds. Ezek. v. 10.

וְזֵרִיתִיךְ בָּאֲרָצוֹת *And I will diſperſe thee* in the countries. Ibid. xxii. 15.

וְזֵרִיתִים לְכָל רוּחַ *And I will ſcatter them* into all winds. Jer. xlix. 32.

אֲשֶׁר זֵרוּ אֶת יְהוּדָה Which *have ſcattered* Judah. Zech. ii. 2.

וְשִׁלַּחְתִּי לְבָבֶל זָרִים וְזֵרוּהָ And I will ſend fanners unto Babylon, *and they ſhall fan her.* Jer. li. 2.

Particip.

מְזָרֶה יִשְׂרָאֵל יְקַבְּצֶנּוּ *He that ſcattereth* Iſrael will gather him. Ibid. xxxi. 10.

And the following, according to the idiom of the Heb. is Plur.

וּמִמְזָרִים קָרָה *And from the ſcatterers* cold. Job, iii 7.

This, as R. Levi Ben Gerſhom obſerves, denotes the north winds, which break and ſcatter the clouds. And which is rendered in the margin of the Bible, *ſcattering winds.*

Puang.

אֲשֶׁר זֹרָה Which *hath been winnowed.* Iſai. xxx. 24.

2d. A crown, or border. Alſo to compaſs, &c.

The Noun Maſc.

וְעָשִׂיתָ עָלָיו זֵר זָהָב סָבִיב And thou ſhalt make upon it *a crown* of gold round about. Exod. xxv. 11.

Affix.

מִתַּחַת לְזֵרוֹ Under *the crown* of it. Ibid. xxx. 4.

The Verb.

Pieng.

אָרְחִי וְרִבְעִי זֵרִיתָ *Thou compaſſeſt* my path and my lying down. Pſalm. cxxxix. 3.

And R. Judah: and R. Joſeph Kimchi, are of opinion that the following denotes the ſame.

וַתְּזָרֵנִי חַיִל לַמִּלְחָמָה *For thou haſt girded* me with ſtrength to battle. 2 Sam. xxii. 40.

But R. David Kimchi obſerves, that it is of the ſame ſignification as the firſt ſenſe, *to ſcatter*; i. e. *thou haſt ſcattered* ſtrength *in all my limbs*. See Kimchi on the Roots.

And זורר Zoerear, in *Talm.* Heb. alſo denotes *to winnow*, &c. Shab. in Miſhna, chap. vii.

And זוריון Zoerayoen, in *Talm.* Heb. denotes, according to the Gloſſ. water in which flax has been ſteeped. Peſacheem, fol. cvii. 1.

זרז Zaraz; *Cha.* To gird; ſaddle; make ready; haſten; diſpatch; defend, &c.

Preter.

וְזִרִיזַת עַל נְכִילוּת רַגְלִי *And* my foot *haſted* to deceit. Targ. Jeruſ. Job, xxxi. 5.

וְזַרְזַתְנִי חֶדְוָא *And thou haſt girded me* with gladneſs. Targ. Jeruſ. Pſalm. xxx. 12.

Imp.

זְרִיז לְסִיעֵנִי *Make haſte* to help me. Targ. Jeruſ. Ibid. xxxviii. 23. and xl. 14.

Pang.

וְזָרִיז יַת עוּלְמוֹהִי *And he armed* his young men. Targ. Onk. Gen. xiv. 14.

וְזָרִיז יַת חֲמָרֵיהּ *And he ſaddled* his aſs. Targ. Onk. Ibid. xxii. 3. and Numb. xxii. 21.

וְזָרִיז חַרְצֵיהּ *And he girded up* his loins. Targ. Jona. 1 King. xviii. 46.

זְרִיזִית וְלָא אִתְעַכְּבִית (I) *haſted* and delayed not. Targ. Jeruſ. Pſalm. cxix. 60.

וְזַרְזְתָא לִי חֵילָא *And thou haſt*

haſt girded me with ſtrength. Targ. Jeruſ. Ibid. xviii. 40.

Particip.

מְזָרֵז קְטוֹר בְּנִבְוּרְתָּא *Girded* (with) a girdle of ſtrength. Targ. Jeruſ. Ibid, lxv. 7.

אֱלָהָא דְּמְזָרֵז לִי קְטוֹר בְּחֵילָא (It is) God *that girdeth* me (with) a girdle of ſtrength. Targ. Jeruſ. Ibid. xviii. 33.

And the following according to the idiom of the *Cha.* is Plur.

מְזָרְזֵי חֵילָא *Armed* (men) for war. Targ. Onk. Numb. xxxi. 5. and Joſhu, vi. 7.

לְסִטַר מְזָרְזַיָּא דִי בְּמַשְׁרִיתָא Unto the outſide of *the armed men* that (were) in the camp, (or hoſt.) Judg. vii. 11.

In the following example, it is uſed figuratively.

וְיָזְרִין יָת אַרְעָא דְּמִצְרַיִם *And he ſhall arm* the land of Egypt. Targ. Onk. Gen. xli. 34.

This in Heb. is וְחִמֵּשׁ *And he ſhall take the fifth part.* And by ſo doing in the plenteous years, the land was *armed* againſt the ſeven years of famine.

Hith.

Preter.

וְאִזְדָּרַז *And he hath girded himſelf.* Targ. Jeruſ. Pſalm. xciii. 1.

Particip.

דְּמִזְדַּרַז בֵּינָת תַּרְנְגוֹלֵי *That is girded,* (or *armed*) among the cocks. Targ. Jeruſ. Prov. xxx. 31.

Imp.

אִזְדָּרַז וְאִתְתַּקַּן לָךְ *Gird thyſelf* and prepare thee. Targ. Jona. Jer. xlvi. 14. and Ezek. xxxviii. 7.

Futur.

וְאִתְמְזָנָא נִזְדָּרַז And we *will arm ourſelves.* Targ. Onk. Numb. xxxii. 17.

And זְרִיזוּת, or זְרִיזִין, alſo denotes *haſte*; *expedition*, &c. Targ. Jeruſ. Eſth. iii. 15. and Targ. Jona. Exod. i. 19.

The Noun, and which denotes a girdle.

וְתִזְבַּן לָךְ זְרָז דְּכִתָּן And buy thee a linen *girdle.* Targ. Jona. Jer. xiii. 1.

And in the next verſe it is written זְרָזָא, which ſignifies the ſame.

וְזַרְזָא דְּמַשְׁכָא אֲסִיר בְּחַרְצֵיהּ *And a girdle* of leather bound

זרח Zarach; 1ſt. To riſe, &c.

וּכְבוֹד ה' עָלַיִךְ זָרָח And the glory of God *is riſen* upon thee. Iſai. lx. 1.

שֶׁמֶשׁ זָרְחָה וְנוֹדַד *When* the ſun *riſeth* they are fled, (or flee away.) Nahum, iii. 17.

הָאֹמֵר לַחֶרֶס וְלֹא יִזְרָח Who commandeth the ſun, and *it riſeth* not. Job, ix. 7.

Theſe are intranſitive verbs.

Futur.

וְזָרְחָה לָכֶם *And it ſhall ariſe* unto you. Malachi, iii. 20.

The Noun Affix.

וּמְלָכִים לְנֹגַהּ זַרְחֵךְ And kings to the brightneſs of *thy riſing*. Iſai. lx. 3.

2d. The eaſt; or ſun riſing.

The Noun Maſc.

לַמִּזְרָח *Toward the eaſt.* Nehem. iii. 26.

Conſt.

מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ *From the riſing of* the ſun unto the going down of the ſame. Pſalm. cxiii. 3.

3d. A native; an original inhabitant; and who may be ſaid to have ariſen from where he

round his loins. Targ. Jona. 2 King. i. 8.

Plur.

וַעֲבַדוּ לְהוֹן זָרְזִין And they made themſelves *girdles*. Targ. Onk. Gen. iii. 7.

Plur. Affix.

וּנְסִיב יַת זָרְזֵיהוֹן And he took *their girdles*. Targ. Jona. Judg. xiv. 19.

זרז Zaraz; and זרזי Zarzea; in *Talm.* Heb. alſo denotes *girdles*. Eruveen, fol. xviii. 2. Keleem, chap. xxiii. fol. 35.

And זירזא Zeereza, in *Talm.* Heb. denotes *a bundle*, &c Shab. in *Gem.* fol. viii. 2. and Yevamoeth, fol. ci. 1.

And מזרז Mezareaz, in *Talm.* and *Rab.* Heb. denotes *to admoniſh*; *warn*, &c.

אין מזרזין אלא למזורז (They do) not *admoniſh* but (to ſuch as) will receive *admonition*. Makkoeth, fol. xxiii. 1.

מזרזין האדם קודם מעשה (They) *admoniſh* man before the action. Jarchi, Exod. xix. 24.

ומזרזין אתו בשעת מעשה *And they admoniſh* him at the time of the act. Jarchi, Ibid.

he lives. Or, as Kimchi obſerves, is well known from what ſtock he aroſe; in oppoſition to the ſtranger, whoſe lineage, not being known, it may be ſaid, he is conſidered as darkened.

The Noun Maſc.

הָאֶזְרָח וְהַגֵּר *The native* (or one of your own country,) or a ſtranger. Levit. xvi. 29.

4th. A green bay tree.

וּמִתְעָרֶה כְּאֶזְרַח רַעֲנָן And ſpreadeth himſelf like a green *bay* tree; a green and flouriſhing tree. Pſalm. xxxvii. 35.

Or more properly, as in the preceding, *a native* tree; a tree that grows in its own ſoil. See Aben Ezra, and Jarchi, Ibid. And Kimchi on the Roots.

It alſo in *Talm.* and *Rab.* Heb. denotes *to riſe*, &c. Alſo the eaſt.

זרם Zaram; A flood: alſo to pour out, &c.

The Noun. Maſc.

זֶרֶם מַיִם עָבַר *The over flowing* of the water paſſed by. Habakk, iii. 10.

כְּזֶרֶם מַיִם כַּבִּירִים *As a flood* of mighty waters. Iſai. xxviii. 2.

The Verb.

Kal. Preter.

זַרְמְתָּם שֵׁנָה יִהְיוּ *Thou carrieſt them away as with a flood*; they are (as) ſleep. Pſalm. xc. 5.

Puang.

זֹרְמוּ מַיִם עָבוֹת The clouds *poured out* water, Ibid. lxxvi. 18.

The Noun. Fem.

Conſt. and Affix.

וְזִרְמַת סוּסִים זִרְמָתָם *And whoſe iſſue* (is like) *the iſſue of* horſes. Ezek. xxiii. 20.

And Jonathan explains it to denote *ſtench*. See Targ. Jona. Ibid.

It alſo in *Cha.* denotes a flood, &c.

זרן Zaran; whence זרניך Zarneech; in *Talm.* and *Rab.* Heb. denotes *arſenic*. Chull. fol. lxxxii. 2. and Jarchi. Exod. xvi. 14.

And זרנא Zarna; in *Rab.* Heb. denotes a ſpecie of Malignant ulcer. Vayikra Rabba, fol. clxxxv. 2.

And

And זַרְנוֹקָא in *Cha.* denotes *a bottle.* Targ. Jeruſ. Pſalm. cxix. 83.

And in *Talm.* Heb. it denotes a leathern bottle. Bava Metſia, fol. 103. and Bava Bathra, in *Gem.* fol. 60. and clxvi. 1.

זרע Zarang; 1ſt. To ſow; or plant; alſo ſeed, &c.

Preter.

וְהָיָה אִם זָרַע יִשְׂרָאֵל And (ſo) it was when Iſrael *had ſown.* Judg. vi. 3.

זָרְעוּ חִטִּים *They have ſown* wheat. Jer. xii. 13.

Futur.

לֹא תִזְרַע כַּרְמְךָ *Thou ſhalt* not *ſow* thy vineyard. Deut. xxii. 9.

Niph. Futur.

וְנֶעֱבַרְתֶּם וְנִזְרַעְתֶּם And ye ſhall be tilled, *and ye ſhall be ſown.* Ezek. xxxvi. 9.

וְנִקְּתָה וְנִזְרְעָה זָרַע Then ſhe ſhall be free, *and ſhe ſhall conceive* ſeed. Numb. v. 28.

לֹא תִזָּרֵע *It ſhall* not *be ſown.* Deut. xxix. 22.

The Noun.

הֵא לָכֶם זֶרַע Lo, (here is) *ſeed* for you. Gen. xlvii. 23.

Affix.

אֲשֶׁר זַרְעוֹ בּוֹ That *his ſeed* is in itſelf. Ibid. i. 11.

וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ And between *thy ſeed* and between *her ſeed.* Ibid. iii. 15.

Plur. Affix.

וְזַרְעֵיכֶם וְכַרְמֵיכֶם יַעֲשֹׂר And he will take the tenth of *your ſeeds* and of your vineyards. 1 Sam. viii. 15.

And the following according to the idiom of the Heb. is Conſt.

וְהַמָּן כְּזֶרַע־גַּד הוּא And the manna, it (was) *as the ſeed of* coriander. Numb. xi. 7.

Another form.

וְכִי יִפֹּל מִנִּבְלָתָם עַל כָּל זֶרַע זָרוּעַ And if (any part) of their carcaſe fall upon any *ſowing* ſeed. Levit. xi. 37.

Plur. Affix.

וּכְגִנָּה זְרוּעֶיהָ תַּצְמִיחַ And as the garden cauſeth *the things that are ſown in it* to ſpring forth. Iſai. lxi. 11.

Another form with *chaelam*, and which denotes *pulſe*; leguminous plants.

וַיִּתְּנוּ לָנוּ מִן הַזֵּרְעִים וְנֹאכְלָה

And

And let them give us of *the pulſe* to eat. Dan. i. 12.

And with additional נ *nun* ſuffixed.

וְנִתְּנוּ לָהֶם זֵרְעֹנִים And gave them *pulſe*. Ibid 16.

Another form with מ *mem* prefixed.

וְכָל מִזֶּרַע יְאוֹר יִבַשׁ And every thing *ſown* by the river ſhall wither. Iſai. xix. 7.

Hiph.

עֵשֶׂב מַזְרִיעַ זֶרַע The herb *yielding* ſeed; (or *ſeeding* ſeed) Gen. i. 11.

אִשָּׁה כִּי תַזְרִיעַ If a woman *have conceived*. Levit. ii. 2.

אַף בַּל־יִזָּרְעוּ Yea, *they ſhall* not *be ſown*. Iſai. xl. 24.

2d. The limb which reaches from the ſhoulder to the hand, called the arm; or more properly begining at the ſhoulder, and ending at the elbow.

וְטָרַף זְרוֹעַ אַף קָדְקֹד And he teareth *the arm* with the crown of the head. Deut. xxxiii. 20.

אֶת־הַזְּרוֹעַ בְּשִׁלָּה *The* ſodden *ſhoulder*. Numb. vi. 19.

Affix.

וְאֶצְעָדָה אֲשֶׁר עַל זְרֹעוֹ And the bracelet that (was) on *his arm* 2 Sam. i. 10.

Plur.

וּזְרֹעִים מִמֶּנּוּ יַעֲמֹדוּ *And arms* ſhall ariſe from him. Dan. xi. 31.

Conſt.

זְרֹעֵי יָדָיו *The arms of* his hands. Gen. xlix. 24.

Plur. Affix.

וַיַּךְ אֶת יְהוֹרָם בֵּין זְרֹעָיו And he ſmote Jehoram between *his arms*. 2 King. ix. 24.

Plur. Fem.

זְרֹעֹת עוֹלָם The everlaſting *arms*. Deut. xxxiii. 27.

כִּי זְרוֹעוֹת רְשָׁעִים תִּשָּׁבֹרְנָה For *the arms* of the wicked ſhall be broken. Pſalm. xxxvii. 17.

Affix.

וְשָׁבַרְתִּי אֶת זְרֹעֹתָיו And I will break *his arms*. Ezek. xxx. 22.

Another form, with additional א *aleph* prefixed.

וּבְאֶזְרוֹעַ נְטוּיָה *And with a* ſtretched out *arm*. Jer. xxxii. 21.

Affix.

וְאֶזְרֹעִי מִקָּנֶדְ תִּשָּׁבֵר *And mine*

mine arm be broken from the bone. Job. xxxi. 22.

זרע Zarang; *Cha.* 1ſt. To ſow, &c. as in the Heb. with a very trifling variation in the form.

It denotes the ſame in *Talm* and *Rab.* Heb. as alſo *the arm.*

And זְרוֹעִין, in *Rab.* Heb. is uſed in a threefold ſenſe, to denote, 1ſt. *Garden ſeed.* 2d. *Leguminous plants.* 3d. *Corn.* Maim. in הלכות כלאים, ch. i.

2d. In *Cha.* a family; poſterity, &c.

לְגֵרְשׁוֹן זַרְעִית לְבָנֵי Of Gerſhon (was) *the family of* the Libnites. Targ. Onk. Numb. iii. 21.

Affix.

זַרְעִיתִי זְעִירָא בְּשִׁבְטָא מְנַשֶּׁה *My family* is ſmall in Manaſſeh. Targ. Jona. Job, vi. 15.

Plur.

יִקְרַב לְזַרְעָן Shall come near *by the families.* Targ. Jona. Joſhu. vii. 14.

תַּרְתֵּין זַרְעָתָא The two *families.* Targ. Jona. Jer. xxxiii. 24.

Conſt.

זַרְעִית כְּנַעֲנָאֵי *The families of* the Canaanites. Targ. Onk. Gen. x. 18.

Affix.

לְזַרְעִיתְהוֹן *After their families.* Targ. Onk. Ibid. 5.

זרף Zaraph; whence זריף Zareaph; in *Talm.* Heb. denotes *a wound*, or *hurt*, &c. alſo *to cut*, &c. Yevamoeth, fol. 77. Avoedang Zara, fol. xxviii. 2. and Chull. in *Gem.* fol. 77.

And זרפא Zirpa, in *Talm.* Heb. denotes *a tumor*, &c. Shab. in *Gem.* fol. lxvii. 1.

זרק Zarak; To ſprinkle, &c.

Preter.

וְחֵצִי הַדָּם זָרַק עַל הַמִּזְבֵּחַ And half of the blood *he ſprinkled* on the altar. Exod. xxiv. 6.

Futur.

וְזָרְקוּ מֹשֶׁה הַשָּׁמַיְמָה *And* Moſes *ſhall ſprinkle it* towards the heaven. Ibid. ix 8.

וְזָרַקְתָּ עַל הַמִּזְבֵּחַ סָבִיב *And thou ſhalt ſprinkle* (it) round about upon the altar. Ibid. xxix. 16.

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים *Then I will ſprinkle* clean water

water upon you. Ezek. xxxvi. 25.

גַּם שֵׂיבָה זָרְקָה בּוֹ Yea, grey hairs *are ſprinkled* upon him, (*or are here and there* upon him.) Hoſea, vii. 9.

This, is accounted an intranſitive verb.

Puang.

לֹא זֹרַק עָלָיו *Was* not *ſprinkled* upon him. Numb. xix. 13.

2d. The veſſel uſed in the Temple, out of which the blood was *ſprinkled*.

The Noun. Maſc.

מִזְרָק אֶחָד כֶּסֶף One ſilver *bowl*. Numb. vii. 13.

Plur.

כַּמִּזְרָקִים לִפְנֵי הַמִּזְבֵּחַ *Like the bowls* before the altar. Zech. xiv. 20.

Conſt.

מִזְרְקֵי כֶסֶף שְׁנֵים עָשָׂר Twelve *bowls of* ſilver. Numb. vii. 84.

Fem. Plur.

וְאֵת הַמִּזְרָקוֹת And *the bowls* (or the baſons.) 1 King. vii. 4.

Affix.

וּמִזְרְקֹתָיו *And the baſons*, (or bowls.) Exod. xxvii. 3.

It denotes the ſame in *Cha.* with ſome variation in the form.

It denotes the ſame in *Talm.* Heb. Alſo *to throw*. Yoema, fol. lxxxiv. 1. and Kethub. fol. ciii. 1.

And זְרִיקְתָא in *Cha.* denotes *a dart*, or other offenſive weapon, thrown by the hand. Targ. Jona. Iſai. xxxiii. 4.

זרר Zarar; *Cha.* To ſneeze.

Affix.

זְרִירוֹ תַּנְהַר נְהוֹרָא (By) *his ſneezings*, a light doth ſhine. Targ. Jeruſ. Job, xli 9.

זרת Zereth; A ſpan; a ſcripture meaſure, ſuppoſed by the Rabbins to be in length half a cubit: for which, ſee in אם.

זֶרֶת אָרְכּוֹ וְזֶרֶת רָחְבּוֹ *A ſpan* (ſhall be) the length thereof, *and a ſpan* (ſhall be) the breadth thereof. Exod. xxviii. 16.

It denotes the ſame in *Cha.* with א *aleph* poſtfixed.

זתס Zathas; whence זיתוס Zeethus; in *Talm.* Heb. denotes a ſpecie of ale, or beer,

beer, called זיתוס המצרי Egyptian ale, (or beer.) Peſacheem, in Miſhna, chap. iii. fol. 42.

In *Gem.*

מאי זיתוס המצרי תני רבי יוסי תילתא שערי תילתא קורטמי ותילתא מלחא What is Zeethus Hamitſree; i. e. Egyptian ale? Rav Joſea taught (that it is made of) one-third part of barley, one-third part of wood-ſaffron, and one-third part of ſalt.

See alſo Shab. in *Gem.* fol. clvi. 1.

Of ſuch that have FOUR RADICALS.

זלזל Zalzal; A ſprig of a vine.

וְכָרַת הַזַּלְזַלִּים בַּמְּזֹמְרוֹת And he ſhall cut off *the ſprigs* with pruning hooks. Iſai. xviii. 5.

זלעפה Zalangphah; Horor. Pſalm. cxix. 53.

In this example, the ה *he* is to form the fem.

וְרוּחַ זְלָעָפוֹת And *an horrible* tempeſt. Ibid. xl. 6.

Or as ſome explain it *a burning* tempeſt. See Jarchi, and Kimchi, Ibid.

And the following according to the idiom of the Heb; is Conſt.

מִפְּנֵי זַלַּעֲפוֹת רָעָב Becauſe of *the burning* famine. Lamen. v. 10.

Or as ſome explain it, *the terrible* famine. See Jarchi, and Aben Ezra, Ibid.

זרזיף Zarzeeph; To water, or drop.

כִּרְבִיבִים זַרְזִיף אָרֶץ As ſhowers (that) *water* the earth. Pſalm. xlii. 6.

And Aben Ezra is of opinion, that it ſignifies to fatten the earth. See Jarchi, Aben Ezra, and Kimchi. Ibid.

And זרזיפי Zarzeephee, in *Talm.* Heb. denotes *drops.* Yoema, fol. lxxxvii. 1.

זרזיר Zarzeer; The name of a beaſt; and which ſome take to be a greyhound.

זַרְזִיר מָתְנַיִם *A greyhound.* Prov. xxx. 31.

And

And Kimchi obſerves, that it is ſo called on account of its ſlenderneſs about the loins; ſo that it appears as if girded tight. And R. Levi Ben Gerſhom obſerves, that it is on account of its ſwiftneſs; as alſo of its courage *in going* forward after the game, without fear or dread, of its being ſtronger than itſelf, as in verſe 29.

And זרזיר Zarzeer; in *Talm.* Heb. denotes an unclean bird; called in Engliſh *a ſtare*, or *ſtarling*. Bava Kama, fol. xcii. 2.

And זרזרו Zarzeeroe; in *Talm.* Heb. according to the Gloſſ. denotes *the perſon one wreſtles with*. *Talm.* Jeruſ. Taangneeth, chap. i. fol. lvii. 1.

השלמתי אות הזין
בעור שברא יש מאין

ח CHETH.

Is the eighth letter in the Hebrew Alphabet. It is one of the guttural letters: and is in number eight. There is no letter in the Engliſh Alphabet that properly anſwers to its ſound: although *ch* is generally ſubſtituted for it; but which falls far ſhort of its true pronounciation. And the Rev. Mr. Barlow, in his Engliſh Dictionary, obſerves, that the form of the capital H (and which is the ſame in the Roman and Saxon) ſeems to be derived from (what he calls) the Phenician ח, with the mark in the middle, inſtead of the top.

It is one of the radical letters.

חח Chach; 1ſt. A bracelet; hook, &c.

The Noun Maſc.

חָח וָנֶזֶם *A bracelet*, and an ear ring. Exod. xxxv. 22.

And Kimchi obſerves, that it was a kind of *hook*, or *claſp*, uſed to faſten the ſhirt collar. Kimchi on the Roots.

Affix.

וְשַׂמְתִּי חַחִי בְּאַפֶּךָ Therefore will I put *my hook* in thy noſe. Iſai. xxxvii. 29.

Plur.

וְנָתַתִּי חַחִים בִּלְחָיֶיךָ But I will put *hooks* in thy jaws. Ezek. xxix. 4.

2d. A thorn.

חוֹחַ עָלָה בְיַד שִׁכּוֹר (As) *a thorn* goeth up into the hand of a drunkard. Prov. xxix. 9.

וּבְחוֹחַ יִקֹּב לֶחְיוֹ *Or* bore his jaw through *with a thorn*. Job, xl. 21.

Plur.

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים As the lily among *the thorns*. Solom. Song. ii. 2.

3d. A chain.

Plur.

וַיְבִיאֻהוּ בַחֲחִים אֶל אֶרֶץ מִצְרַיִם And they brought him *with chains* unto the land of Egypt. Ezek. xix. 4.

And Kimchi is of opinion, that the following ſignifies the ſame.

וַיִּלְכְּדוּ אֶת מְנַשֶּׁה בַּחוֹחִים And they took Manaſſeh *with chains*;

chains; i. e. they put him in chains, and bound him with fetters. 2 Chron. xxx. 11.

חבב Chavav; To love, &c.

אַף חֹבֵב עַמִּים Yea, *he loved* the people. Deut. xxx. 3.

And Kimchi explains the following in the ſame ſenſe.

לְמִמֹּון בְּחָבְבִי עֲוֹנִי By hiding mine iniquity *in my love*. Job, xxxi. 33.

And others are of opinion, that it ſignifies *a hidden* place, as in the ſucceeding root; but I apprehend, that Kimchi's explanation is juſt, and agreeable to the context. If I covered my tranſgreſſion as mankind, by hiding mine iniquity *in my love*; i. e. *ſelf-love*, and which renders man blind to his own defects.

חבב Chavav; *Cha.* To love: alſo deſirable; lovely; dear, &c. nearly as in the Heb. with ſome variation in the form.

It denotes the ſame in *Talm.* and *Rab.* Heb.

It is alſo uſed in the Jeruſ. Targ. to denote *a mother in-law*, &c. Targ. Jeruſ. Deut. xxvii. 23.

חבא Chava; To hide; conceal, &c.

Verb Active.

Niph.

כִּי נֶחְבָּא For *he hid himſelf*, Judg ix. 5.

לָמָּה נַחְבֵּאתָ לִבְרֹחַ Wherefore didſt thou flee away *ſecretly*. Gen. xxxi. 27.

Particip.

נֶחְבָּאִים בַּמְּעָרָה *Hidden* in a cave. Joſhu. x. 17.

Infin. with ה *he*.

וְנֶחְבָּה לֹא יוּכָל *And* he ſhall not be able *to hide* (himſelf.) Jer. xlix. 10.

Puang.

יַחַד חֻבְאוּ עֲנִיֵּי אָרֶץ The poor of the earth *are hid* together. Job, xxiv. 4.

Hiph.

כִּי הֶחְבִּיאָה אֶת הַמַּלְאָכִים Becauſe *ſhe hid* the meſſengers Joſhu. vi. 25.

בְּצֵל יָדוֹ הֶחְבִּיאָנִי In the ſhadow of his hand *hath he hid me*. Iſai. xlix. 2.

Huph.

וּבִבְתֵּי כְלָאִים הָחְבָּאוּ And *they*

they are hid in priſon houſes. Ibid. xlii. 22.

Hith.

מִן הַחֹרִים אֲשֶׁר הִתְחַבְּאוּ שָׁם Out of the holes where *they had hid themſelves.* 1 Sam. xiv. 11.

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ And Adam and his wife *hid themſelves.* Gen. iii. 8.

The Noun. Maſc. Plur.

וּרְאוּ וּדְעוּ מִכֹּל הַמַּחֲבַאִים See therefore and take knowledge of all *the lurking places.* 1 Sam. xxiii. 23.

Another form of the noun.

וְשָׁם חֲבִיוֹן עֻזּוֹ And there (was) *the hiding* of his power. Habakk, iii 4.

Another form.

וְהָיָה אִישׁ כְּמַחֲבֵא רוּחַ And the man ſhall be *as an hiding-*place from the wind. Iſai. xxxii. 2.

It denotes the ſame in *Cha.* Targ. Jeruſ. Lament. i. 3.

It likewiſe denotes the ſame in *Talm.* Heb. Peah. chap. vii. Bava Kama, fol. ci. 2. and Succah, fol. xl. 1.

And in *Cha.* it alſo denotes *the boſom*; as a place to hide any thing in.

Affix.

אָעֵיל כְּעַן יָדְךָ בְּחָבָּךְ Put now thine hand *into thy boſom.* Targ. Jeruſ. and Jona. Exod. iv. 6. and 7. and Numb. xi. 12.

חבה Chavah; 1ſt. To hide; as in the preceding.

Fem. Imp.

חֲבִי כְּמַעַט־רֶגַע *Hide thyſelf* as it were for a little moment. Iſai. xxvi. 20.

Infin.

אֲשֶׁר תָּבֹא חָדֶר בְּחֶדֶר לְהֶחָבֵה When thou ſhalt go into an inner chamber *to hide thyſelf.* 1 King. xxii. 25.

2d. A pan, wherein they baked the cakes in the Tabernacle, and Temple.

עַל מַחֲבַת בַּשֶּׁמֶן תֵּעָשֶׂה In *a pan* it ſhall be made with oil. Levit. vi. 14.

See farther in חבת which I judge, to be the proper root.

חבית Chaveeth; in *Talm.* Heb. denotes a hogſhead; or other veſſel.

And חובה Chuvah; in *Talm.* Heb. denotes the name of a bird, concerning which there is doubt, whether it be clean,

clean, or unclean. Chull Perek Illu Tereaphoeth, in *Gem.* fol. lxii. 2.

חבט Chavat; To threſh, or beat, &c.

Particip.

וְגִדְעוֹן בְּנוֹ חֹבֵט חִטִּים And his ſon Gideon *threſhed* wheat. Judg. vi. 11.

Futur.

כִּי תַחְבֹּט זֵיתֶךָ When *thou beateſt* thine olive tree. Deut. xxiv. 20.

יַחְבֹּט ה' The Lord *ſhall beat off.* Iſai. xxvii. 12.

This is uſed figuratively to ſhew the gathering of the Jews from among the Gentiles, as a perſon that beats, or threſhes the corn out of the huſk.

Niph.

כִּי בַמַּטֶּה יֶחְבַּט קֶצַח But the fitches *are beaten out* with a ſtaff. Iſai. xxviii. 27.

It denotes the ſame in *Cha.*

It likewiſe denotes the ſame in *Talm.* Heb. Alſo *to proſtrate*, &c.

And חבוט Chibbut, in *Talm.* and *Rab.* Heb. denotes *a ſtroke*; whence חבוט הקבר *The ſtroke* of the ſepulchre. See Elias in Tiſhbee, page 105.

And חבט Chavat, in *Talm.* Heb. denotes *a ſhoe latchet.* Mikvaoeth, fol. 134.

חבל Chaval; 1ſt. A taker of pawns; alſo a pledge, &c.

Preter.

חֲבֹל לֹא חָבָל *Hath* not *taken,* (or withholden) *the pledge.* Ezek. xviii. 10.

Particip.

כִּי נֶפֶשׁ הוּא חֹבֵל For he *taketh* (a man's) life *to pledge.* Deut. xxiv. 6.

Particip. Pang.

בְּגָדִים חֲבֻלִים Clothes *laid to pledge.* Amos, ii. 8.

Futur.

לֹא יַחֲבֹל רֵחַיִם וָרָכֶב No man *ſhall take* the nether or the upper milſtone *to pledge.* Deut. xxiv. 6.

וְלֹא תַחֲבֹל בֶּגֶד אַלְמָנָה Neither *ſhalt thou take* a widow's raiment *to pledge.* Ibid 17.

2d. To corrupt; deſtroy, &c.

Preter.

חָבֵל חָבַלְנוּ לָךְ *We have dealt*

very

very corruptly againſt thee. Nehem. i. 7.

Note, the firſt of theſe, according to the idiom of the Heb. is the Noun, and ought to be read thus: *corruption, we have dealt corruptly.*

Futur.

לֹא אֶחְבֹּל *I will* not *corrupt*, (or deſtroy.) Job, xxxiv. 31.

Niph.

בָּז לְדָבָר יֵחָבֵל לוֹ Whoſo deſpiſeth the word, *ſhall be deſtroyed*, (or *ſhall be deſtructive* to him.) Prov. xiii. 13.

Pieng.

וְחִבֵּל אֶת מַעֲשֵׂה יָדֶיךָ *And he deſtroy* the work of thine hands. Eccle. v. 5.

מַשְׁחִית לְחַבֵּל The waſter (or deſtroyer) *to deſtroy*. Iſai. liv. 16.

Particip.

מְחַבְּלִים כְּרָמִים *That ſpoil* the vines. Solom. Song. ii. 15.

Puang.

וְחָבַל עֹל מִפְּנֵי שָׁמֶן *And* the yoke *ſhall be deſtroyed* becauſe of the oil, (or anointing.) Iſai. x. 27.

רוּחִי חֲבָלָה My breath *is corrupt*. Job, xvii. 1.

3d. To bring forth: the anguiſh of child-birth; ſorrow, &c.

Pieng.

שָׁמָּה חִבְּלָה יָלְדָתְךְ There *ſhe brought* (thee) *forth* (that) bare thee. Solom. Song. viii. 5.

הִנֵּה יַחֲבֹל אָוֶן Behold *he travaileth* with iniquity. Pſal. vii. 15.

The Noun.

בְּטֶרֶם יָבוֹא חֶבֶל לָהּ Before *her anguiſh*, (or pain) come upon her. Iſai. lxvi. 7.

Plur.

צִירִים וַחֲבָלִים יֹאחֵזוּן Pangs *and ſorrows* ſhall take hold of them. Ibid. xiii. 8.

חֲבָלִים יַחֲלֹק בְּאַפּוֹ (God) diſtributeth *ſorrows* in his anger. Job, xxi. 17.

Conſt.

אֲפָפוּנִי חֶבְלֵי מָוֶת *The ſorrows of* death compaſſed me. Pſalm. xviii. 5.

חֶבְלֵי יוֹלֵדָה *The ſorrrws of* a travailing woman. Hoſea, xiii. 13.

4th. A rope, or cord.

וַתּוֹרִדֵם בַּחֶבֶל Then ſhe let them down *by a cord*. Joſh. ii. 15.

Plur.

Plur.

שְׁנֵי חֲבָלִים Two *lines*. 2 Sam. viii. 2.

וַחֲבָלִים בְּרֹאשֵׁנוּ *And ropes* upon our heads. 1 King. xx. 31.

Conſt.

בְּחַבְלֵי הַשָּׁוְא *With cords of* vanity. Iſai. v. 18.

It is uſed figuratively to denote a tract of land; a portion, or lot; a region, &c. Becauſe, as Kimchi obſerves, the land is meaſured with a line.

כָּל חֶבֶל אַרְגֹּב All *the region of* Argob. iii. 4.

יַעֲקֹב חֶבֶל נַחֲלָתוֹ Jacob (is) *the lot* of his inheritance. Ibid. xxxii. 9.

גּוֹרָל אֶחָד וְחֶבֶל אֶחָד One lot *and* one *portion*. Joſhu. xvii. 14.

Plur.

חֲבָלִים נָפְלוּ לִי בַּנְּעִמִים *The portions* are fallen unto me in pleaſant (places.) Pſalm. xvi. 6.

And with *pathach*.

חַבְלֵי מְנַשֶּׁה *The portions of* Manaſſeh. Joſhu. xvii. 5.

הוֹי יֹשְׁבֵי חֶבֶל הַיָּם Wo unto the inhabitants of *the* ſea *coaſt*. Zephan. ii. 5.

It alſo denotes *a ſhip*, on account of its roping, or cordage; alſo the *pilots*, &c.

וַיִּקְרַב אֵלָיו רַב הַחֹבֵל And *the ſhip* maſter came to him. Jonah, i. 6.

Plur. Conſt.

כָּל חֹבְלֵי הַיָּם All *the pilots of* the ſea. Ezek. xxvii. 29.

Affix.

לְקוֹל זַעֲקַת חֹבְלָיִךְ At the ſound of the cry of *thy pilots*. Ibid. 28.

The Noun Maſc.

וּכְשֹׁכֵב חֹבֵל Or as he that lieth upon *the maſt* head. Prov. xxiii. 34.

5th. Wiſe counſels, &c.

Fem. Plur.

וְנָבוֹן תַּחְבֻּלוֹת יִקְנֶה And a man of underſtanding ſhall attain to *wiſe counſels*. Ibid. i. 5.

וּבְתַחְבֻּלוֹת עֲשֵׂה מִלְחָמָה *And with prudent counſels* make war. Ibid. xx. 18.

Affix.

וְהוּא מְסִבּוֹת ׀ מִרְתַּהֲפֵךְ בְּתַחְבּוּלֹתָיו And it is turned about *by his counſels*. Job, xxxvii. 12.

6th. A company, or band.

וּפָגַעְתָּ חֶבֶל נְבִאִים That thou ſhalt meet *a company of* prophets. 1 Sam. x. 5.

Plur.

וְלָאַחַד קָרָאתִי חֲבָלִים And to the other I called *bands*; or, as ſome explain it, *deſtroyers*, as in the ſecond ſenſe. Zech. xi. 7 and 14.

חבל Chaval; *Cha.* 1ſt. To corrupt; deſtroy, &c.

2d. Sorrow; woe, &c. as in the Heb. with ſome variation in the form.

It alſo in *Talm.* Heb. denotes ſorrow; grief; pain, &c.

And חובל Choeveal; in *Talm.* Heb. denotes *to wound*; or *hurt*. Bava Kama, fol. 34.

And חבילה Chaveelah; in *Talm.* Heb. denotes *a bundle of ſticks*. Bava Metſia, fol. lxxii. 2. &c.

חבן Chavan; whence חֲבִינָנוּת in *Cha.* denotes *idleneſs*; (or *ſloth*) and occurs but once. Targ. Jeruſ. Prov. xxxi. 27.

חבס Chabeas; whence חבסא Chubſa; in *Talm.* Heb. denotes *broken*, or fractured, &c. Bava Metſia, fol. cxvi. 2. and Chul. fol. lii. 1. and 92.

חבץ Chabats; To draw forth, or to make.

יצא החולב והמחבץ והמגבן Except he that milks, *and that makes butter*; i. e. churns; and that makes cheeſe. Bava Metſia, fol. lxxxix. 1. and Shab. fol. xcv. 1.

And חובצא Chuvtſa; in *Rab.* Heb. denotes *butter*; alſo *cheeſe*. Eacha Rabba, fol. lx. 3.

חביץ Chaveets; in *Talm.* Heb. denotes a ſpecie of cookery, conſiſting of pieces of bread, with oil, or other liquor poured over it. Berachoeth, xxxvii. 2. and Minachoeth, lxxv. 2.

חביצא Chaveetſa; alſo in *Talm.* Heb. denotes *a bundle*; *a heap*, &c. Kethub. fol. lxxx. 1. and Metſia, fol xcix. 2.

חבק Chavak; To fold; embrace, &c.

Particip.

הַכְּסִיל חֹבֵק אֶת יָדָיו The fool *foldeth* his hands *together*. Eccle. iv 5.

Fem.

Fem.

אַתְּ חֹבֶקֶת בֵּן Thou *ſhalt embrace* a ſon. 2 King. iv. 16.

Infin.

עֵת לַחֲבוֹק A time *to embrace* Eccle. iii. 5.

Pieng.

חִבְּקוּ צוּר *They embrace* the rock. Job, xxiv. 8.

וַיְחַבֵּק לוֹ *And he embraced* him. Gen. xxix. 13.

Infin.

וְעֵת לִרְחֹק מֵחַבֵּק And a time to refrain *from embracing*. Eccle. iii. 5.

The Noun. Maſc.

מְעַט 1 חִבֻּק יָדַיִם לִשְׁכָּב A little *folding* of the hands. Prov. vi 10.

It denotes the ſame in *Cha.* and likewiſe in *Talm.* Heb.

It alſo in *Talm.* Heb. denotes a horſegirth ; alſo a collar. Keleem, fol. xxxi. 1. and Shab. fol. lxiv. 1.

חבר Chavar ; To join together ; aſſociate, &c. alſo a fellow, companion, &c.

Preter.

כָּל אֵלֶּה חָבְרוּ אֶל עֵמֶק הַשִּׂדִּים

All theſe *were joined together* in the vale of Siddim. Gen. xiv. 3.

Fem. Plur. According to the idiom of the Heb.

תִּהְיֶיןָ חֹבְרֹת אִשָּׁה אֶל אֲחֹתָהּ Shall be *coupled together* one to another. Exod. xxvi. 3.

And the following according to the Heb. is particip. pang. conſt.

חָבוּר עֲצַבִּים אֶפְרַיִם Ephraim (is) *joined to* idols. Hoſea, iv. 17.

חֶבֶר כֹּהֲנִים *The company* of prieſts. Hoſea, vi 9.

Fem.

וְאָרַח לַחֲבֶרָה עִם פֹּעֲלֵי אָוֶן Which goeth *in company* with the workers of iniquity. Job, xxxiv. 8.

Another form, with מ *mem* prefixed.

בְּמַחְבֶּרֶת הַשֵּׁנִית *In the coupling* of the ſecond. Exod. xxvi. 4.

Affix.

לְעֻמַּת מַחְבַּרְתּוֹ Over againſt *the coupling* thereof. Ibid. xxviii. 27.

Adj. according to the Heb.

חָבֵר הוּא לְאִישׁ מַשְׁחִית The ſame (is) *the companion* of a deſtroyer. Prov. xxviii. 24.

חָבֵר אֲנִי לְכָל אֲשֶׁר יְרֵאוּךָ I (am) *a companion* of all (them) that fear thee. Pſalm. cxix. 63.

Affix.

הָאֶחָד יָקִים אֶת חֲבֵרוֹ The one will lift up *his fellow*. Eccle. iv. 10.

Plur.

חֲבֵרִים מַקְשִׁיבִים לְקוֹלֶךָ *The companions* hearken to thy voice. Solom. Song. viii. 13.

Conſt.

וְחַבְרֵי גַנָּבִים *And companions of* thieves. Iſai. i. 23.

Affix.

וְלִבְנֵי יִשְׂרָאֵל חֲבֵרָיו And for the children of Iſrael *his companions*. Ezek. xxxvii. 16.

And the Fem. is חֲבֶרֶת, after the form of גְּבֶרֶת.

Affix.

וְהִיא חֲבֶרְתֶּךָ Yet (is) ſhe *thy companion*. Malachi, ii. 14.

Pieng.

וְחִבַּרְתָּ אֶת הַיְרִיעֹת *And thou ſhalt couple* the curtains. Exod. xxvi. 6.

Puang.

וְחֻבָּר *And* (ſo) *it ſhall be joined together*. Ibid. xxviii. 6.

Futur.

הַיְחָבְרֶךָּ כִּסֵּא הַוּוֹת Shall the throne of iniquity *join fellowſhip with thee?* Pſalm. xciv. 20.

Hiph.

אַחְבִּירָה עֲלֵיכֶם בְּמִלִּים *I would have joined* with you in words. Job, xvi. 4.

The Noun of this form.

Fem. Plur.

וְלַמְחַבְּרוֹת *And for the joinings*. 1 Chron. xxii. 3.

Hith.

Preter.

אִתְחַבַּר יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה עִם אֲחַזְיָהוּ מֶלֶךְ יִשְׂרָאֵל Jehoſhaphat king of Judah *did join himſelf* with Ahaziah king of Iſrael. 2 Chron. xx. 34.

In this example, the א *aleph* is inſtead of ה *he*.

Infin.

כְּהִתְחַבֶּרְךָ עִם אֲחַזְיָהוּ *Becauſe thou haſt joined thyſelf* with Ahaziah. Ibid. 37.

Futur.

וּלְקֵץ שָׁנִים יִתְחַבְּרוּ And in the

the end of years *they ſhall join themſelves together*. Dan. xi. 6.

The Noun Fem. of this form.

וּמִן הִתְחַבְּרוּת אֵלָיו יַעֲשֶׂה מִרְמָה *And after the league* (made) with him, he ſhall work deceitfully. Ibid. 23.

2d. A charmer.

The Noun Maſc.

וְחֹבֵר חָבֶר *And a charmer*; or according to the Heb. *a charmer of charm*. And which, according to Jarchi, Kimchi, and Abarbanal, denotes one that charmed, or brought together a number of ſerpents, or other beaſts, to one place, to divine by them. And Aben Ezra obſerves, it means to bring evil ſpirits together. And R. Levi Ben Gerſhom is of opinion, that it denotes to mutter a kind of charm over the bite of a ſerpent, and by that means, remove the bad conſequence thereof. Deut. xviii. 11.

So that upon the whole, it appears, that they pretended to have power to charm the ſerpents; i. e. to make them tame, and ſociable; as derived from חבר to join, aſſociate, &c. As alſo pretending to the like influence over the evil ſpirits, and the diſorders of mankind; the danger of which, they were able to avert: all which, naturally led men to put their truſt in them, and not in God; and therefore, was ſtrictly forbidden by the Moſaical diſpenſation.

Plur.

חוֹבֵר חֲבָרִים *Charmers* charming. Pſalm. lviii. 6.

Affix.

בְּעָצְמַת חֲבָרֶיךָ מְאֹד And for the great abundance of *thy inchantments*, (or incantations. Iſai. xlvii. 9 and 12.

3d. A ſtripe, or wound; a mark made by a blow; alſo a ſpot on the ſkin of a beaſt, as reſembling a ſtripe.

Fem.

חַבּוּרָה תַּחַת חַבּוּרָה *A ſtripe* for *a ſtripe*. Exod. xxi. 25.

Affix.

וְיֶלֶד לְחַבֻּרָתִי And a young man *to my hurt*. Gen. iv. 23.

Plur.

Plur.

חַבֻּרוֹת פֶּצַע *The ſtripes* of a wound. Prov. xx. 30.

Affix.

נָמַקּוּ חַבּוּרֹתָי *My wounds* are corrupt. Pſalm. xxxviii. 6.

וְנָמֵר חַבַּרְבֻּרֹתָיו Or the leopard *his ſpots*. Jer. xiii. 13.

חבר Chavar; *Cha.* To join; aſſociate, &c. as in the Heb. with a ſmall variation in the form.

It denotes the ſame in *Talm.* and *Rab.* Heb.

It alſo in *Talm.* Heb. denotes *a charmer*; alſo *a ſtripe*. San. in *Gem.* fol. 65. and Bava Kama, in *Gem.* fol. 84.

חבר Chavar, and חברים Chavareem, in *Talm.* Heb. denotes *a prieſt* or *prieſts* among the Perſians, which were very inveterate againſt the Jews. Shab. in *Gem.* fol. xi. 1. and Betſa, in *Gem.* fol. 30.

And ſome think it denotes *the Perſians*. Yevamoeth, fol. lxiii. 3.

חבר Chavear; in *Rab.* Heb. denotes *a title* given to a learned perſon among the Jews. And Elias obſerves, that it is the degree below that of a *Doctor*; (i. e. one that is able to take upon him the guidance of a congregation, in religious matters.) See Elias in Tiſhbee, page 107.

And חבור Chibbur, denotes *a compoſition*; i. e. a work, or production of an author.

And מחבר Mechabbear, denotes *an author*.

מַחַבְרְבַר, in *Cha.* denotes *to ſtain*, or *darken*. Targ. Jeruſ. Pſalm. cxxxix. 11.

חַבַרְבָּרְיָה, in *Cha.* denotes *blindneſs*. Targ. Jeruſ. Gen. xix. 11.

And חברבר Chevarvar, in *Talm.* and *Rab.* Heb. denotes a ſpecie of ſerpent of an heterogeneous nature; as being procreated from חכינא וחרדון A ſerpent, and a toad.

הביא חכינא ווזוג לה הרדון ויצאת מהם חברבר He brought a ſerpent, and made it copulate with a toad; from whence was produced *a chavarvar*; a moſt noxious animal. Bereſheth

sheeth Rabba, sect. 82. and *Talm.* Bab. and Jerus. in *Gem.* fol. xxx. 1.

חבש Chavash; To bind; also to put a bandage on a wound: also to saddle a beast, &c.

וְחָבַשְׁתָּ לָהֶם מִגְבָּעֹת *And thou shall bind* the bonnets upon them. Exod. xxix 9.

וְלַנִּשְׁבֶּרֶת לֹא חֲבַשְׁתֶּם Neither *have ye bound up* (that which was) broken. Ezek. xxxiv. 4.

Particip.

לֹא אֶהְיֶה חֹבֵשׁ I will not be *a binder* (or *healer*;) i. e. a governor. Isai. iii. 7.

Imp.

פְּאֵרְךָ חֲבוֹשׁ עָלֶיךָ *Bind* the tire of thine head upon thee. Ezek. xxiv. 17.

Preter.

וַיַּחֲבֹשׁ אֶת חֲמֹרוֹ *And he saddled* his ass. Gen. xxii. 3.

Futur.

אֶחְבְּשָׁה־לִּי הַחֲמוֹר *I will saddle* me an ass. 2 Sam. xix. 27.

הַאַף שׂוֹנֵא מִשְׁפָּט יַחֲבוֹשׁ Shall even he that hateth right, *bind*; i. e. govern. Job, xxxiv. 17.

כִּי הוּא יַכְאִיב וְיַחְבֹּשׁ For he maketh sore, *and bindeth up.* Ibid. v. 18.

Pieng.

מֵחֲבִי נְהָרוֹת חָבֹשׁ *He bindeth* the floods from overflowing. Ibid. xxviii. 11.

וּמְחַבֵּשׁ לְעַצְּבוֹתָם *And he bindeth up* their wounds. Psal. cxlvii. 3.

Puang.

וְלֹא חֻבָּשׁוּ Neither *have they been bound up.* Isai. i. 6.

חֲבוּשָׁא, in *Cha.* denotes *a prison.* Targ. Jerus. Gen. xxxix. 20.

It also in *Talm.* Heb. denotes *to bind.* Chull. fol. 52.

And חבושא Chevusha, in *Talm.* Heb. denotes *a conserve* made of quinces, called in English *quiddany*; also a quince, or apple. Kethubb. fol. lx. 2.

And the plur. is חבושין Chevusheen. Betsa, fol. lxii. 1. and Shab. fol. 45.

חבת Chavath. This I take to be the proper root of מַחֲבַת *A pan*; as mentioned in חבה; especially, as the following seems to be the true derivation from it.

Plur.

ſacrifice remain until the morning. Exod. xxiii. 18.

It alſo denotes dancing; as uſed on a feaſt.

אֹכְלִים וְשֹׁתִים וְחֹגְגִים Eating and drinking, *and dancing*. 1 Sam. xxx. 16.

Hence it denotes to reel.

יָחוֹגוּ וְיָנוּעוּ כַּשִּׁכּוֹר *They reel to and fro*, and they ſtagger like a drunken man. Pſalm. cvii. 27.

Another form.

וְהָיְתָה אַדְמַת יְהוּדָה לְמִצְרַיִם לְחָגָא And the land of Judah ſhall be *a terror* unto Egypt. Shall make it *ſtart* on account of the alarm. Iſai. xix. 17.

It alſo in *Cha.* denotes *a feaſt*, &c. as in the Heb. with a very trifling variation in its form.

It denotes the ſame in *Talm.* Heb.

חגב Chagav; A graſſhopper; a ſpecie of the locuſt.

Noun. Maſc.

וְאֶת הֶחָגָב לְמִינֵהוּ And *the graſhopper* after his kind. Levit. xi. 22.

וְיִסְתַּבֵּל הֶחָגָב And *the graſhoper*

Plur.

בֶּאֱמוּנָה עַל מַעֲשֵׂה הַחֲבִתִּים Had the ſet office over *the things* that were made *in the pans*. 1 Chron. ix. 31.

It denotes the ſame in *Talm.* Heb. Yoema, fol. xxv. 1.

חגג Chagag; A feaſt; or feſtival, &c.

וְחַגֹּתֶם אֹתוֹ חַג לַיהוָה *And you ſhall keep* (or *hallow*) it a feaſt unto the Lord. Exod. xii. 14.

Particip.

הָמוֹן חוֹגֵג The multitude *that kept holy day*. Pſalm. xlii. 5.

And the noun maſc. is חַג *A feaſt*.

Affix.

וְשָׂמַחְתָּ בְּחַגֶּךָ And thou ſhalt rejoice *in thy feaſt*. Deut. xvi. 14.

Plur.

בַּחַגִּים *In the feaſts*. Ezek. xlv. 17.

It alſo denotes the ſacrifice offered on the feaſt.

Affix.

וְלֹא יָלִין חֵלֶב חַגִּי עַד בֹּקֶר Neither ſhall the fat of *my*

hopper ſhall be a burden. Eccle. xii. 5.

This is according to Kimchi, though others underſtand it figuratively. See in סבל.

Plur.

כַּחֲגָבִים *As graſhoppers.* Numb. xiii. 33.

חגה Chagah; A cleft, or crack.

Plur. Conſt. In which the quieſcent ה *he*, is changed to pronounced ו *vau*.

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע O my dove, (that art) *in the clefts of* the rock. Solom. Song. ii. 14.

It denotes the ſame in *Cha.* Targ. Jeruſ. Ibid.

חגר Chagar; To gird, &c.

וְחָגַרְתָּ אֹתָם *And thou ſhalt gird* them. Exod. xxix. 9.

וְחָגְרוּ שַׂקִּים *And they gird* (themſelves) with ſackloth. Ezek. vii. 18.

מָתְנֵיכֶם חֲגֻרִים Your loins *girded.* Exod. xii. 11.

Imp.

חֲגוֹר חַרְבְּךָ עַל יָרֵךְ *Gird* thy ſword upon thy thigh. Pſal. xlv. 4.

Plur.

חִגְרוּ אִישׁ אֶת חַרְבּוֹ *Gird ye on* every man his ſword. 1 Sam. xxv. 11.

Adj. Or as ſome think, Conſt.

חֲגוּרֵי אֵזוֹר בְּמָתְנֵיהֶם *Girded with* a girdle on their loins. Ezek. xxiii. 15.

The Noun. Maſc.

וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי *And* ſhe delivereth *a girdle* to the merchant. Prov. xxxi. 24.

Affix.

וְעַד חֲגֹרוֹ And to *his girdle.* 1 Sam. xi. 4.

Fem.

וְתַחַת חֲגוֹרָה נְקֻפָּה And inſtead of *a girdle*, a rent. Iſai. iii. 24.

בַּחֲגֹרָתוֹ אֲשֶׁר בְּמָתְנָיו *Upon his girdle*, that (was) about his loins. 1 King. ii. 5.

Plur.

וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת And they made themſelves *girdles*, (or aprons.) Gen. iii. 7.

Another form of the fem.

מַחֲגֶרֶת שָׂק *A girding* of ſackcloth. Iſai. iii. 24.

It alſo denotes fear; and which ſome derive from the

Cha.

Cha. as it occurs but once in ſcripture. See חרג.

וַיֶּחְגְּרוּ מִמִּסְגְּרוֹתָם *And they ſhall be afraid* out of their cloſe places. 2 Sam. xxii. 46.

חגירה Chageerah; in *Talm.* Heb. denotes *a girding*; i. e. a hedge, or incloſure, &c. Eruveen, fol. xxii. 2.

And חַגִּיר, in *Cha.* denotes *lame*. Targ. Onk. Levit. xxi. 18.

אֲרֵי חַגִּיר עַבְדָּךְ Becauſe thy ſervant *is lame*. Targ. Jona. 2 Sam. xix. 27.

And the plur. is חַגְּרִין Targ. Jona. Iſai. xxxiii. 23.

It denotes the ſame in *Talm.* Heb. Zaveen, chap. iii. fol. 144.

חַגְרָא, in *Cha.* denotes the name of a place. Targ. Onk. Gen. xvi. 7 and 14.

See alſo in Gitteen, fol. 4.

חרד Chadad; To ſharpen, &c.

וְחַדּוּ מִזְאֵבֵי עָרֶב *And are more ſharp* than the evening wolves. Habakk. i. 8.

Adj.

וַיָּשֶׂם פִּי כְּחֶרֶב חַדָּה And he hath made my mouth like a *ſharp* ſword. Iſai. xliv. 2.

The Noun.

תַּחְתָּיו חַדּוּדֵי חָרֶשׁ *Sharp* ſtones (are) under him. Job, xli. 21.

Huph.

חֶרֶב הוּחַדָּה A ſword *is ſharpened*. Ezek. xxi 9.

And ſome think the following is derived from the ſame root.

בַּרְזֶל בְּבַרְזֶל יָחַד יַחַד פְּנֵי רֵעֵהוּ Iron *ſharpeneth* iron; ſo a man *ſharpeneth* the countenance of his friend. Prov. xxvii 17.

And ſome think it is derived from יחד *together*. And Aben Ezra obſerves, that it contains the ſenſe of both; as by being brought together, the action is performed. Aben Ezra, Ibid.

It denotes the ſame in *Talm.* Heb. Shab. fol. lxiii. 1.

And חדודין Cheedudeen, in *Talm.* and *Rab.* Heb. denotes *rough*, or *wrinkled*; as if raiſed with a ſharp inſtrument. San. fol. xciv. 1. and Jarchi, Exod. xviii. 9.

And

And חֲדָדִין, in *Cha.* denotes *ſharp*. Targ. Jeruſ. Job, xli. 21.

חַד Chad; *Cha.* One.

Fem.

וְיִמַלֶּל חַד עִם חַד And ſpeak *one* with *another*. Targ. Jona. Ezek. xxxiii. 30.

בְּשָׁנַת חֲדָה In *the firſt* year. Ezra, v. 13.

And חֲדָא alſo denotes *one*. Targ. Onk. Gen. ii. 21.

And כַּחֲדָא denotes *together*. Targ. Jeruſ. Pſalm. ii. 2.

חֲדָא Chada; *Cha.* To rejoice; be glad, &c.

Preter.

וְיֵהֵי כְּמָא־דַחֲדֵי ה" עֲלֵיכוֹן And it ſhall come to paſs, (that) as the Lord *rejoiced* over you. Targ. Onk. Deut. xxviii. 63.

בְּגִין חֲדָא לִבִּי Therefore my heart *was glad*. Targ. Jeruſ. Pſalm. xvi. 9.

Particip.

חֲדֵי אֲנָא עַל מֵימְרָךְ I *rejoice* at thy word. Targ. Jeruſ. Ibid. cxix. 162.

Fem.

הֵיךְ אִמָּא דִי עַל בְּנַיָּא חָדְיָא As a mother *that rejoiceth* over her children. Targ. Jeruſ. Ibid. cxiii. 9.

Futur.

בְּכֵן תֶּחְדֵּין כְּנִשְׁתָּא דְיִשְׂרָאֵל Then *ſhall* the congregation of Iſrael *rejoice*. Targ. Jona. Jer. xxxi. 13.

The Noun.

יְהַבְתָּא חֶדְוָתָא בְלִבִּי Thou haſt put *gladneſs* in my heart. Targ. Jeruſ. Pſalm. iv. 8.

בְּחֶדְוָה *With joy*. Ezra, vi. 16.

Affix.

וּבְיוֹם חֶדְוַתְכוֹן And in the day of *your gladneſs*. Targ. Onk. Numb. x. 10.

It alſo in *Cha.* denotes *the breaſt*.

Affix.

חֲדוֹהִי וּדְרָעוֹהִי דִי כְסָף *His breaſt* and his arms of ſilver. Dan. ii. 32.

וְתִסַּת יַת חֲדָיָא And thou ſhalt take *the breaſt*. Targ. Onk. Exod. xxix. 26.

It alſo in *Talm.* Heb. denotes *to rejoice*; alſo *the breaſt*. Betſa, fol. 15. and Shab. in Reaſh *Gem.*

חדה Chadah; To rejoice, &c.

Preter.

וַיִּחַדְּ יִתְרוֹ *And* Jethro *rejoiced.* Exod. xviii. 9.

Pieng.

תְּחַדֵּהוּ *Thou wilt make him glad.* Pſalm. xxi. 7.

And I take the following to ſignify the ſame.

אַל יִחַדְּ בִּימֵי שָׁנָה *Let* (it) not *rejoice* among the days of the year. Job, iii. 6.

Note, Jarchi, Aben Ezra, and Kimchi, underſtand it in the ſame ſenſe.

The Noun Fem.

עֹז וְחֶדְוָה בִּמְקֹמוֹ Strength *and gladneſs* are in his place. 1 Chron. xvi. 27.

Conſt.

כִּי חֶדְוַת ה" הִיא מָעֻזְּכֶם For *the joy of* the Lord is your ſtrength. Nehem. viii. 10.

חדל Chadal; To ceaſe; forbear, &c.

חָדַל לִהְיוֹת לְשָׂרָה *It ceaſed* to be with Sarah. Gen. xviii. 11.

עַד כִּי חָדַל לִסְפֹּר Until *he ceaſed*, or *forbore* to number. Ibid. xli. 49.

חָדְלוּ גִּבּוֹרֵי בָבֶל לְהִלָּחֵם The men of Babylon *have forborne* to fight. Jer. li. 30.

הַקֹּלוֹת יֶחְדָּלוּן The thunders *ſhall ceaſe.* Exod. ix. 29.

Imp.

חֲדַל מִמֶּנּוּ *Let* us *alone*, or according to the Heb. *forbear* from us. Ibid. xiv. 12.

Hiph.

הֶחְדַּלְתִּי אֶת דִּשְׁנִי *Should I leave* my fatneſs. Judg. ix. 9.

And the following denotes the world, or time.

עִם יוֹשְׁבֵי חָדֶל With the inhabitants of *the world.* Iſai. xxxviii. 11.

The ſame as if written חלד, which ſee.

Adj.

אֵדְעָה מֶה חָדֵל אָנִי (That) I may know how *frail* I am. Pſalm. xxxix. 5.

It alſo in *Rab.* Heb. denotes *ceſſation.*

חדק Chadak; A thorn, or briar.

כִּמְשֻׂכַת חָדָק As a hedge of *thorn.* Prov. xv. 19.

טוֹבָם כְּחָדָק The beſt of them (is) *as a briar.* Micah, vii. 4.

It

It denotes the ſame in *Talm.* Heb. Eruveen, fol. ci. 1.

חידקי Cheedekee, in *Talm.* Heb. denotes *a cut*, or *cleft*. Shab. in *Gem.* fol. xlvi. 1.

חֶדֶר Cheder; A chamber, &c.

חֶדֶר בְּחָדֶר *A chamber within a chamber*; or an inner chamber.) 1 King. xx. 30.

וַיָּבֹא הַחַדְרָה And he entered into *the chamber*. Gen. xliii. 29.

Affix.

יֵצֵא חָתָן מֵחֶדְרוֹ Let the bridegroom go forth *of his chamber*. Joel, ii. 16.

Another form.

וּבַחַדַּר מִשְׁכָּבֶךָ And into thy *bed chamber*. Exod. vii. 28.

Plur.

וּבְדַעַת חֲדָרִים יִמָּלְאוּ And by knowledge ſhall *the chambers* be filled. Prov. xxiv. 4.

Conſt.

אֶל חַדְרֵי מָוֶת To *the chambers of* death. Ibid. vii. 27.

וְחַדְרֵי תֵּימָן *And the chambers of* the ſouth. Job, ix. 9.

This, as Aben Ezra obſerves, denotes the ſouthern conſtellations: and as they are not obſerved by the northern inhabitants, they are, as if hid in chambers.

The Verb Fem.

הַחֹדֶרֶת לָהֶם *Which entereth* their *privy chambers*. Ezek. xxi. 14.

It denotes the ſame in *Talm.* Heb. Niddah, fol. 17.

And חַדְרַךְ is uſed in Zech. ix. 1, to denote the name of a country.

חדש Chadaſh; New; to renew; repair, &c.

Pieng.

וְחִדְּשׁוּ עָרֵי חֳרֵב *And they ſhall repair* the waſte cities. Iſai. lxi. 4.

תְּחַדֵּשׁ עֵדֶיךָ נֶגְדִּי *Thou reneweſt* thy witneſſes againſt me. Job, x. 17.

לְחַדֵּשׁ אֶת בֵּית ה׳ *To repair* the houſe of the Lord. 2 Chron. xxiv. 4.

Hith.

תִּתְחַדֵּשׁ כַּנֶּשֶׁר נְעוּרָיְכִי *Thou reneweſt* my youth as an eagle, (or *who reneweth* thy youth as an eagle.) Pſalm. ciii. 5.

Adj.

וַיָּקָם מֶלֶךְ חָדָשׁ Now there aroſe

הִנֵּה חֹדֶשׁ מָחָר Behold, to-morrow (is) *the new* moon. 1 Sam. xx. 5.

Affix.

וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ And it ſhall come to paſs, that from new moon *to his new moon*; i. e. from one new moon to another. Iſai. lxvi. 23.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And חדת Chadeath, in *Cha.* alſo denotes *to renew*, &c. the ſame as חדש in *Heb.* by an exchange of ש *ſhin* for ת *thau*; an example or two of which, I ſhall produce.

Futur.

תְּחַדֵּת יוֹמָנָא *Renew* our days. Lament. v. 21.

Hith.

בְּעָלְמָא דְּהוּא עָתִיד לְאִתְחַדָּתָא In the world *which will* in future *be renewed*. Targ. Onk. Deut. xxxii. 12.

Adj.

פִּתְגָם חַדַּת בְּעָלְמָא A *new* thing in the world. Targ. Jeruſ. Eccle. i. 9.

וְקָם מַלְכָּא חַדְתָּא And there aroſe

aroſe up a *new* king. Exod. i. 8.

וְאֵין כָּל חָדָשׁ תַּחַת הַשָּׁמֶשׁ And (there is) no *new* (thing) under the ſun. Eccle. i. 9

Fem.

אִשָּׁה חֲדָשָׁה *A new* wife. Deut. xxiv. 5.

Plur.

וַחֲדָשׁוֹת אֲנִי מַגִּיד *And new things* do I declare. Iſai. lxii. 9.

The Noun, and which denotes a month, from the change of the moon; as the Jewiſh months are lunar.

וַיֵּשֶׁב עִמּוֹ חֹדֶשׁ יָמִים And he abode with him the ſpace of *a month*. Gen. xxix. 14.

Plur.

רֹאשׁ חֳדָשִׁים The begining of *months*. Exod. xii. 2.

Conſt.

לְחָדְשֵׁי הַשָּׁנָה *To the months of* the year. Ibid.

Affix.

מִסְפַּר חֳדָשָׁיו The number of *his months*. Job, xiv. 5.

And hence, the firſt day of the month is called חֹדֶשׁ, on account of its being celebrated on the new moon.

aroſe up a *new* king. Targ. Onk. Exod. i. 8.

And the Plur. is חַדְתִּין.

It is uſed in the ſame ſenſe in *Talm.* Heb. Yoema, fol. lv. 2. and *Talm.* Jeruſ. Bava Kama, chap. ix.

חוֹב Choev; A debt.

חֲבֹלָתוֹ חוֹב יָשִׁיב And reſtored his pledge of *the debt.* Ezek. xviii. 7.

It alſo denotes danger; for he that is in debt, is in danger.

Pieng.

וְחַיַּבְתֻּם אֶת רֹאשִׁי לַמֶּלֶךְ *Then ſhall ye endanger* my head to the king. Dan. i. 10.

It denotes the ſame in *Talm.* and *Rab.* Heb. alſo any thing required as a duty, &c.

And חיוב Chiyyuv; in *Rab.* Heb. denotes affirmative; alſo conſequence; that which follows from, or is produced by any cauſe, or principle. The concluſion of an argument, or ſyllogiſm, which follows from the agreement between the terms of the premiſes.

הקדמה חיובית *An affirmative* propoſition; in oppoſition to שוללת Negative.

חוב Choev; *Cha.* Sin; iniquity; wickedneſs, &c.

Preter.

חָב עַמָּא הָדֵין חוֹבָא רַבָּא This people *have ſinned* a great *ſin.* Targ. Onk. Exod. xxxii. 31.

אַתּוּן חַבְתּוּן Ye *have ſinned.* Targ. Onk. Ibid. 30.

Infin.

לְמֵיחַב בְּהֵן *To ſin* therein, Targ. Onk. Levit. v. 22.

Hith.

דְּאִתְחַיַּב קְטוֹל בְּסַיְפָךְ Who *has made himſelf guilty* of being ſlain by thy ſword. Targ. Jeruſ. Pſalm. xvii. 13.

It is uſed in this ſenſe in *Rab.* Heb.

It alſo denotes to condemn.

Particip.

וּמְחַיַּב לְצַדִּיקָא *And he that condemneth* the juſt. Targ. Jeruſ. Prov. xvii. 15.

לָא תְחַיְבִנַּנִי *Do* not *condemn me.* Targ. Jeruſ. Job, x. 2.

התחיב Hithchayeav; and מתחיב Mithcayeav; in *Rab.* Heb. denotes to alledge; alſo to follow by conſequence, &c.

Adj.

זַכָּאָה עִם חַיָּבָא The righteous with *the wicked.* Targ. Onk. Gen. xviii. 23.

The Noun.

חוֹבָא רַבָּא *A* great *ſin.* Targ. Onk. Ibid. xx. 9.

Affix.

עַל חוֹבְתֵּיהּ For *his ſin.* Targ. Onk. Levit. iv. 3.

אַף ה' אַעֲבַר חוֹבָךְ The Lord alſo hath put away *thy ſin.* Targ. Jona. 2 Sam. xii. 13.

And the plur. is חוֹבִין. Targ. Jeruſ. Job, xiii. 23.

חוג Chug; To compaſs: alſo a circle.

Preter.

חֹק חָג עַל פְּנֵי מָיִם (With) a bound *hath he compaſſed* the water. Job, xxvi. 10.

The Noun Maſc.

עַל חוּג הָאָרֶץ Upon *the circle* of the earth. Iſai. xl. 22.

וְחוּג שָׁמַיִם *In the circuit* of heaven. Job, xxii. 14.

It alſo denotes a compaſs.

Fem.

וּבְמִחוּגָה יְתָאֲרֵהוּ *And* he marketh it out *with a compaſs.* Iſai. lxiv. 13.

It alſo in *Cha.* denotes *a circle.* Targ. Jeruſ. Prov. viii. 27.

It alſo in *Rab.* Heb. denotes a circle.

And מחוג Machug, in *Talm.* Heb. denotes *a nod,* or *beck,* &c. alſo *deſign.* Berachoeth, fol. xlvi. 2.

חוד Chud; To propoſe a riddle; alſo a riddle.

Imp.

חוד חִידָה *Put forth a riddle,* Ezek. xvii. 2.

Preter.

הַחִידָה חִדְתָּה *Thou haſt put forth a riddle.* Judg. xiv. 16.

Futur.

אֲחוּדָה נָא לָכֶם חִידָה *I will now put forth a riddle* unto you. Ibid. 12.

The Noun Fem.

חִידָה *A riddle.* Ibid,

Affix.

חִידָתְךָ *Thy riddle.* Ibid. 13.

Plur.

אַבִּיעָה חִידוֹת I will utter *dark ſayings.* Pſalm. lxxviii. 2.

Affix.

וְחִידֹתָם *And their dark ſayings.* Prov. i. 6.

It denotes the ſame in *Cha.* with a trifling variation in the form.

חוה Chavah; To ſhew; declare, &c.

Futur.

אַחַוֵּה דֵעִי אַף אֲנִי I alſo will *ſhew* my opinion. Job, xxxii 10.

אֲחַוֵּךְ שְׁמַע לִי *I will ſhew thee*, hear me. Ibid. xv. 17.

Infin.

מֵחַוּת דֵּעִי אֶתְכֶם *And durſt not ſhew* you my opinion, (or from ſhewing) Ibid. xxxvi. 6.

It denotes the ſame in *Cha.* alſo *to tell*, or *inform*; with ſome variation in the form, particularly with א *aleph* ſuffixed, and י *yod* ultimate.

And חַוְיָא denotes *a ſerpent*. Targ. Onk. Gen. iii. 1.

Plur.

חַיְוָן קָטְלָן Fiery *ſerpents*. Targ. Onk. Numb. xxvii. 6.

חוז Choez; A haven, or port.

וַיַּנְחֵם אֶל מְחוֹז חֶפְצָם So he bringeth them unto their deſired *haven*. Pſalm. cvii. 30.

It denotes the ſame in *Cha.* alſo *a province*, &c.

חוח Chavach; whence וּבַחֲוָחִים *And in thickets*. 1 Sam. xiii. 6.

And חוּחָא, in *Cha.* denotes *a thiſtle*. Targ. Jona. 2 King. xiv. 9.

Plur.

וְחוּחִין *And nettles*. Targ. Jona. Iſai. xxxiv. 13.

חוט Chut; A thread.

חוּט הַשָּׁנִי הַזֶּה This ſcarlet *thread*. Joſh. ii. 18.

It denotes the ſame in *Cha.* Alſo in *Talm.* and *Rab.* Heb.

And חַיְטִית, in *Cha.* denotes *to ſew*. Targ. Jeruſ. Job, xvi. 15.

It denotes the ſame in *Talm.* Heb. Avoedang Zara, fol. lxxv. 1.

And חייט Chayyat; in *Talm.* Heb. denotes *a mender*, (of clothes.) Bava Kama, fol. cxix. 1.

And חוטין Chuteen, in *Talm.* Heb. denotes *the gums*, or *jaws*. Berachoeth, fol. xxxv. 1.

And חטי Chatee, in *Talm.* Heb. denotes *ſeams*. Kethub. fol. lxix. 1.

חול Chul; 1ſt. To travail: alſo fear; dread, &c. alſo grief; ſorrow; wound, &c.

לֹא חַלְתִּי וְלֹא יָלַדְתִּי *I travailed*

חול

vailed not, nor bring forth children. Iſai. xxiii. 4.

כִּי חָלָה גַּם יָלְדָה צִיּוֹן אֶת בָּנֶיהָ For as ſoon as Zion *travailed* ſhe brought forth children. Ibid. lxvi. 8.

And Jarchi, and R. Jonah, are of opinion, that the following denotes *to wait*.

כִּי חָלָה לְטוֹב יוֹשֶׁבֶת מָרוֹת For the inhabitants of Maroth *waited* for good. Micah, i. 12.

But Kimchi, and Abarbanal, are of opinion, that it denotes *to grieve*; and explain it thus: *they have grieved*, for the good which they had heretofore. See Jarchi, Kimchi, and Abarbanal. Ibid.

הִכִּיתָ אֹתָם וְלֹא חָלוּ Thou haſt ſtricken them, but *they have* not *grieved*. Jer. v. 3.

Imp.

חוּלִי וָגְחִי בַּת צִיּוֹן *Be in pain*, and labour to bring forth, O daughter of Zion. Micah, iv. 10.

חוּלִי אָרֶץ *Tremble*, thou earth. Pſalm. cxiv. 7.

Pieng.

קוֹל ה' יְחוֹלֵל אַיָּלוֹת The voice of the Lord *maketh* the hinds *to calve*. Pſalm. xxix. 9.

Infin.

חֹלֶל אַיָּלוֹת The hinds *do calve*. Job, xxxix. 1.

Fem.

מְחוֹלֶלֶת תַּנִּין (And) *that wounded* the dragon. Iſai. li. 9.

Puang.

וְהוּא מְחוֹלָל And he *was wounded*. Ibid. liii. 5.

Hiph.

מִפָּנָיו יָחִילוּ עַמִּים Before his face the people *ſhall be much pained*. Joel. ii. 6.

וַיָּחֶל מְאֹד מֵהַמּוֹרִים *And he was* ſore *wounded* of the archers. 1 Sam. xxxi. 3.

מֵעַי ׀ מֵעַי ׀ אוֹחִילָה My bowels, my bowels, *I am pained*. Jer. iv. 19.

וְלְאִשָּׁה מַה תְּחִילִין And to the woman, what *haſt thou brought forth?* Iſai. xlv. 10.

וַיָּחֵלּוּ מְעָט *And they ſhall ſorrow* a little. Hoſea, viii. 10.

Huph.

הַיוּחַל אֶרֶץ בְּיוֹם אֶחָד *Shall* the earth *be made to bring forth*

forth in one day? Iſai. lxvi. 8.

Hith. Particip.

כָּל יְמֵי רָשָׁע הוּא מִתְחוֹלֵל The wicked (man) he *travaileth* all his days. Job, xv. 20.

The Noun. Maſc.

חִיל אָחַז יֹשְׁבֵי פְלֶשֶׁת *Sorrow* hath taken (or ſhall take) old of the inhabitants of Paleſtina. Exod. xv. 14.

Fem.

וַאֲסִלְדָה בְחִילָה Yea, though I were heated *with ſorrow*. Job. vi. 10.

Another form of the noun, in which, the firſt and third radicals are doubled.

עַל כֵּן מָלְאוּ מָתְנַי חַלְחָלָה Therefore my loins are filled *with pain*. Iſai. xxi. 3.

Hith.

וַתִּתְחַלְחַל הַמַּלְכָּה מְאֹד *Then was* the queen exceedingly *grieved*. Eſth. iv. 4.

2d. To abide: reſt upon, &c.

וְחָלָה חֶרֶב בְּעָרָיו *And* the ſword *ſhall abide* in his cities. Hoſea, xi. 6.

וְלֹא חָלוּ בָהּ יָדַיִם And no hands *ſtayed on*, (or reſted upon) her. Lament. iv. 6.

עַל רֹאשׁ רְשָׁעִים יָחוּל *It ſhall abide*, (or reſt) *with pain upon* the head of the wicked. Jer. xxx. 23.

Hith.

וְסַעַר מִתְחוֹלֵל *A reſting*, (or continuing) whirlwind. Ibid. xxiii. 19.

3d. To wait; tarry; hope, &c.

וַיָּחֶל עוֹד שִׁבְעַת יָמִים *And he waited* yet ſeven days. Gen. viii. 10.

וַיָּחִילוּ עַד בוֹשׁ *And they tarried* till they were aſhamed. Judg. iii. 25.

טוֹב וְיָחִיל וְדוּמָם (It is) good that (a man) *ſhould both hope* and quietly wait. Lament. iii. 26.

And the following, Jarchi, and Kimchi, think, denotes the ſame.

Hith.

וְהִתְחוֹלֵל לוֹ *And wait patiently* for him. Pſal. xxxvii. 7.

And Aben Ezra is of opinion, that it denotes *ſorrow*; as in the firſt ſenſe; i. e. *bear the ſorrow* for him.

4th. To form.

חוֹלָלָה יָדוֹ נָחָשׁ בָּרִיחַ His hand *hath formed* the crooked ſerpent. Job, xxvi. 13.

Particip.

רַב מְחוֹלֵל כֹּל The great (God) *that formeth* all (things.) Prov. xxvi. 10.

And ſome think it denotes to grieve.

וַתִּשְׁכַּח אֵל מְחוֹלְלֶךָ And haſt forgotten God *that formed* thee. Deut. xxxii. 18.

Puang.

וְלִפְנֵי גְבָעוֹת חוֹלָלְתָּ Or *waſt thou formed* before the hills. Job, xv. 7.

הֵן בְּעָוֹן חוֹלָלְתִּי Behold, *I was ſhapen* (or formed) in iniquity. Pſalm. li. 7.

5th. Sand.

כְּחוֹל הַיָּם *As the ſand* of the ſea. Gen. xxxiii. 12.

It alſo in *Cha.* denotes, 1ſt. To reſt upon, or abide; alſo ſand.

2d. Sweet.

חוּלְיִי *My ſweetneſs.* Targ. Jona. Judg. ix. 11.

מַה חֲלֵי מִדְּבְשָׁא What *is ſweeter* than honey? Targ. Jona. Ibid. xiv. 18.

דְּחָלְיָא עַל חִכָּךְ *Which is ſweet* to thy palate. Prov. xxiv. 13.

And ליחול Leechul; in *Talm.* Heb. denotes the ſame. Gitteen, fol. xlvii. 1.

And חל Chal; in *Talm.* Heb. denotes *to happen; chance,* &c.

חוליה Chulyah; in *Talm.* Heb. denotes *earth*; alſo a turning joint in the back.

חולית הבור *The earth* of the pit. Eruveen, fol. lxxxiii. 2.

יח חוליות בשדרה Eighteen *turning joints* (are) in the back-bone. Oehaloeth, fol. 45. and Berachoeth, fol. 30.

It alſo in *Rab.* Heb. denotes parts, or joints. Jarchi Exod. xxv. 31.

And חול Choel; in *Rab.* Heb. denotes the bird, called *a Phenix.* Bereſheeth Rabba, ſect. 2.

חום Chum; Black.

וְכָל שֶׂה חוּם בַּכְּשָׂבִים And all *black* cattle, (or lambs) among the ſheep. Gen. xxx. 32.

And

And Jarchi thinks, it is a brown, inclining to red.

חוּס Chus; To have pity.

Preter.

אַתָּה חַסְתָּ עַל הַקִּיקָיוֹן Thou *haſt had pity* on the gourd. Jonah, iv. 10.

לֹא חָסָה עֲלַיִךְ עַיִן None eye *pitied* thee. Ezek. xvi. 5.

Futur.

לֹא תָחוּס עֵינְךָ עֲלֵיהֶם Thine eye *ſhall have* no *pity* upon them. Deut. vii. 16.

It alſo denotes to regard, or ſpare. Gen. xlv. 20.

It denotes the ſame in *Cha.*

It alſo in *Cha.* denotes to forbid.

חַס לְעַבְדָּךְ מִלְּמֶעְבַּד כִּפִּתְגָמָא הָדֵין (God) *forbid*, (or be merciful) that thy ſervants ſhould do like this thing. Targ. Onk Gen. xliv. 7 and 17.

חוּץ Chuts; Without: alſo beſides, &c. alſo a ſtreet.

וַיַּנִּיחֻהוּ מִחוּץ לָעִיר And he ſet him *without* the city. Gen. xix. 16.

בַּחוּץ תַּעֲמֹד Thou ſhalt ſtand *without*, (or abroad.) Deut. xxiv. 11.

הַחוּצָה אֶל הָעָיִן *Out* unto the well. Gen. xxiv. 29.

מִחוּץ הָאֹפִים *Out of* the bakers *ſtreet.* Jer. xxxvii. 21.

Plur.

וְחֻצֹת תָּשִׂים לָךְ בְּדַמֶּשֶׂק *And* thou ſhalt make *ſtreets* for thee in Damaſcus. 1 King. xx. 34.

Adj. according to the Heb.

בַּפְּנִימִי וּבַחִיצוֹן In the inner, *and in the outer*, (or within and without.) Ezek. xli. 17.

Fem.

אֶל הֶחָצֵר הַחִיצוֹנָה To *the outermoſt* court. Ibid. xl. 17.

וּמִי יָחוּשׁ חוּץ מִמֶּנִּי Or who can haſten (hereunto) *beſides* me? Eccle. ii. 25.

It denotes the ſame in *Talm.* and *Rab.* Heb. Alſo ſave.

מְחִיצָא, in *Cha.* denotes *a wall.* Targ. Jona. Ezek. xiii. 10.

Emphat.

דְּמְחִיצְתָא דִלְבָרָא *Which* was for the outward *ſide*, (or boarding.) Targ. Jona. Ibid. xli. 9.

Conſt.

בְּמְחִיצַת צַדִּיקַי *Within the wall*, (or boarding) of the juſt. Targ. Jeruſ. Pſalm. cvi. 6.

It alſo in *Talm.* Heb. denotes a wall, or fence.

חוק Chavak; whence חווקים Chavakeem, in *Talm.* and *Rab.* Heb. denotes *ſteps*, or *degrees*. Eruveen, fol. lxxii. 2. and Bava Bathra, fol. lix. 2. and Vayikra Rabba, ſect 29.

And ſome editions read עווקים.

חור Chur; 1ſt. White, &c.

חוּר בַּרְפַּס *White*; green. Eſth. i. 6.

שְׁלֹשָׁה סַלֵּי חֹרִי Three *white* baſkets. Gen. xl. 16.

And Jarchi thinks it denotes *holes*.

וְאוֹרְגִים חוֹרָי And woven of *white* work. Iſai. xix. 9.

This, is according to R. Jonah, and Buxtorf. But the generality of commentators think, it denotes *net* work. And which I judge to be right.

The Verb.

וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ Neither ſhall his face now *wax pale*. Ibid. xxix. 22.

2d. Noble.

Noun Maſc. Plur.

וְאֶל הַחֹרִים And to *the nobles*. 1 King. xxi. 9.

Conſt.

וְאֵת כָּל חֹרֵי יְהוּדָה And all *the nobles of* Judah. Jer. xxxix. 6.

Affix.

חֹרֶיהָ *Her nobles*. Iſai. xxxiv. 12.

3d. A hole.

וַיִּקֹּב חֹר בְּדַלְתּוֹ And he bored *a hole* in the lid of it. 2 King. xii. 10.

עַל חֹר פָּתֶן On *the hole* of the aſp. Iſai. xi. 4.

Plur.

מִן הַחֹרִים Out of *the holes*. 1 Sam. xiv. 11.

Conſt.

חוֹרֵי עָפָר *The holes of* the earth. Job, xxx. 6.

וַיְמַלֵּא־טֶרֶף חֹרָיו And filled *his holes* with prey. Nahum, ii. 13.

וְעֵינָיו תִּמַּקְנָה בְּחֹרֵיהֶן And his, (or their) eyes ſhall conſume away *in their holes*. Zech. xiv. 12.

חור Chur; *Cha.* 1ſt. To behold.

וְיַחֲזוּן עֵינָךְ בְּנֻכְרִיתָא *And* thine eyes *ſhall behold*, (or look at) the ſtrange women. Targ. Jeruſ. xxiii. 33.

2d. White;

2d. White: as in the Heb. with ſome alteration in the form; eſpecially, with pronounced ו *vau*; an example or two of which I ſhall produce.

כֹּל דִּי חֻוָּר בֵּיהּ Every one that had (ſome) *white* in it. Targ. Onk. Gen. xxx. 35.

Another form.

אִתְהַפִּיךְ לְמֶחְוָר Is turned *to white*. Targ. Onk. Levit. xiii. 3.

The Verb.

חֲוַרוּ שְׁבָשָׁהָא The branches thereof *are made white*. Targ. Jona. Joel, i. 7.

3d. Freedom.

לְבַר חוֹרִין A ſon *of freedom*; *a freeman*. Targ. Onk. Exod. xxi. 6.

It is uſed in the ſame ſenſe in *Talm.* and *Rab.* Heb. Alſo noble.

4th. To waſh.

וְיִתְבְּרוּן לְבוּשֵׁיהוֹן *And let them waſh* their clothes. Targ. Onk. Exod. xix. 10.

תְּחַוֵּר בַּאֲתַר קַדִּישׁ *Thou ſhalt waſh* in a holy place. Targ. Onk. Levit. vi. 20,

אִתְחַוַּרִי מִלְּמֶעְבַּד בִּישָׁא לִבֵּךְ *Waſh* thine heart from working wickedneſs. Targ. Jona. Jer. iv. 14.

סְחֵינָא תְּחַוְּרִנַּנִּי *Waſh me* throughly. Targ. Jeruſ. Pſalm. li. 4.

Note, ſeveral words which in the Heb. denote to waſh, are tranſlated in *Cha.* צבע: which ſee.

5th. In *Cha.* Leprous.

חַוְרָא כְּתַלְגָּא *Leprous* as ſnow. Targ. Onk. Exod. iv. 6.

6th. A hole.

וּנְקַב חוֹרָא And he bored *a hole*. Targ. Jona. 2 King. xii. 10.

Plur.

חוֹרָאֵי *The holes*. Targ. Jona. 1 Sam. xiv. 11.

חוּר Chivvar, and חִיוּרְתָּא Cheevratha, in *Talm.* Heb. alſo denotes *white*. Chull. fol. xciii. 1.

And חִיוּרָא Chivvara, in *Talm.* Heb. denotes the ſame. San. fol. xcviii. 2.

And חִיוּר Chivvar, in *Talm.* Heb. according to the Gloſſ. of Jarchi, denotes *a hundred*; as derived from the Perſic. San. fol. xcviii. 1.

חִוּרוּר Chivvarvar, in *Talm.* Heb.

Heb. denotes *bloodſhot*. Berachoeth, fol. xxxviii. 2. and xliv. 2.

And according to the Gloſſ. it denotes *white ſpots* in the eye.

חוורולין Chavvaruleen, in *Talm.* Heb. denotes a ſpecie of herb. Peſacheem, fol xxxix. 1.

חַוּרִיתָא, in *Cha.* denotes *a ſtork*. Targ. Onk. Levit. xi. 19. and Targ. Jona. Jer. viii. 7.

חור Chivar, and מחור Mechivar, in *Talm.* and *Rab.* Heb. denotes *to explain*; alſo *clear*; *perſpicuous*; *manifeſt*, &c.

חוּשׁ Chuſh; To haſten.

וְחָשׁ עֲתִדֹת לָמוֹ *And ſhall haſten* the things that ſhall come upon them. Deut. xxxii. 35.

חַשְׁתִּי וְלֹא הִתְמַהְמָהְתִּי *I made haſte*, and I delayed not. Pſalm. cxix. 60.

Imp.

חוּשָׁה לְעֶזְרָתִי *Make haſte* for my help. Ibid. xxxviii. 23.

Hiph.

הֵחִישׁוּ *They made haſte*, Judg. xx. 37.

Futur.

אָחִישָׁה מְפַלָּטִי לִי *I would haſten* my eſcape. Pſal. lv. 9.

בְּעִתָּהּ אֲחִישֶׁנָּה In his time *I will haſten it*. Iſai. lx. 22.

Adj.

וַאֲנַחְנוּ נֵחָלֵץ חֻשִׁים But we ourſelves will go *ready* armed. Numb. xxxii. 17.

It denotes the ſame in *Cha.*

חוש Chuſh; in *Rab.* Heb. denotes *ſenſe*; the faculty or power by which we perceive external objects; ſenſation.

חוש הראות *The ſenſe* of ſeeing.

Plur.

חושים *Senſes.*

חושים Chuſheem, or חושין Chuſheen, in *Talm.* Heb. denotes *fibres*, Bathra, fol. 143. 2, &c.

חזז Chazaz; Lightning.

Conſt.

וְדֶרֶךְ לַחֲזִיז קוֹלוֹת And a way for *the lightning of* the thunder. Job, xxviii. 27.

Plur.

עֹשֶׂה חֲזִיזִים Shall make *lightnings*. Zech. x. 1.

And

And ſome are of opinion, that it denotes bright clouds.

It denotes the ſame in *Cha.* Targ. Jeruſ. Job, xxviii. 27.

It alſo in *Talm.* and *Rab.* Heb. denotes clouds. Taangneeth, fol. 9, and Bereſheeth Rabba, ſect. 13.

חֲזָזָן, in *Cha.* denotes a ſpecie of *ſcab.* Targ. Onk. Levit. xxi. 20.

And חזזית Chazzeeth, in *Talm.* Heb. denotes the ſame. Bechoeroeth, fol. xli. 1.

חזז Chazeez, or חזזן Chazeen, in *Talm.* Heb. denotes *ſprouts of herbs*; alſo *herbs*; alſo *pulſe.* Taangneeth, fol. v. 1. and Kethubb. fol. lx. 2.

And חֲזוּזָא in *Cha.* is uſed in the Jeruſ. Targ. Gen. xii. 6. to denote the name of a plain, called in Heb. מוֹרֶה.

It is alſo uſed in the ſame Targ. to denote the name of a valley, called in Heb. שָׁוֵה.

חזה Chazah; To ſee: alſo a ſeer; viſion, &c.

Preter.

אֲשֶׁר חָזָה Which *he ſaw.* Iſai. i. 1.

וְזֶה חָזִיתִי And that (which) *I have ſeen.* Job, xv. 17.

כֻּלְּכֶם חֲזִיתֶם All ye *have ſeen* (it.) Ibid. xxvii. 12.

כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ So (as) *I have ſeen thee.* Pſalm. lxiii. 3.

Futur.

בְּצֶדֶק אֶחֱזֶה פָּנֶיךָ *I will behold* thy face in righteouſneſs. Ibid. xvii. 15.

And with the third radical changed to pronounced י *yod.*

בַּל יֶחֱזוּן *They do* (or will) not *ſee.* Iſai. xxvi. 11.

The noun, after the ſame form.

גֵּיא חִזָּיוֹן The valley of *viſion.* Iſai. xxii. 1.

חִזְיוֹן לַיְלָה *A viſion* of the night. Job, xxxiii. 15.

Affix.

מֵחִזְיוֹנוֹ *Of his viſion.* Zech. xiii. 4.

Plur.

בַּחוּרֵיכֶם חִזְיֹנוֹת יִרְאוּ Your young men ſhall ſee *viſions.* Joel, iii. 1.

Another form.

חָזוֹן נִרְאָה אֵלַי *A viſion* appeared unto me. Dan. viii. 1.

Another form.

בַּמַּחֲזֶה *In a viſion.* Gen. xv. 1.

Fem.

וּמַחֲזֶה אֶל מַחֲזֶה *And ſight* (was) againſt *ſight*, (or light againſt light.) 1 King. vii. 4.

But Jarchi thinks it denotes a *border*, or *boundary*. And he underſtands the following in the ſame ſenſe.

וְעִם שְׁאוֹל עָשִׂינוּ חָזֶה And with hell we have made *a boundary*: ſo that it cannot paſs over to us. Jarchi, Iſai. xxviii. 15.

And Aben Ezra, and Kimchi explain it to denote *a covenant*. Ibid.

Another form.

חֲזֵה דָוִד David's *ſeer*. 2 Sam. xxiv. 11.

Another form.

קֶרֶן חָזוּת A horn *of ſight*: i. e. a great horn, that might be ſeen at a diſtance. Dan. viii. 5.

And ſome think it denotes wrapped, or folded.

2d. The breaſt.

וְלָקַחְתָּ אֶת הֶחָזֶה And thou ſhalt take *the breaſt*. Exod. xxix. 26.

Conſt.

וְקִדַּשְׁתָּ אֶת חֲזֵה הַתְּנוּפָה And thou ſhalt ſanctify *the breaſt of* the wave offering. Ibid. 27.

Plur.

וְאֶת הֶחָזוֹת And *the breaſts*. Levit. ix. 21.

חָזָה Chazah; *Cha.* 1ſt. To ſee; viſion; ſight; ſhew, &c. as in the Heb. with ſome alteration in the form, natural to the idiom of the *Cha.*

2d. Manner; alſo becoming, &c.

כִּדְחָזֵי *According to the manner*, (or ordinance.) Targ. Onk. Levit. v. 10.

תַּמָּן חֲזָה חָזֵי לְכוֹן There it will be *becoming*, (or proper) for you. Targ. Jona. Iſai. xvii. 11.

וְחָזַן לְמִתַּן לָהּ *And meet* to be given her. Targ. Jeruſ. Eſth. ii. 9.

Fem.

וְדָא חֲזָיָא לִבְנֵי אֲנָשָׁא And is this *the manner* of the children of man. Targ. Jona. 2 Sam. vii. 19.

3d. A looking glaſs.

Plur.

וּמַחֲזִיתָא *And the looking glaſſes.* Targ. Jona. Iſai. iii. 3.

Conſt.

בְּמַחֲזִירת נְשַׁיָּא *With the looking glaſſes of* the women. Targ. Onk. Exod. xxxviii. 8.

חזם Chazam; whence לחזום Lachzoem: in *Talm.* Heb. denotes to *pluck up.* Demay. chap. iii.

And according to the Aruch, it denotes to tie up in ſmall bundles; from the Arabic, in which אלחזם denotes *ſmall bundles.*

חזן Chazan; in *Talm.* Heb. denotes *the Reader of* the Synagogue. Shab. fol. xxxv. 2.

חזק Chazak; Strong; robuſt; alſo to lay hold, &c.

Preter.

וַיְהִי כִּי חָזַק יִשְׂרָאֵל And it came to paſs when Iſrael *was ſtrong.* Judg i. 28.

Futur.

אִם תֶּחֱזַק אֲרַם מִמֶּנִּי If the Syrians *ſhould be too ſtrong* for me. 2 Sam. x. 12.

וְאִם יֶחֱזְקוּ מִמְּךָ And if *they ſhould be too ſtrong* for thee. Ibid.

Infin.

לְחָבְשָׁהּ לְחָזְקָהּ To bind it, *to make it ſtrong.* Ezek. xxx. 21.

Imp.

חֲזַק וֶאֱמָץ *Be ſtrong* and of good courage. Joſh. i. 6.

Noun Maſc.

וְהִשְׁמַדְתִּי חֹזֶק מַמְלְכוֹת הַגּוֹיִם And I will deſtroy *the ſtrength* of the kingdoms of the heathen. Hagg. ii. 28.

Affix.

בְּחָזְקֵנוּ *By our own ſtrength.* Amos, vi. 13.

Fem.

לָקַחְתִּי בְּחָזְקָה I will take it *by force.* 1 Sam. ii. 16.

Conſt.

בְּחֹזֶק הַיָּד *In the ſtrength* of hand. Iſai. viii. 11.

Infin. or Affix.

וּבְחָזְקָתוֹ *And when he was ſtrong,* (or *in his ſtrength.*) 2 Chron. xxvi. 16.

Another form.

הֵי חֶזְקִי O Lord, *my ſtrength.* Pſalm. viii. 2.

Adj.

חזק

הֲחָזָק הוּא הֲרָפֶה *Whether* they (be) *ſtrong* or weak. Numb. xiii. 18.

Another form of the adj.

וְחָזֵק *And ſtronger.* 2 Sam. iii. 1.

Pieng.

כִּי חִזַּק בְּרִיחֵי שְׁעָרָיִךְ For *he hath ſtrengthened* the bars of thy gate. Pſalm. cxlix. 13.

חָזְקוּ פְּנֵיהֶם מִסֶּלַע *They have made* their faces *harder* than a rock. Jer. v. 3.

Particip.

הִנֵּנִי מְחַזֵּק Behold *I will harden.* Exod. xiv. 17.

Infin.

וּלְחַזֵּק הַבַּיִת *And to ſtrengthen* (or mend) the houſe. 2 Chro. xxxiv. 10.

Hiph.

הַחֲזֵק מְלֻחַמְתֵּךְ הָעִיר *Make* thy battle more *ſtrong* againſt the city. 2 Sam. xi. 25.

וְהַחֲזַקְתִּי אֶת יָדְךָ בּוֹ *And lay thou hold on him* (with) thy hand, (or *hold* him in thine hand.) Gen. xxi. 18.

וַיַּחֲזִיקוּ הָאֲנָשִׁים בְּיָדוֹ *And* the men *laid hold* of his hand. Ibid. xix. 16.

Particip.

וְעוֹדְךָ מַחֲזִיק בָּם And *wilt* ſtill *hold* them. Exod. ix. 2.

Hith.

וַיִּתְחַזֵּק יִשְׂרָאֵל *And* Iſrael *ſtrengthened himſelf.* Gen. xlviii. 2.

וְהִתְחַזַּקְתֶּם *And ye ſhall ſtrengthen yourſelves,* (or be of good courage.) Numb. xiii. 20.

It alſo denotes to receive, contain.

מַחֲזִיק בַּתִּים שְׁלֹשֶׁת אֲלָפִים (It) *contained* (or *received*) three thouſand baths. 2 Chr. iv. 5.

It alſo in *Cha.* denotes *to lay hold of.* Targ. Jeruſ. Prov. iii. 18. and iv. 13.

It alſo in *Talm.* and *Rab.* Heb. denotes *to lay hold, attribute,* &c.

אל תחזיק טובה לעצמך Do not *attribute* good to thyſelf; i. e. do not pride thyſelf. Pirke Avoeth, chap. ii.

מכאן שאין מחזיקין במחלוקת Hence (we learn) not to *lay hold of,* (or *ſtrengthen*) diſſentions. Jarchi, Numb. xvi. 12.

It alſo in *Talm.* Heb. de-

notes

notes *poſſeſſion*; alſo *to preſume*, &c.

It alſo denotes *uſe* or *cuſtom*. מעמידין את האדם בחזקתו They appoint (or depend upon) man according to *his cuſtom*; according to the manner of life uſual to him. Elias in Tiſhbee.

חזר Chazar; whence וְאֶת הַחֲזִיר And *the ſwine*: an unclean animal. Levit. xi. 7.

It denotes the ſame in *Cha.* Targ. Onk. Ibid.

It alſo denotes the ſame in *Talm.* and *Rab.* Heb.

It alſo in *Cha.* denotes *to drive back*; *return*: alſo *to compaſs*.

Preter.

יוֹרְדְנָא חֲזַר לְאָחוֹר Jordan *turned* backward. Targ. Jeruſ. Pſalm. cxiv. 3.

חֲזַרוּ יָתִי *They compaſſed* me. Ibid. cxviii. 11.

וְתַחֲזוֹר תְּנַחֲמִנִּי *And thou ſhalt return*, (and) comfort me. Ibid. lxxi. 21.

Another form.

וְאַחֲזַר *And folded it*, (or wrapt it together.) Targ. Jona. 2 King. ii. 8.

אֵיכְדֵין אַחְזַרוּ קְדָלְהוֹן מוֹאָבָאי How *hath* Moab *turned* the neck? Targ. Jona. Jer. xlviii. 39.

Particip.

וּמַחֲזַר לְסִטַר צָפוֹנָא *And returneth* to the north ſide. Targ. Jeruſ. Eccl. i 6.

It denotes the ſame in *Talm.* and *Rab.* Heb. Alſo *a mendicant*: one that goeth begging from door to door.

And מחזור Machezoer, in Aſtronomy, denotes *a cycle*.

מחזור גדול The great *cycle*; i. e. the cycle of the ſun: conſiſts of a revolution of 28 years. And מחזור קטון The ſmall *cycle*; i. e. the cycle of the moon: conſiſts of a period or revolution of nineteen years, invented to make the lunar year agree with the ſolar, after the expiration of which, all the lunations return as before.

And חֲזוֹר, in the Jeruſ. Targ. on Pſalm. and Solom. Song, and that which paſſes for Jona. on the Law, denotes *round about*.

And

And חַזָרְנוּת, in the above Targums, denotes the ſame.

And חֲזוֹר, in *Cha.* denotes *a globe*; any round thing; alſo *an apple.*

חֲזוֹר וְשׁוֹשָׁן *An apple* and a lily. Targ. Onk. Exod. xxv. 33.

אַף דְּקָלִין וְחֲזוֹר The palm tree alſo, *and the apple tree.* Targ. Jona. Job, i. 12.

Plur. Conſt.

חֲזוֹרֵי דְּדַהֲבָא *Apples of* gold. Targ. Jeruſ. Prov. xxv. 11.

It denotes the ſame in *Rab.* Heb. Vayikra, Rabba, ſect. 3.

חזרר Chazrar, in *Talm.* Heb. denotes a ſpecie of apple. Kelayeem, fol. 22.

And according to the Gloſſ. of Bartenura, it is a wood apple.

And in ſome parts of the *Talm.* it is written עזרדין.

And אחיזרי Acheezerea, in *Talm.* Heb. according to the Gloſſ. denotes *thorns.* Shab. in *Gem.* fol. lxiii. 2. and Bava Kama, in *Gem.* fol. lxxxi. 1, &c.

And מיא דחיזרא Mayya

Decheezera, in *Talm.* Heb. denotes water in which bran hath been ſteeped. Peſacheem, fol. xlii. 2. and Metſia, fol. lx. 2.

And ſome read with ו *vau*, inſtead of ז *zain.*

חזרת Chazereth, in *Talm.* Heb. denotes *lettuce.* Peſacheem, fol. xxxix. 1.

חטא Chata; To ſin; or a ſin.

Preter.

מִי אֲשֶׁר חָטָא לִי Whoſoever *hath ſinned* againſt me. Exod. xxxii. 33.

חֵטְא חָטְאָה יְרוּשָׁלַם Jeruſalem *hath grievouſly ſinned.* Lament. i. viii.

Infin. in which the third radical א *aleph* is changed to ו *vau.*

מֵחֲטוֹ לִי *From ſinning* againſt me. Gen. xx. 6.

Adj.

בַּמַּמְלָכָה הַחַטָּאָה Upon *the ſinful* kingdom. Amos, ix. 8.

Particip.

וְחוֹטֵא אֶחָד *And* one *ſinner.* Eccle. ix. 17.

Plur.

וּבְדֶרֶךְ חַטָּאִים And in the way of *ſinners.* Pſalm. i. 1.

Noun

Noun Maſc.

בְּכָל חֵטְא אֲשֶׁר יֶחֱטָא In any *ſin* that he ſinneth. Deut. xix. 15.

Affix.

כִּי בְחֵטְאוֹ יָמֻת But he died *in his own ſin*. Numb. xxvii. 3.

Plur.

חֲטָאִים גְּדוֹלִים Great *ſins*, or offences. Eccle. x. 4.

Conſt.

וַחֲטָאֵי גִלּוּלֵיכֶן *And the ſins of* your idols. Ezek. xxiii. 48.

Affix.

אֶת חֲטָאַי אֲנִי מַזְכִּיר הַיּוֹם I do remember *my ſins*, (or faults) this day. Gen. xli. 9.

Fem.

חֲטָאָה גְדֹלָה A great *ſin*. Exod. xxxii. 31.

And with quieſcent א *aleph* and ת *thau*, inſtead of ה *he*.

וְנוֹדְעָה הַחַטָּאת And when *the ſin* is known. Levit. iv. 14.

Affix.

חַטָּאתוֹ *His ſin*. Ibid. 33.

Hiph.

פֶּן יַחֲטִיאוּ אֹתְךָ לִי Leſt *they make thee ſin* againſt me. Exod. xxiii. 33.

וַאֲשֶׁר הֶחֱטִיא אֶת יִשְׂרָאֵל And who *made* Iſrael *to ſin*. 1 King. xiv. 16.

מַחֲטִיאֵי אָדָם בִּדָבָר *That make* man *an offender* for a word: or *that make* man *ſin* with a word. Iſai. xxix. 21.

It alſo denotes to cleanſe; purify; offer, &c.

Pieng.

וְחִטֵּאתָ עַל הַמִּזְבֵּחַ *And thou ſhalt cleanſe* the altar. Exod. xxix. 19.

הַכֹּהֵן הַמְחַטֵּא אֹתָהּ יֹאכְלֶנָּה The prieſt *that offereth it for ſin*, ſhall eat it. Levit. vi. 36.

Hith.

הוּא יִתְחַטָּא בּוֹ He *ſhall be purified* with it. Numb. xix. 12.

תִּתְחַטָּאוּ *Ye ſhall be purified*. Ibid. xxxi. 19.

Another form, and which denotes puniſhment.

זֹאת תִּהְיֶה חַטַּאת מִצְרַיִם וְחַטַּאת כָּל הַגּוֹיִם This ſhall be *the puniſhment of* Egypt, *and the puniſhment of* all the nations. Zech. xiv. 19.

It

It denotes the ſame in *Cha.* with ſome variation in the form.

It alſo denotes the ſame in *Talm.* and *Rab.* Heb.

And מַחְטֵי, in *Cha.* denotes *delicate.* Targ. Jeruſ. and Jona. Deut. xxviii. 53.

It denotes the ſame in *Talm.* Heb. Alſo *delight*; *tender*, &c. Berachoeth, fol. xci. 1. and Taangneth, fol. xix. 1.

חיטוי Cheetuy, in *Talm.* Heb denotes *expiation.* Yoema, fol. lxi. 1.

חטב Chatav; To hew, or cut down.

Particip.

מְחַטֵּב עֵצֶיךָ *From the hewer* of thy wood. Deut. xxix. 11.

וְלֹא יַחְטְבוּ מִן הַיְּעָרִים Neither *ſhall they cut down* (any) out of the foreſts. Ezek. xxxix. 10.

Pieng.

מְחֻטָּבוֹת תַּבְנִית הֵיכָל *Cut*, or *poliſhed* (after) the ſimilitude of a palace. Pſalm. xiv. 4.

חֲטֻבוֹת *With carved* (*works.*) Prov. vii. 16.

חטב Chatav; *Cha.* To ſeparate, or exalt.

Preter.

יַת ה" חַטַבְתְּ *Thou haſt ſeparated* the Lord; i. e. thou haſt choſen the Lord, ſeparate from the falſe gods. Targ. Onk. Deut. xxvi. 17.

וַה" חַטָּבָךְ And the Lord *hath ſeparated*, (or exalted) thee. Targ. Onk. Ibid. 18.

It alſo denotes to determine in the mind.

עֲבַדוּ חוֹטְבֵיהוֹן חֲפוּרַת לִבָּא *The determinations of their minds* are more than the depth of heart. Targ. Jeruſ. Pſalm. lxxiii. 7.

חטט Chatat; *Cha.* To ſew.

Preter.

וְחַטִּיטוּ לְהוֹן טַרְפֵי תְּאֵנִין *And they ſewed* them fig leaves *together.* Targ. Onk. Gen. iii. 7.

Particip.

דִּמְחַטְּטָן *That ſew.* Targ. Jona. Ezek. xiii. 18.

חוטט Choeteat, in *Talm.* Heb. denotes *to dig out*, &c. alſo *to carve*, &c. Mikvaoeth, fol.

fol. cxxviii. Succah, fol. xv. 1. Chulleen, in *Gem.* fol. xxv. &c. &c.

It alſo denotes to ſnuff the wick of a lamp, &c. Menachoeth, fol. cvii. 1.

חטטין Chetateen, in *Talm.* and *Rab.* Heb. denotes *malignant ſcabs*. Shab. fol. cix. 2. and Yoema, fol. lxxvii. 2. and Bereſheeth Rabba, ſect. 88.

And חֲטָטֵי, is uſed in the ſame ſenſe in the ſecond Targ. Job, xxx. 24.

חטיטום Cheteetum, in *Talm.* Heb. denotes *a buckler*, or *ſhield*. Metſia, fol. lviii. 2.

And חיטין Cheeteen, in *Rab.* Heb. denotes *teeth*. Yalkut, Levit. fol. clxxxiii. 3.

And מחט Machat, in *Talm.* Heb. denotes *a needle*. Berachoeth, fol. xviii. 2. and lv. 2.

חטל Chatal; whence חטולים Chatuleem, in *Talm.* Heb. denotes the name of a place, from whence they had wine. Menachoeth, fol. lxxxvi. 2.

And ſome read עטולין.

חטם Chatam; To refrain; and occurs but once.

Futur.

וּתְהִלָּתִי אֶחֱטָם לָךְ And for my praiſe *I will refrain* for thee. Iſai. xlviii. 9.

חוטם Choeteam, in *Talm.* Heb. denotes the *noſtrils*; alſo a ring put through the noſtrils of a beaſt. Shab. fol. 51.

חטף Chataph; To catch.

וַחֲטַפְתֶּם לָכֶם אִישׁ אִשְׁתּוֹ *And ye ſhall catch you* every man his wife. Judg. xxi. 21.

Infin.

לַחֲטוֹף עָנִי *To catch* the poor. Pſalm. x. 9.

It denotes the ſame in *Cha.* Alſo to ſnatch haſtily; alſo violence; rapine, &c. With a ſmall variation in the form.

It likewiſe denotes the ſame in *Talm.* and *Rab.* Heb.

חטיפה Cheteepha, in *Talm.* Heb. denotes *ſcraping*, or *ſhaving*. Keleem, fol. 23.

חטר Chatar; A rod.

וְיָצָא חֹטֶר מִגֵּזַע יִשַׁי And there ſhall come forth *a rod* out of the ſtem of Jeſſe. Iſai. xi. 1.

חֹטֶר גַּאֲוָה *A rod* of pride. Prov. xiv. 3.

It denotes the ſame in *Cha.* with א *aleph* poſtfixed; and alſo denotes the ſame in *Talm.* and *Rab.* Heb.

חַטְרִין, in *Cha.* denotes *ſheepfolds.* Targ. Onk. Numb. xxxii. 16 and 24.

And חַטוּרְיַאת, in *Cha.* denotes *bunches.* Targ. Jona. Iſai. xxx. 6.

It denotes the ſame in *Talm.* Heb. Bechoeroeth, fol. xliii. 1.

חיה Chayah, and חיו Chayyay; 1ſt. To live; life, &c.

וְאַרְפַּכְשַׁד חַי And Arphaxad *lived.* Gen xi. 12.

וְאִלּוּ חָיָה אֶלֶף שָׁנִים Yea, though *he live* a thouſand years. Eccle. vi. 6.

Adj.

חַי חַי הוּא יוֹדֶךָ *The living, the living,* he ſhall praiſe thee. Iſai. xxxviii. 19.

Noun. Maſc.

מַיִם חַיִּים *Living,* (or running) water. Levit. xiv. 5.

Fem.

אַלְמְנוֹת חַיּוֹת Widows of *life*; i. e. living in a ſtate of widowhood. 2 Sam. xx. 3.

Theſe, Kimchi hath arranged under חיי. And the following under חיה.

וַיְחִי יַעֲקֹב *And* Jacob *lived.* Gen. xlvii. 28.

וְחָיְתָה נַפְשִׁי *And* my ſoul *ſhall live.* Ibid. xii. 13.

כִּי אֶחְיֶה But *I ſhall live.* Pſalm. xviii. 17.

And with מ *mem* prefixed.

לְמִחְיָה שְׁלָחַנִי Did ſend me *to preſerve life.* Gen. xlv. 5.

Adj.

כִּי חָיוֹת הֵנָּה For they (are) *lively.* Exod. i. 19.

Hiph.

הִנֵּה הֶחֱיָה ה' אוֹתִי Behold, the Lord *hath kept* me *alive.* Joſhu. iv. 10.

לוּ הַחֲיִתֶם אוֹתָם If *ye had ſaved* them *alive.* Judg. viii. 19.

Pieng.

וְנַפְשׁוֹ לֹא חִיָּה And *he ſhall* not *keep* his ſoul *alive.* Pſal. xxii. 30.

בְּקֶרֶב שָׁנִים חַיֵּהוּ In the midſt of days *preſerve him alive,* (or *revive.*) Habakk. iii. 2.

Adj.

Adj.

עַד חֲיוֹתָם Till *they were whole.* Joſhu. v. 8.

Another form.

וּמִחְיַת בָּשָׂר *And* (there be) *quick* fleſh. Levit. xiii. 10.

2d. A beaſt; a living animal.

זֹאת הַחַיָּה This is *the beaſt*; (or theſe are the beaſts.) Levit. xi. 2.

In this, are included both wild, and tame beaſts: but the following denotes wild only.

אֲשֶׁר יָצוּד צֵיד חַיָּה That hunteth any hunting of *beaſt*. Ibid. xvii. 13.

It is uſed figuratively to denote a congregation.

חַיָּתְךָ יָשְׁבוּ בָהּ *Thy congregation* hath dwelt therein. Pſalm. lxviii. 10.

It denotes the ſame in *Cha.* with ſome variation in the form.

It likewiſe denotes the ſame in *Talm.* and *Rab.* Heb. alſo reſurrection.

חִיךְ Cheyeach; *Cha.* To laugh; ſport, &c.

וְהָא יִצְחָק מְחַיֵּיךְ עִם רִבְקָה

אִתְּתֵיהּ And behold, Iſaac *was ſporting* with Rebekah his wife. Targ. Onk. Gen. xxvi. 8.

וְרָנֵּן וְחָאֵךְ And he rage, *or laugh.* Targ. Jeruſ. Prov. xxix. 9.

Pang.

לְמָא דְנָן חַיְכַת שָׂרָה Wherefore now *did* Sarah *laugh.* Targ. Onk. Gen. xviii. 13.

Particip.

וַהֲוָה כְּמְחַיֵּךְ And he ſeemed as (one) *that mocked.* Targ. Onk. Ibid. xix. 14.

And the Noun is חוֹךְ and חוּכָא, which denotes the ſame; alſo *contempt.* Targ. Jeruſ. Eſth. i. 8. And Lament. iii. 14. Targ. Jona. Ezek. xxiii. 23.

It denotes the ſame in *Talm.* Heb. Eruveen, fol. lxviii. 2.

חֵיל Chayel; Power; might; ſubſtance, &c. alſo a hoſt, or army; alſo a wall, &c.

אַנְשֵׁי חַיִל *Able* men. Exod. xviii. 21.

כָּל בְּנֵי חַיִל All that are ſons of *valour*, (or power.) Deut. iii. 18.

לַעֲשׂוֹת חָיִל To get *wealth.* Ibid. viii. 18.

חַיִל גָּדוֹל מְאֹד מְאֹד An exceeding great *army.* Ezek. xxxvii. 10.

Conſt.

חֵיל פַּרְעֹה *The hoſt of* Pharaoh. Exod. xiv. 28.

הֲנִיעֵמוֹ בְּחֵילֶךָ Scatter them *by thy power.* Pſalm. lix. 12.

And with י *yod* dropt.

וְגָלֻת הַחֵל הַזֶּה And the captivity of this *hoſt.* Obadiah, i. 20.

וַיֹּאבֶל חֵל וְחוֹמָה And he made *the rampart* and wall to lament. Lament. ii. 8.

וַתַּעֲמֹד בַּחֵל And it ſtood *in the trench,* (or outmoſt wall.) 2 Sam. xx. 15.

שִׁיתוּ לִבְּכֶם לְחֵילָהּ Set your heart *againſt her outer wall,* (or bulwark) Pſalm. xlviii. 14.

יְהִי שָׁלוֹם בְּחֵילֵךְ Peace be *within thy wall,* or trench.) Ibid. cxxii. 7.

In *Cha.* it alſo denotes power; might: alſo a hoſt, &c. as in the Heb. with ſome variation in the form.

חיל Cheal, in *Talm.* Heb. denotes a place within the outer wall. San. fol. lxxxviii. 2.

It alſo in *Cha.* denotes a valley.

וּקְבַר יָתֵיהּ בְּחֵילְתָּא And he buried him *in the valley.* Targ. Onk. Deut. xxxiv. 6.

וְחֵילְתָא בְּנוֹהִי וּבֵין עַי And (there was) *a valley* between them and Ai. Targ. Jona. Joſhu. viii. 11.

Plur.

וּלְחֵילַיָּא *And to the valleys.* Targ. Jona. Ezek. vi. 3.

חין Cheen; Comely.

וְחִין עָרְכּוֹ *And* his *comely* proportion. Job, xli. 3.

And ſome think it denotes ſtrength.

In *Cha.* it denotes boſom.

בְּחֵינָךְ *In thy boſom.* Targ. Jona. 2 Sam. xii. 8.

וּבְכֵינֵיהּ שָׁכְבָא *And* lay *in his boſom.* Targ. Jona. Ibid. 3, and Iſai. xl. 11.

חיס Chayas; whence חֵיסָא, in *Cha.* denotes *deſtruction.* Targ. Jeruſ. Prov. iii. 25.

חיץ Chayeets; A wall.

וְהוּא בְּנָה חֵיץ And one built

built up *a wall*, (or a ſlight wall.) Ezek. xiii. 10.

חִיק Cheak; The boſom, &c.

אֶל חֵיק בְּנֵיהֶם Into *the boſom* of their children. Jer. xxxii. 35.

בַּחֵיק יוּטַל הַגּוֹרָל The lot is caſt *into the lap*. Prov. xvi. 33.

הָבֵא נָא יָדְךָ בְּחֵיקֶךָ Put now thy hand *into thy boſom*. Exod. iv. 6.

חָך Cheach; The palate.

וְחֵךְ אֹכֶל יִטְעַם לוֹ *And the palate* taſte his meat. Job, xii. 11.

Affix.

חִכּוֹ מַמְתַקִּים *His palate* (is) moſt ſweet. Solom. Song. v. 16.

וְחִכֵּךְ כְּיֵין הַטּוֹב *And the roof of thy mouth*, (or palate) like the beſt wine. Ibid. vii. 10.

2d. An inſtrument to catch fiſh with.

כָּל מַשְׁלִיכֵי בַיְאוֹר חַכָּה All they that caſt *a hook*, (or *angle*) into the brooks. Iſai. xix. 8.

תִּמְשֹׁךְ לִוְיָתָן בְּחַכָּה Canſt thou draw out leviathan *with an hook*? Job, xl. 20.

It denotes the ſame in *Cha.* as in the Heb. As alſo in *Talm.* Heb.

מַחְכַּיָּא, in *Cha.* denotes *pins*, or *claſps*, anciently uſed by the women in their dreſs. Targ. Jona. Iſai. iii. 22.

חוכך Choecheach, in *Talm.* Heb. denotes *to hope*, &c. Nedareem, fol. 2.

חכך Chacheach, and חיכוך Cheechuch, in *Talm.* and *Rab.* denotes *to ſcratch*, &c. Alſo *the itch*. Bava Kama, fol. xliv. 1. and Taangneeth, xiv. 1. and Bereſheeth Rabba, ſect. 19.

חכה Chachah; To wait; expect, &c.

אַשְׁרֵי כָּל חוֹכֵי Bleſſed (are) all they *that wait* for him. Iſai. xxx. 18.

Pieng.

וְאֱלִיהוּ חִכָּה אֶת אִיּוֹב בְּדָבָרִים And Elihu *expected* Job in words, (or waited till Job had ſpoken.) Job, xxxii. 4.

Particip.

לְמְחַכֵּה לוֹ *That waiteth* for him. Iſai. lxiv. 4.

אַשְׁרֵי הַמְחַכֶּה Bleſſed (is) *he that waiteth.* Dan. xii. 12.

Infin.

וּכְחַכֵּי אִישׁ גְּדוּדִים *And as* troops of robbers *wait* for a man. Hoſea, vi. 9.

Futur.

וְחִכִּיתִי לַה" *And I will wait* upon the Lord. Iſai. viii. 17.

חכם Chacham; To be wiſe.

בְּנִי אִם חָכַם לִבְּךָ My ſon, if thine heart *be wiſe.* Prov. xxiii. 15.

אִם חָכַמְתָּ חָכַמְתָּ לָךְ If *thou be wiſe, thou ſhalt be wiſe* for thyſelf. Ibid. ix. 12.

וַיֶּחְכַּם מִכָּל הָאָדָם *And he was wiſer* than all men. 1 King. iv. 31.

Noun Fem.

אֲנִי חָכְמָה שָׁכַנְתִּי עָרְמָה I *wiſdom* dwelt with prudence. Prov. viii. 12.

Conſt.

חָכְמַת שְׁלֹמֹה *The wiſdom* of Solomon. Ibid. 34.

חֲכַם לֵב *The wiſe of* heart. Prov. x. 8.

Adj.

הֶחָכָם עֵינָיו בְּרֹאשׁוֹ *The wiſe man's* eyes (are) in his head. Eccle. ii. 14.

Plur. According to the Heb.

הוֹי חֲכָמִים בְּעֵינֵיהֶם Wo unto (them that are) *wiſe* in their own eyes. Iſai. v. 21.

Conſt.

אֶל כָּל חַכְמֵי לֵב Unto all (that are) *wiſe of* heart. Exod. xxviii. 3.

Pieng.

וְזִקְנָיו יְחַכֵּם And *teach* his ſenators *wiſdom.* Pſalm. cv. 22.

מֵאֹיְבַי תְּחַכְּמֵנִי *Thou haſt made me wiſer* than my enemies. Ibid. cxix. 98.

Puang.

חוֹבֵר חֲבָרִים מְחֻכָּם Charmers charming *never ſo wiſely.* Ibid. lviii. 6.

Hith.

הָבָה נִתְחַכְּמָה לוֹ Come on, *let us deal wiſely* with them. Exod. i. 10.

וְאַל תִּתְחַכַּם יותֵר Neither *make thyſelf* over *wiſe.* Eccle. vii. 16.

It denotes the ſame in *Cha.* with a ſmall variation in the form. It

It alſo denotes the ſame in *Talm.* and *Rab.* Heb. Alſo ſcience, &c.

חכן Chachan; whence חַכְיָנָות, in *Cha.* denotes *lazineſs*, (or idelneſs.) Targ. Jeruſ. Prov. xxxi. 27, and xxii. 13.

חכינא Chacheena, in *Rab.* Heb. denotes a ſpecie of ſerpent. Bereſheeth Rabba, ſect. 82.

חכר Chachar; *Cha.* Dark; obſcure; mourning, &c.

חַכִּיר שַׁחֲיָת (In) humble *darkneſs*. Targ. Jeruſ. Pſalm. xxxv. 14.

כָּל יוֹמָא חַכִּיר הַלֵּכִית I go *mourning* all the day long. Targ. Jeruſ. Ibid. xxxviii. 7.

Fem.

חַכִּירָא *Darkneſs* Targ. Jeruſ. Prov. iv. 19.

Another form.

בַּחֲשׁוֹכָא דְלֵילְיָא וּבַחֲכִירָה In obſcure *and dark* night. Targ. Jeruſ. Ibid. vii. 9.

חוכר Choechear, in *Talm.* Heb. denotes to rent a field, &c. for a certain part of the produce thereof. Demay, chap. vi. fol. 17. Metſia, fol. 104. and Moengead Katoen, fol. xi. 2.

חלל Chalal; 1ſt. To wound, or ſlay.

וְלִבִּי חָלַל בְּקִרְבִּי And my heart *is wounded* within me. Pſalm. cix. 22.

Particip.

כִּי יִמָּצֵא חָלָל If (one) be found *ſlain*. Deut. xxi. 1.

Pieng. Preter.

בְּיַד מְחַלַּלֶךָ In the hand of *him that ſlayeth*, (or woundeth) *thee*. Ezek. xxviii. 7.

Puang. Particip.

מְחֻלְלֵי חָרֶב *Slain* by the ſword. Ibid. xxxii. 26.

Plur. According to the Heb.

חֲלָלִים *The ſlain*. Numb. xxiii. 28.

Conſt.

חַלְלֵי חָרֶב *Slain of* (or with) the ſword. Lament. iv. 9.

2d. To begin, &c.

Hiph. Preter.

אַתָּה הַחִלּוֹתָ Thou *haſt begun*. Deut. iii. 24.

הַחִלּוֹתִי לִשְׁאָל לוֹ (Did) *I begin* to enquire for him? 1 Sam. xx. 15.

הֵחֵל הַנֶּגֶף *It hath begun* the plague. Numb. xvii. 11.

Futur.

הַיּוֹם הַזֶּה אָחֵל This day *I will begin*. Deut. ii. 25.

Hiph.

אָז הוּחַל לִקְרֹא בְּשֵׁם ה" Then *began* (men) to call (themſelves) by the name of the Lord. Gen. iv. 26.

And ſome think it denotes profane; i. e. they profaned the name of the Lord, by begining to worſhip idols.

Noun Fem.

כַּאֲשֶׁר בַּתְּחִלָּה As *at the begining*. Ibid. xli. 21.

Conſt.

תְּחִלַּת חָכְמָה *The begining of* wiſdom. Prov. ix. 10.

3d. Profane, &c.

Pieng. Preter.

כִּי חִלֵּל יְהוּדָה קֹדֶשׁ ה" For Judah *hath profaned* the holineſs of the Lord. Malachi, ii. 11.

וְלֹא חִלְּלוֹ And *hath* not *made it common*; i. e. hath not *redeemed it*; for till then it is accounted holy. Deut. xx. 7.

Futur.

וְחִלְּלוּ יִפְעָתֶךָ *And they ſhall defile* thy brightneſs. Ezek. xxviii. 7.

אַל תְּחַלֵּל אֶת־בִּתְּךָ *Thou ſhalt* not *profane* thy daughter. Levit. xix. 29.

Niph.

כִּי נְחָל When *it was profaned*. Ezek. xxv. 3.

וְנֶחֱלוּ מְקֻדְּשֵׁיהֶם *And* their holy places *ſhall be defiled*; or according to Jarchi, *they ſhall inherit* their holy places. Ezek. vii. 24.

כִּי אֵיךְ יֵחָל For how *ſhould* (my name) *be polluted?* Iſai. xlviii. 11.

כִּי תֵחֵל לִזְנוֹת If *ſhe is profaned* by playing the whore. Levit. xxi. 9.

Hiph.

לֹא יַחֵל דְּבָרוֹ *He ſhall* not *profane* his word. Numb. xxx. 3.

Adj.

וְאַתָּה חָלָל רָשָׁע נְשִׂיא יִשְׂרָאֵל And thou *profane* wicked prince of Iſrael. Ezek. xxi. 25.

Fem.

זֹנָה וַחֲלָלָה A whore, *or profane*. Levit. xxi. 7.

Noun

Noun. Maſc.

בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל Between the holy and *the profane*; (or common.) Levit. x. 10.

לֶחֶם חֹל *Common* bread. 1 Sam. xxi. 4.

Another form.

חָלִלָה לְךָ מֵעֲשֹׂת כַּדָּבָר הַזֶּה *That be far* (or profane to thee) from thee to do after this manner. Gen. xviii. 25.

4th. To play on an inſtrument called a pipe; or flute, alſo to dance.

Plur.

וְשָׁרִים כְּחֹלְלִים And the ſingers *as well as the players on inſtruments.* Pſalm. lxxxvii. 7.

Pieng.

וְהָעָם מְחַלְלִים And the people *piped.* 1 King. i. 40.

Noun. Maſc.

וְתֹף וְחָלִיל And a tabret, *and a pipe.* 1 Sam. x. 5.

Plur.

בַּחֲלִלִים *With pipes*; (or flutes.) 1 King. i. 40.

Another form of pieng.

הַמְחֹלְלוֹת אֲשֶׁר גָּזָלוּ Whom they caught of *them that danced.* Judg. xxi. 23.

Noun. maſc.

יְהַלְלוּ שְׁמוֹ בְּמָחוֹל Let them praiſe his name *in the dance*; *(or with a pipe.)* Pſalm. cxlix. 3.

Conſt.

וְיָצָאת בְּמְחוֹל מְשַׂחֲקִים And thou ſhalt go forth in *the dance of* them that make merry. Jer. xxxi. 4.

Fem. conſt.

כִּמְחֹלַת הַמַּחֲנָיִם *As the dance of* Mahanaim; (or armies.) Solom. vi. 12.

Plur.

וּבִמְחֹלוֹת *And with dances.* Exod. xv. 20.

לָחוּל בַּמְּחֹלוֹת To dance *in the dances.* Judg. xxi. 21.

5th. A window; alſo a cave, &c.

חַלוֹן הַתֵּבָה *The window* of the ark. Gen. viii. 6.

Plur.

וְחַלּוֹנִים לוֹ *And* (there were) *windows* in it. Ezek. xl. 25.

Conſt.

חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים *Windows of* narrow lights. 1 King. vi. 4.

Fem Plur.

וחלונות

וְחַלּוֹנוֹת *And windows.* Ezek. xl. 29.

וּבְמְחִלּוֹת עָפָר *And into the caves* of the earth. Iſai. ii. 18.

6th. A cake.

חַלָּה תָּרִימוּ תְּרוּמָה Ye ſhall offer up *a cake*, (for) an heave offering. Numb. xv. 20.

Plur.

וְחַלּוֹת מַצּוֹת *And* unleavened *cakes.* Exod. xxix. 2.

It alſo in *Cha.* denotes, 1ſt. *Profane*, as in the Heb.

It denotes the ſame in *Talm.* Heb. As alſo *a pipe*, &c.

2d. In *Cha.* A ſtranger.

וְחִלּוֹנִי לָא יֵיכוֹל *But a ſtranger* ſhall not eat (thereof.) Targ. Onk. Exod. xxviii. 33.

Fem.

מִן אִתְּתָא חִילוֹנִיתָא From *the ſtrange* woman. Targ. Jeruſ. Prov. ii. 16.

חלולה Chalulah, in *Talm.* and *Rab.* Heb. denotes *hollow*; *concavity*, &c.

And חלילה Chaleelah, in *Talm.* and *Rab.* Heb. denotes *revolution.*

חַלְתָּא, in *Cha.* denotes *a cake.* Targ. Jona. 2 Sam. i. 21.

It alſo in *Cha.* denotes to hew; alſo an axe.

הַאִם יִשְׁתַּבַּח חוֹלִילָא עַל דְּחָלֵיל בֵּיהּ Is it poſſible that *the axe* ſhall boaſt itſelf againſt *him that heweth* therewith? Targ. Jona. Iſai. x. 15. and 1 King. vi. 7.

It alſo in *Cha.* denotes to waſh.

Preter.

חַלֵּל בְּמַיָּא *He waſhed* in water. Targ. Onk. Levit. viii. 21.

Futur.

יְחַלֵּיל בְּמַיָּא *He ſhall waſh* in water. Targ. Onk. Ibid. i. 9.

וְתַחְלִילִי בְּמַיָּא *And waſh thyſelf* in water. Targ. Jeruſ. Ruth, iii. 3.

It denotes the ſame in *Talm.* Heb. Chull. fol. 95 and 113.

חלחל Chalchal, in *Talm.* Heb. denotes *to move*; *agitate*, &c. Peſacheem, fol. lxxiv. 1, &c.

חלחול Chilchul, in *Rab.* Heb. denotes *the dyſentry.* Yelamdenu, in Miſhpateem.

חוּלְחוּלְתָּא, in *Cha.* denotes *commotion.*

commotion. Targ. Jeruſ. Eccle. lx. 3, &c.

In Heb. the word is הוֹלֵלוֹת Madneſs.

חלחולת Chalchoeleth, in *Talm.* and *Rab.* Heb. denotes *the ſtrait inteſtines.* Chull. fol. l. 1. and Jarchi, Iſai. xxxvi. 12.

חל Chal; *Cha,* Vinegar. Targ. Onk. Numb. vi. 3.

דְּאִתְבַּשַּׁל בְּחַלָּא That hath been boiled *in vinegar.* Targ. Jeruſ. Ruth, ii. 14.

It denotes the ſame in *Talm.* Heb. Metſia, fol. lxxxiii. 2.

חלא Chela; Scum.

Affix.

וְחַלְאָתָהּ לֹא יָצְאָה מִמֶּנָּה *And whoſe ſcum* is not gone out of it. Ezek. xxiv. 6.

חלב Chalav; 1ſt. Milk.

זָבַת חָלָב וּדְבָשׁ Flowing (with) *milk* and honey. Exod. iii. 8.

Conſt.

וְיָנַקְתְּ חֲלֵב גּוֹיִם And thou ſhalt ſuck *the milk of* the Gentiles. Iſai. lx. 16.

Affix.

וְהֵם יִשְׁתּוּ חֲלָבֵךְ And they ſhall drink *thy milk.* Ezek. xxv. 4.

2d. Fat. figuratively, richneſs.

וַאֲכַלְתֶּם אֶת חֵלֶב הָאָרֶץ And ye ſhall eat *the fat* of the land. Gen. xlv. 18.

כָּל חֵלֶב לַיהוָה All *the fat* is the Lord's. Levit. iii. 16.

Affix.

וְאֶת חֶלְבָּם And *their fat.* Numb. xviii. 17.

Plur. According to the Heb.

וְאֶת הַחֲלָבִים And *the fat,* (or fat pieces.) Levit. ix. 19.

Conſt.

חֲלְבֵי הַשְּׁלָמִים *The fat of* the peace offerings. Ibid. vi. 5.

כֹּל יִצְהָר וְכָל חֵלֶב תִּירוֹשׁ All *the fat,* (or beſt) of the oil, and all *the beſt,* (or fat) of the wine. Numb. xviii. 12.

And the following, is of the ſame root, being a milkiſh diſtillation.

וְחֶלְבְּנָה *And galbanum,* Exod. xxx. 34.

It was one of the ingredients of the holy perfume; and is of a mighty ſtrong ſcent; it is a ſubſtance of a middle nature between a gum and a reſin, being inflammable like the latter, and ſolu-

ble in water like the former. It is the produce of an umbelliferous plant, frequent in Perſia. Its virtues are great in aſthmas, coughs, and hyſteric complaints.

בְּיֵין חֶלְבּוֹן In the wine of *Helbon*, a place in Damaſcus. Ezek. xxvii. 18.

And ſome think it denotes white, or ſweet wine. See Jarchi, Kimchi, and Abarbanal; as alſo Jona.

It alſo in *Cha.* denotes milk; as in the Heb.

And in *Talm.* and *Rab.* Heb. it denotes milk, and fat; (i. e. tallow,) as in the Heb.

חֶלְבּוֹן In *Cha.* White; (or the white of an egg.) Targ. Jeruſ. Job, vi. 6.

חלבצין Chelbeatſeen; in *Talm.* Heb denotes a ſpecie of bulbous rooted herbs, ſomewhat reſembling an egg. Sheveengeth, fol. 42.

חלוגלוגות Chalugluguth; in *Talm.* Heb. according to ſome, denotes *purſlain*; and others *ſtrawberries.* Yoema, fol. 18. Succah, fol. 39, &c.

חֶלֶד Cheled; 1ſt. The world; time, &c.

כָּל.יֹשְׁבֵי חָלֶד All (ye) inhabitants of *the world.* Pſalm. xlix. 2.

וּמְצָהֳרַיִם יָקוּם חָלֶד And (thine) *age* ſhall ariſe above the noon day. Job, xi. 17.

Affix.

וְחֶלְדִּי כְּאַיִן נֶגְדֶּךָ *And mine age* (is) as nothing before thee. Pſalm. xxxix. 6.

It denotes the ſame in *Talm.* Heb.

2d. A weaſel.

הַחֹלֶד *The weaſel.* Levit. xi. 29.

חלודה Chaludah; in *Talm.* Heb. denotes ruſt, &c. Keleem, fol. 22. and Taharoeth fol. 112.

And חולדא Chulda; in *Talm.* Heb. denotes *a weaſel.*

It alſo in *Talm.* Heb. denotes to *hide*, or *ſecret.* Chul. fol. xx. 2.

חלד Chalad; in *Talm.* Jeruſ. chap. the laſt, is uſed to denote *to dig, or perforate.*

חלה Chalah; 1ſt. To be ſick; or hurt, &c.

Preter.

חלה

כִּי חָלָה That *he had been ſick.* Iſai. xxxix. 1.

Another form.

וַיֶּחֱלָא *And he was diſeaſed.* 2 Chron. xvi. 12.

וַיֶּחַל *And he was ſick.* 2 King. i. 2.

Particip. Fem. Conſt.

כִּי חוֹלַת אַהֲבָה אָנִי For I (am) *ſick of* love. Solom. Song. ii. 5.

Niph.

וְנֶחֱלֵיתִי *And I was ſick.* Dan. viii. 27.

Particip. Fem.

בְּיוֹם נַחֲלָה In the day of *ſickneſs*, (or grief.) Iſai. xvii. 11.

נָחְלָה מַכָּתֵךְ Thy wound *is grievous.* Nahum. iii. 19.

Plur. According to the Heb.

הַנַּחֲלוֹת לֹא חִזַּקְתֶּם *The diſeaſed* have ye not ſtrengthened. Ezek. xxxiv. 4. and 21.

Pieng.

אֲשֶׁר חִלָּה ה' בָּהּ Wherewith the Lord *hath made it ſick.* Deut. xxix. 22.

Puang.

גַּם אַתָּה חֻלֵּיתָ כָּמוֹנוּ Thou *art* alſo *become ſick* (or infirm) as we. Iſai. xiv. 10.

Hiph.

וְגַם אֲנִי הֶחֱלֵיתִי הַכּוֹתֶךָ And I *will* alſo *make* (thee) *ſick* in ſmiting thee. Micah, vi. 13.

Huph.

כִּי הָחֳלֵיתִי For I *am made ſick*, (or wounded) 1 King. xxii. 34.

Hith.

וַיֵּצֶר אַמְנוֹן לְהִתְחַלּוֹת And Amnon was ſo vexed, *that he fell ſick.* 2 Sam. xiii. 2.

וְהִתְחָל *And make thyſelf ſick.* Ibid. 5.

Noun Maſc.

גַּם כָּל חֳלִי Alſo every *ſickneſs.* Deut. xxviii. 61.

כָּל חֳלִי All *ſickneſs.* Ibid. vii.

וִידוּעַ חֹלִי And acquainted with *ſickneſs.* Iſai. liii. 3.

Affix.

וַיְהִי חָלְיוֹ And *his ſickneſs* was. 1 King. xvii. 17.

Plur.

וְחָלָיִם *And ſickneſſes.* Deut. xxviii. 59.

Another form of the Maſc. Conſt. במחלה

בְּמַחֲלֵה מֵעֶיךָ *By the diſeaſe of* thy bowels. 2 Chron. xxi. 15.

Affix.

מַחֲלֵהוּ *His diſeaſe*, (or infirmity.) Prov. xviii. 14.

Fem.

וַהֲסִרֹתִי מַחֲלָה מִקִּרְבֶּךָ And I will take away *ſickneſs* from the midſt of thee. Exod. xxiii. 25.

Another form.

Noun Maſc. Plur.

כִּי עָזְבוּ אֹתוֹ בְּמַחֲלִיִּים רַבִּים For they left him *in* great *diſeaſes*. 2 Chron. xxiv. 25.

Another form, with א *aleph* inſtead of the third radical ה *he*.

מְמוֹתֵי תַחֲלָאִים יָמֻתוּ They ſhall die of *grievous* deaths. Jer. xvi. 4.

This is plur. according to the Heb. As is the following.

וַיָּמָת בְּתַחֲלָאִים רָעִים And he died of ſore *diſeaſes*. 2 Chron. xxi. 19.

Conſt.

תַּחְלוּאֵי רָעָב *That are ſick of* hunger. Jer. xiv. 18.

Affix.

וְאֶת תַּחֲלָאֶיהָ And *the ſickneſſes thereof*. Deut. xxix. 21.

2d. To beſeech; make ſupplication, &c.

וַיְחַל מֹשֶׁה אֶת פְּנֵי ה" *And* Moſes *beſought* the face of the Lord. Exod. xxxii. 11.

Pieng. Preter.

חִלָּה אֶת פְּנֵי ה" אֱלֹהָיו *He beſought* the face of the Lord his God. 2 Chron xxxiii. 12.

וּפְנֵי ה" לֹא חִלִּיתִי And *I have* not *entreated* the face of the Lord, (or made ſupplication.) 1 Sam. xiii. 12.

Imp.

וְעַתָּה חַלּוּ נָא פְּנֵי אֵל And now I pray you, *beſeech* the face of God. Malachi, i. 9.

3d. An ornament.

וַחֲלִי כָתֶם *And an ornament* of fine gold. Prov. xxv. 12.

Plur. with the א *aleph* changed to י *yod*.

כְּמוֹ חֲלָאִים Like *jewels*. Solom. Song. vii. 1.

Affix. Fem.

וְחֶלְיָתֶהּ *And her jewels*. Hoſea, ii. 13.

It alſo in *Talm.* Heb. denotes ſickneſs; diſeaſe, &c.

And חלי Chalee, in *Talm.* Heb.

Heb. denotes (like) *eggs*. Bechoeroeth, fol. vii. 2.

It alſo in *Cha.* denotes to ſweeten.

Hith.

וְאִתְחַלַּן מַיָּא *And* the water *was made ſweet*. Targ. Jeruſ. Exod. xv. 25.

See in חול.

חלן Chalaz; whence חִילִין בְּעֵינֵיהּ *A white ſpeck* in his eye. Targ. Onk. Levit. xxi. 20.

חַלְזוֹנָא In *Cha.* a ſpecie of locuſt. Targ. Jona. Deut. xxviii. 42.

And חלזון Chillazoen, in *Talm.* Heb. denotes *a ſnail*.

And ſome think that the preceding denotes the ſame. San. fol. 91.

It alſo in *Talm.* and *Rab.* Heb. denotes a ſpecie of fiſh; with the blood of which they anciently uſed to die purple. Menachoeth, fol. 42.

It alſo denotes an iron inſtrument, made in the form of the above. Keleem, chap. xii. fol. 20.

חלט Chalat; whence וַיְחַלְּטוּ *And they did catch* (it.) 1 King. xx. 33.

In *Cha.* it denotes, 1ſt. To make cakes.

וְחַלַּטַת לְעֵינוֹהִי *And made cakes* in his ſight. Targ. Jona. 2 Sam. xiii. 8.

It denotes the ſame in *Talm.* Heb. Peſacheem, fol. 74, &c.

חֲלִיטָתָא, In *Cha.* denotes an *ear-ring*. Targ. Jona. Iſai. iii. 20.

It alſo in *Cha.* denotes abſolute.

וְאַרְעָא לָא תְזַדְבַּן לַחֲלוּטִין And the land ſhall not be ſold *abſolutely*. Targ. Onk. Levit. xxv. 23.

חלוטא Chaluta, and מוחלט Muchelat, in *Talm.* and *Rab.* Heb. denotes the ſame. Bava Metſia, fol. xvi. 2.

חליטר Chaleetar, in *Talm.* Heb. denotes a perſon appointed to ſee the meat brought to the table. *Talm.* Jeruſ. Shab. fol. viii. 1.

חלך Chalach; Poor.

עֵינָיו לְחֶלְכָּה יִצְפֹּנוּ His eyes are privily ſet, (or hide themſelves) *againſt the poor*. Pſalm. x. 8.

And the following may be termed plur.

חלכאים

חֲלָאִים *The poor and weak ones.* Pſalm. x. 10.

חלם Chalam; 1ſt. To dream.

Preter.

אֲשֶׁר חָלַם לָהֶם Which *he dreamed of* them. Gen. xlii. 7.

אֲשֶׁר חָלַמְתִּי Which I *have dreamed.* Ibid. xxxvii. 6.

וַיַּחֲלֹם *And he dreamed.* Ibid. xxviii. 12.

Affix.

וָאֵרָא בַּחֲלֹמִי And I ſaw *in my dream.* Gen. xli. 22.

Hiph.

אֲשֶׁר אַתֶּם מַחֲלִמִים Which ye *cauſe to be dreamed.* Jer. xxix. 8.

Noun Maſc. חֲלוֹם *A dream.*

Plur.

חֲלוֹמוֹת *Dreams.* Jer. xxiii. 32.

2d. Healthy.

יַחְלְמוּ בְנֵיהֶם Their young ones *are in good health.* Job, xxxix. 4.

Hiph.

וְתַחֲלִימֵנִי *And thou wilt make me recover.* Iſai. xxxviii. 16.

And ſome think חֲלָמוּת denotes *an egg.* Job, vi. 6.

And others explain it to denote *a dream*; and others, *health.* See Jarchi, Aben Ezra, and R. Levi Ben Gerſhom. Ibid. Kimchi on the Roots, and R. Judah, in Oehaleah Yehudah.

וַאֲחְלָמָה *And an amethyſt.* Exod. xxviii. 19.

It alſo in *Cha.* denotes to dream; as in the Heb.

It denotes the ſame in *Talm.* and *Rab.* Heb.

חלים Chaleem, in *Talm.* Heb. denotes *ſolid*; *compact.* Shab. fol. xci. 2.

חלום Chaloem, in *Talm.* Heb. denotes *health.* Peſacheem, fol. lxxviii. 2.

חַלְמוֹנָא, in *Cha.* denotes *the yolk of an egg.* Targ. Jeruſ. Job, vi. 6.

חלס Chalas; whence חולסית Chulſeeth, in *Talm.* Heb. denotes land not fit for ſowing; but from which they take earth to make veſſels, &c. Earcheen, fol. 32. and Bava Bathra, fol. 67 and 68.

חלף Chalaph; To change; alſo

also a passing, or shifting; renewal.

הַגֶּשֶׁם חָלָף The rain *is over*. Solom. Song. ii. 11.

אָז חָלַף רוּחַ Then *shall* (his) mind *change*. Habakk. i. 11.

וְחָלַפְתָּ מִשָּׁם *And thou shalt pass over* from thence. 1 Sam. x. 3.

Pieng.

וַיְחַלֵּף שִׂמְלָתָיו *And he changed* his raiment. Gen. xli. 14.

Hiph. Preter.

וְהֶחֱלִיף אֶת מַשְׂכֻּרְתִּי *And he changed* my wages. Ibid. xxxi. 7.

Imp.

וְהַחֲלִיפוּ שִׂמְלֹתֵיכֶם *And change ye* your garments. Ibid. xxxv. 2.

Futur.

כַּלְבּוּשׁ תַּחֲלִיפֵם וְיֶחֱלָפוּ As a vesture *thou shalt change them, and they shall be changed*. Psal. cii 27.

וְעוֹד יַחֲלִיף And *that it will change* again; i. e. sprout, Job, xiv. 6.

לֹא יַחֲלִיפֶנּוּ *He shall* not *change*. Levit. xxvii. 10.

Noun Fem. Affix.

עַד בּוֹא חֲלִיפָתִי Till *my change* come. Job, xiv. 14.

Plur.

חֲלִפוֹת שְׂמָלֹת *Changes* of raiment. Gen. xlv. 22.

Prep.

חֵלֶף עֲבֹדָתָם *Instead of* their service: Numb. lxxxi. 21.

The following denotes to cut off; and thus makes a change.

אִם יַחֲלֹף וְיַסְגִּיר *If he cut off* and shut up. Job, xi. 10.

וְהָאֱלִילִים כָּלִיל יַחֲלֹף And the idols *he shall* utterly *abolish*, (or cut off.) Isai. ii. 18.

וְחָלְפָה רַקָּתוֹ *And she made pass through* his temples. Judg. v. 26.

תַּחְלְפֵהוּ קֶשֶׁת נְחוּשָׁה The bow of brass *shall strike* (or cut) *him through*. Job, xx. 24.

Noun Masc. Plur.

מַחֲלָפִים תִּשְׁעָה וְעֶשְׂרִים Nine and twenty *knives*. Ezra, i. 9.

Fem. Plur.

אֶת שֶׁבַע מַחְלְפוֹת רֹאשִׁי The seven *locks* of my head. Judg. xvi. 13.

Kimchi observes, that they are so called, as being liable

to change their colour in old age.

It alſo in *Cha.* denotes to change, &c. as in the Heb. alſo becauſe; therefore; inſtead of, &c.

It denotes the ſame in *Talm.* and *Rab.* Heb.

חליפין Chaleepheen, in *Talm.* Heb. denotes *branches*; *leaves*. Sheveengeth, fol. xxxiv. 1. Alſo exchange, Bava Metſia, fol. xi. 2.

חלפא Chilpha, in *Talm.* Heb. denotes a ſpecie of willow. Succah, fol. xx. 1. and xxxiv. 1. In the former, it is ſuppoſed to be a ſpecie of ruſh.

And חילפי Cheelephea, in *Talm.* Heb. denotes *nettles*, or *thorns*. San. fol. xliv. 1. and Metſia, fol. xxiii. 2.

חלץ Chalats; To draw out; looſen, &c. alſo the loins, &c. alſo ſpoil; armour, alſo a garment, &c.

חָלַץ מֵהֶם *He hath withdrawn himſelf* from them. Hoſea, v. 6.

חָלְצוּ שַׁד *They draw out* the breaſt. Lament. iv. 3.

וְחָלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ *And ſhe ſhall looſe* his ſhoe from off his foot. Deut. xxv. 9.

Pieng.

וְחָלְצוּ אֶת הָאֲבָנִים *And they ſhall looſe* (or take away) the ſtones. Levit. xiv. 40.

כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת For *thou haſt delivered* my ſoul from death. Pſalm. cxvi. 8.

וָאֲחַלְּצָה צוֹרְרִי רֵיקָם *And I have delivered* him, that without cauſe is mine enemy. Ibid. vii. 5.

Imp.

חַלְּצָה נַפְשִׁי *Deliver* my ſoul. Ibid. vi. 5.

Niph.

צַדִּיק מִצָּרָה נֶחֱלָץ The righteous *is delivered* out of trouble Prov. xi. 8.

נֶחֱלָץ חֲמֻשִׁים Ready *armed*. Numb. xxii. 17.

Imp.

הֵחָלְצוּ מֵאַתְכֶם *Arm* ſome of yourſelves. Ibid. xxxi. 3.

Hence, the Noun Affix.

וְקַח לְךָ אֶת חֲלִצָתוֹ And take thee *his armour* (or ſpoil.) 2 Sam. ii. 21.

וַיִּקַּח אֶת חֲלִיצוֹתָם And he took

took *their ſpoil*, (or apparel.) Judg. xiv. 19.

Fem. Plur.

וְהַלְבֵּשׁ אוֹתְךָ מַחֲלָצוֹת And I will clothe thee *with change of raiment*. Zech. iii. 4.

Affix.

אֱזֹר נָא כְנֶגֶד חֲלָצֶיךָ Gird up now *thy loins*. Job, xxxviii. 3.

וְעַצְמֹתֶיךָ יַחֲלִיץ And *he ſhall make* thy bone *fat*. Iſai. lviii. 11.

And ſome think it denotes to deliver; as in the preceding: and others think it denotes reſt. See Kimchi, and Aben Ezra, Ibid.

In *Cha.* it denotes *to ſtrip*.

Infin.

לְחַלָּצָא קְטִילַיָּא *To ſtrip* the ſlain. Targ. Jona. 1 Sam. xxxi. 98.

In *Talm.* Heb. it denotes the ſame as in the pure Heb.

חלק Chalak; To divide; part, &c. alſo a part, or portion, &c.

Preter.

אֲשֶׁר חָלַק יְיָ אֱלֹהֶיךָ Which the Lord thy God *hath divided*. Deut. vi. 19.

וַיַּחְלְקוּ אֶת הָאָרֶץ *And they divided* the land. Joſh. xiv. 5.

Imp.

חִלְקוּ שְׁלַל אֹיְבֵיכֶם *Divide* the ſpoil of your enemies. Ibid. xxii. 8.

אַתָּה וְצִיבָא תַּחְלְקוּ אֶת הַשָּׂדֶה Thou and Ziba *divide* the land. 2 Sam. xix. 30.

Niph.

בְּגוֹרָל יֵחָלֵק אֶת הָאָרֶץ The land *ſhall be divided* by lot. Numb. xxvi. 54.

אֵי זֶה הַדֶּרֶךְ יֵחָלֵק אוֹר By what way *is* the light *parted?* Job, xxxviii. 24.

Pieng.

וַיְחַלֵּק לְכָל הָעָם *And he divided*, (or dealt) among all the people. 2 Sam. vi. 19.

Futur.

אֲחַלְּקֵם בְּיַעֲקֹב *I will divide them* in Jacob. Gen. xlix. 7.

יְחַלֵּק שָׁלָל *He ſhall divide* the ſpoil. Ibid. 27.

Puang.

אָז חֻלַּק עַד שָׁלָל מַרְבֶּה Then *is* the prey of a great ſpoil *divided*. Iſai. xxxiii. 23.

Hith.

וְהִתְחַלְּקוּ אֹתָהּ *And they ſhall divide* it. Joſhu. xviii. 15.

Noun maſc.

וְחֵלֶק הָאֲנָשִׁים *And the portion* of the men. Gen. xiv. 24.

Conſt.

חֶלְקַת מְחֹקֵק *The portion of* the law giver. Deut. xxxiii. 21.

Affix.

חֶלְקִי ה' אָמַרְתִּי (Thou art) *my portion*, O Lord, I have ſaid. Pſalm. cxix. 57.

אֲנִי חֶלְקֵךְ I (am) *thy portion*. Numb. xviii. 20.

Plur.

לְשִׁבְעָה חֲלָקִים Into ſeven *parts*. Joſhu. xviii. 5.

Fem.

עַל הַמַּחְלֶקֶת הָרִאשׁוֹנָה Over the firſt *diviſion*, (or courſe.) 1 Chron. xxvii. 2.

Affix.

וְעַל מַחְלְקֹתוֹ And in *his diviſion*. Ibid.

Plur.

וְכָל דְּבַר הַמַּחְלְקוֹת And in any matter of *the diviſions*. Ibid. 1.

Hence fields are ſo called, as being divided in portions.

Fem.

וַיִּצְּתוּ עַבְדֵי אַבְשָׁלוֹם אֶת הַחֶלְקָה בָּאֵשׁ And the ſervants of Abſalom ſet *the field* on fire. 2 Sam. xiv. 30.

2d. To flatter: alſo ſmooth, or ſlippery.

חָלְקוּ מַחְמָאת פִּיו (The words) of his mouth *were ſmoother* than butter. Pſalm. lv. 22.

Hiph.

כִּי הֶחֱלִיק אֵלָיו בְּעֵינָיו For *he flattereth himſelf* in his ſight. Ibid. xxxvi. 3.

אֲמָרֶיהָ הֶחֱלִיקָה *She flattereth* with her words. Prov. ii. 16.

לְשׁוֹנָם יַחֲלִיקוּן *They flatter* with their tongues. Pſalm. v. 10.

Particip.

מַחֲלִיק בַּפַּטִּישׁ *He that ſmootheth* (with) the hammer. Iſai. xli. 7.

Adj.

וְאָנֹכִי אִישׁ חָלָק And I (am) *a ſmooth* man. Gen. xxvii. 11.

וּפֶה חָלָק And *a ſmooth tongue*. Prov. xxvi. 28.

Noun.

בְּחֶלֶק שְׂפָתֶיהָ *With her fair* ſpeech. Ibid. vii. 21.

Another

Another form, Fem. Conſt.

וְעַל חֲלַקַּת צַוָּארָיו And upon *the ſmooth of* his neck. Gen xxvii. 16.

מֵחֲלֶקֶת לָשׁוֹן *From the flattery of* the tongue. Prov. vi. 24.

Plur.

דַּבְּרוּ לָנוּ חֲלָקוֹת Speak unto us *ſmooth things*. Iſai. xxx. 10.

חֲמִשָּׁה חַלֵּקִי אֲבָנִים Five *ſmooth* ſtones. 1 Sam. xvii. 40.

Conſt.

בְּחַלְקֵי נָחַל *Among the ſmooth* (ſtones) of the ſtream. Iſai. lvii. 6.

And with *dageſh*.

בַּחֲלַקּוֹת *With flatteries*, Dan. xi. 32.

And with the ſecond and third radicals doubled.

וְהֶחֱזִיק מַלְכוּת בַּחֲלַקְלַקּוֹת And he ſhall obtain the kingdom *by flatteries*. Ibid. 21.

In *Cha.* it denotes a portion, or part: alſo a field.

It denotes the ſame in *Talm.* Heb. alſo diſſention; diſpute; examination, &c.

It alſo in *Talm.* Heb. denotes a ſhirt. Shab. chap. x. in Miſhna.

חילק Cheelak, in *Talm.* Heb. denotes a ſpecie of clean fiſh. Avoedang Zara, fol. xxxv. 2.

חָלַשׁ Chalaſh To overthrow; defeat, &c. alſo weak.

Intranſitive verb.

וַיֶּחֱלָשׁ *And is weakened*, (or cut off.) Job, xiv. 10.

Tranſitive verb.

וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת עֲמָלֵק *And* Joſhua *diſcomfited* Amalek. Exod. xvii. 13.

Particip.

חוֹלֵשׁ עַל גּוֹיִם *Which didſt weaken* the nations. Iſai. xiv. 12.

And Jarchi explains it thus: *Which didſt caſt lots* upon the nations. This is according to the ſenſe given by the Talmudiſts. Shab. fol. xiv. 8.

Adj.

הַחַלָּשׁ *The weak*. Joel, iii. 10.

Noun fem.

חֲלוּשָׁה *Weakneſs*. Exod. xxxii. 18.

It denotes the ſame in *Cha.*

Alſo

Alſo in *Rab.* Heb.

חֵילַשׁ In *Cha.* denotes *parchment.* Targ. Jona. Zech. xi. 13.

חולש Choeleaſh, in *Talm.* Heb. according to the Gloſſ. denotes *to caſt away,* or *ſcatter.* Gitteen, fol. lxxiv. 2.

חלת Chalath; whence חלתא Chalta, in *Talm.* Heb. denotes *a bee hive.* Shab. fol. xxxv. 1. and lxxiv. 2.

חולת, in *Talm.* Heb. denotes *barren land.* Earcheen, fol. xiv. 1.

חלתית Chelteeth, in *Talm.* Heb. denotes the herb *maſterwort.* Shab. fol. 140.

חמם Chamam: 1ſt. To heat; be hot, &c.

וְחַם הַשֶּׁמֶשׁ *And when* the ſun *waxed hot.* Exod. xvi. 21.

וְחַם לָהֶם *Then* they *have heat.* Eccle. iv. 11.

הָאָח חַמּוֹתִי A ha, *I am warm.* Iſai. xliv. 16.

אַף יֶחֱם Yea, *he warmeth* (himſelf.) Ibid.

Infin.

אֵין נַחֲלֶת לַחֲמָם (There ſhall) not (be) a coal *to warm at.* Ibid xlvii. 14.

וְשֹׁרֶשׁ רְתָמִים לַחֲמָם And juniper roots *to warm at.* Job, xxx. 4.

Adj.

זֶה לַחְמֵנוּ חַם This our bread (was) *hot.* Joſhu. ix. 12.

חַם לִבִּי בְּקִרְבִּי My heart *was hot* within me. Pſalm, xxxix. 4.

Noun maſc.

וְקֹר וָחֹם And cold *and heat,* Gen. viii. 22.

Affix.

בְּחַמּוֹ *In the heat thereof.* Job, vi. 17.

Niph.

אֵיךְ יֵחָם *How can* (he) *be warm?* Eccle. iv. 11.

הַנִּחָמִים *That are* inflamed. Iſai. lvii. 5.

Pieng.

וְעַל עָפָר תְּחַמֵּם And *ſhe warmeth them* in the duſt. Job, xxxix. 14.

Hith.

יִתְחַמָּם *He was warmed.* Ibid. xxxi. 20.

2d. The ſun; the luminary in the centre of our ſyſtem, that makes the day, and is the fountain of life, and heat.

כְּאוֹר הַחַמָּה As the light of *the ſun*. Iſai. xxx. 20.

בָּרָה כַּחַמָּה Clear as *the ſun*. Solom. Song. vi. 10.

3d. An image; as being made by the worſhippers of the ſun: or, as Jarchi obſerves, being placed in the ſun.

Plur.

וְהָאֲשֵׁרִים וְהַחַמָּנִים And the groves, *and the ſun images*. Iſai. xvii. 8.

Affix.

וְהִכְרַתִּי אֶת חַמָּנֵיכֶם And I will cut down *your ſun images*. Levit. xxvi. 30.

It alſo in *Cha.* denotes heat.

And in *Talm.* and *Rab.* Heb. it denotes heat; alſo the ſun, as in the pure Heb.

חמא Chama; whence חֶמְאָה *Butter*. Gen. xviii. 8.

Conſt.

חֶמְאַת בָּקָר *Butter of* kine. Deut. xxxii. 14.

And with the א *aleph* dropt.

בִּרְחֹץ הֲלִיכַי בְּחֶמָה When I waſhed my ſteps *with butter*. Job, xxix. 6.

חמא Chama; *Cha.* 1ſt. To ſee; behold.

אֲרוּם חֲמָא Becauſe *he hath ſeen*. Targ. Jeruſ. Pſalm. lviii. 11.

כָּל בְּנֵי נָשָׁא חֲמוּן בֵּיהּ All the ſons of man *may ſee it*. Targ. Jeruſ. Job, xxxvi. 25.

אַתּוּן כּוּלְכוֹן חֲמֵיתוּן All ye yourſelves *have ſeen it*. Targ. Jeruſ. Ibid. xxvii. 12.

Infin.

לְמֶחֱמֵי בְּבַסִּימוּתָא דַּה' *To behold* the pleaſantneſs of the Lord. Targ. Jeruſ. Pſalm. xxvii. 4.

Imp.

אֱזִילוּן חֲמוֹן Go ye *and behold*. Targ. Jeruſ. Pſalm. xlix. 9.

2d. To hide, or conceal.

וּדְמַחֲמֵי עֵינֵיהּ מִן מִסְכֵּנָא *But he that hideth* his eyes from the poor. Targ. Jeruſ. Prov. xxviii. 27.

Hith.

אִתְמְחִיאוּ *They are hidden*, (or heated.) Targ. Jeruſ. Job, vi. 17.

3d. Butter. Targ. Jeruſ. Prov. xxxi. 30.

חמא Chama, in *Talm.* Heb. denotes *a radiſh*. Avoedang Zara, fol. xxviii. 2.

חָמַד Chamad; To de-ſire; covet, &c.

חָמַד אֱלֹהִים (Which) God *deſired*. Pſalm. lxviii. 17.

וְחָמְדוּ שָׂדוֹת *And they covet* fields. Micah, ii. 2.

וָאֶחְמְדֵם *Then I coveted them*. Joſhua, vii. 21.

וְלֹא יַחְמֹד אִישׁ אֶת אַרְצֶךָ And no man *ſhall deſire* thy land. Exod. xxxiv. 24.

Imp.

לֹא תַחְמֹד *Thou ſhalt* not *covet*. Ibid. xx. 14.

Niph.

כָּל עֵץ נֶחְמָד Every tree *that is pleaſant*. Gen. ii 9.

הַנֶּחֱמָדִים מִזָּהָב *(They are) more to be deſired* than Gold. Pſalm. xix. 11.

Pieng.

בְּצִלּוֹ חָמַדְתִּי *I delighted* in his ſhadow. Solom. Song. ii. 3.

Adj.

בַּחוּרֵי חֶמֶד כֻּלָּם All of them *deſirable* young men. Ezek. xxiii. 6.

Plur.

וַחֲמוּדֵיהֶם *And their deſirable* (or delectable) *things*. Iſai. xliv. 9.

Fem.

הַחֲמֻדֹת *The deſirable*. Gen. xxvii. 15.

חֲמוּדֹת כַּזָּהָב *Deſirable*, (or precious) as gold, Ezra, viii. 27.

Another form.

אֶרֶץ חֶמְדָּה *A deſirable* (or pleaſant) land. Jer. iii. 19.

Conſt.

חֶמְדַּת יִשְׂרָאֵל *The deſire of* Iſrael. 1 Sam. ix. 20.

Affix.

חֶלְקַת חֶמְדָּתִי *My deſirable* portion. Jer. iii. 19.

The noun maſc. according to the Heb.

אֶת מַחְמַד עֵינֶיךָ The *deſire* of thine eyes. Ezek. xxiv. 16.

Plur. Affix.

נָתְנוּ מַחֲמַדֵּיהֶם They have given *their pleaſant things*. Lament. i. 11.

Fem. Plur. Affix.

כָּל מַחֲמַדֶּיהָ All *her pleaſant things*. Ibid. 10.

It denotes the ſame in *Cha.* with a ſmall variation in the form, as alſo in *Talm.* Heb.

חֹמָה Choemah; 1ſt. A wall.

וְהַמַּיִם לָהֶם חוֹמָה And the waters (were) *a wall* unto them. Exod. xiv. 22.

Conſt.

לְחוֹמַת נְחֹשֶׁת *A wall of* braſs. Jer. xv. 20.

Plur.

חוֹמֹת וָחֵל *Walls* and a bulwark. Iſai. xxvi. 1.

Affix.

עַד רֶדֶת חֹמֹתַיִךְ Until *thy walls* come down. Deut. xxviii. 52.

2d. A father or mother in law.

Affix.

הִנֵּה חָמִיךְ עֹלֶה תִּמְנָתָה Behold, *thy father in law* goeth up to Timnath. Gen. xxxviii. 13.

וְהִיא שָׁלְחָה אֶל חָמִיהָ And ſhe ſent to *her father in law*. Ibid. 25.

וַתֹּאמֶר לָהּ חֲמוֹתָהּ And *her mother in law* ſaid unto her. Ruth. ii. 19.

I muſt obſerve, that this word in ſcripture Heb. is applied to the fem. only, though in *Talm.* Heb. it is applied to the maſc. alſo. See in חתן.

It alſo in *Cha.* denotes a father or mother in law: and is uſed indiſcriminately to both maſc. and fem.

חמט Chamat; whence וְהַחֹמֶט *And the ſnail.* Levit. xi. 30.

חמט Chamat; *Cha.* To bow down, &c.

חָמִיט בֵּל Bel *boweth down.* Targ. Jona. Iſai. xlvi. 1.

Particip.

וְאַרְכּוּבַיָּא דְחָמְטָן And the knees *which are bending or bowing.* Targ. Jeruſ. Job, iv. 4.

Futur.

נַחֲמוֹט קֳדָם ה" *Let us bow down* before the Lord. Targ. Jeruſ. Pſalm. xcv. 6.

Aphel.

וְעוּלֵימֵי יִשְׂרָאֵל אַחְמִיט And *he made* the young men of Iſrael *to bow down.* Targ. Jeruſ. Ibid. lxxviii. 31.

It alſo in *Talm.* Heb. denotes to kneel. Shab. fol. liv. 2. Though ſome think it is uſed there to denote filth.

חמיטה Chameetah; in *Talm.* Heb. denotes *a thin cake.* Maangſeroeth, fol. lxi.

חומטן Chumtoen, in *Talm.* Heb. denotes *ſandy*, or *barren land.* Or, as ſome think, *ſalt land.* Shab fol. xxxi. 1. See alſo Kimchi, 1 King. ix. 13.

חמטריא See אבוב רעה in אבב.

חמל Chamal; To pity; ſpare; have compaſſion, &c.

וְעַל אֲשֶׁר לֹא חָמָל And becauſe *he did* not *pity*, (or pitied not.) 2 Sam. xii 6.

אֲשֶׁר חָמַל הָעָם Which the people *ſpared*, (or did ſpare.) Ibid. i. 15.

טָבַחְתָּ לֹא חָמָלְתָּ Thou haſt killed (and) *haſt* not *pitied.* Lament. ii. 21.

Futur.

וְלֹא תַחְמֹל Neither *ſhalt thou ſpare.* Deut. xiii. 8.

Infin.

לְחָמְלָה עָלַיִךְ *To have compaſſion* upon thee. Ezek. xvi. 5.

Noun fem. conſt.

בְּחֶמְלַת ה׳ עָלָיו *In the mercy of* God unto him. Gen. xix. 16.

Affix.

וּבְחָמְלָתוֹ הוּא גְאָלָם *And in his pity* he redeemed them. Iſai. lxiii. 9.

חמס

Noun maſc.

וּמַחְמַל נַפְשְׁכֶם *And the pity* of your ſoul. Ezek. xxiv. 21.

It denotes the ſame in *Rab.* Heb.

חמילה Chameelah, in *Talm.* Heb. denotes a kind of a hair cloth, with which the Arabians made their tents. Nedareem, fol. lv. 2.

חמס Chamas; To offer violence; violate, &c. alſo to take away; make bare, &c.

Preter.

כֹּהֲנֶיהָ חָמְסוּ תוֹרָתִי Her prieſts *have offered violence to* (or violated) my law. Ezek. xxii. 26.

וּמְזִמּוֹת עָלַי תַּחְמֹסוּ And the devices (which) *ye wrongfully imagine* againſt me: i. e. ye imagine that violence is with me. Job, xxi. 27.

וַיַּחְמֹס *And he hath violently taken away.* Lament. ii. 6.

Futur.

יַחְמֹס כַּגֶּפֶן בִּסְרוֹ *He ſhall ſhake off* his unripe grape as the vine. Job, xv. 33.

Niph.

נֶחְמְסוּ עֲקֵבַיִךְ Thy heels *are made bare.* Jer. xiii. 22.

Noun

Noun maſc.

וַתִּמָּלֵא הָאָרֶץ חָמָס And the earth was filled *with violence.* Gen. vi. 11.

2d. A bird of prey.

וְאֶת הַתַּחְמָס And *the night hawk.* Levit. xi. 16.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb. alſo to ſnatch.

חמע Chamang; *Cha.* To leaven.

אֲרֵי לָא חֲמַע For (it) *was* not *leavened.* Targ. Onk. Exod. xii. 39.

Adj.

וְלָא יִתְאֲכֵל חֲמִיעָא There ſhall no *leaven* (bread) be eaten, Targ. Onk. Ibid. xiii. 3.

The noun, according to the *Cha.*

מַחְמְעָא *Leavened.* Targ. Onk. Ibid. xii. 19.

חמץ Chamats; 1ſt. To leaven.

כִּי לֹא חָמֵץ For it was not *leavened.* Exod. xii. 39.

טֶרֶם יֶחְמָץ Before *it was leavened.* Ibid. 34.

Infin.

עַד חֲמְצָתוֹ Until *it be leavened.* Hoſea, ix. 4.

Adj.

וְלֹא יֵאָכֵל חָמֵץ There ſhall no *leavened bread* be eaten. Ibid. xiii. 3.

And ſome take the following to be the Noun; and others the Adj.

כָּל מַחְמֶצֶת לֹא תֹאכֵלוּ Ye ſhall eat nothing *leavened.* Ibid. xii. 20.

2d. Pure.

בְּלִיל חָמִיץ יֹאכֵלוּ Shall eat *pure* (or clean) provender. Iſai. xxx. 24.

3d. Vinegar.

חֹמֶץ יַיִן וְחֹמֶץ שֵׂכָר לֹא יִשְׁתֶּה He ſhall drink no *vinegar* of wine, *or vinegar* of ſtrong drink. Numb. vi. 3.

4th. To grieve; alſo oppreſſion; alſo red.

Hith.

אַשְּׁרוּ חָמוּץ Righten *the oppreſſed.* Iſai. i, 17.

חֲמוּץ בְּגָדִים With *died* garments. Ibid. lxiii. 1.

It alſo in *Talm.* Heb. denotes leaven; oppreſſion; vinegar, or ſour: alſo to die, &c.

Plur. Conſt.

חֲמוּקֵי יְרֵכַיִךְ *The joints of* thy thighs. Solom. Song. vii. 1.

חמר Chamar; 1ſt. Red; alſo wine.

וְיַיִן חָמַר And the wine *is* (made) *red.* Pſalm. lvii. 8.

תִּשְׁתֶּה חָמֶר Thou ſhalt drink *red* (*wine.*) Deut. xxxii. 14.

כֶּרֶם חֶמֶר A vineyard of *red wine.* Iſai. xxvii. 2.

2d. Slime; viſcous mire; alſo clay, or cement made thereof.

וַתַּחְמְרָה בַחֵמָר וּבַזָּפֶת And ſhe daubed it *with ſlime* and with pitch Exod. ii. 3.

בָּתֵּי חֹמֶר Houſes of *clay.* Job, iv. 19.

בְּאֵרֹת חֵמָר *Slime* pits. Gen. xiv. 10.

הִנֵּה כַחֹמֶר בְּיַד הַיּוֹצֵר Behold, *as the clay* (is) in the hand of the potter. Jer. xviii. 6.

3d. To trouble; alſo foul, &c.

יֶחְמְרוּ מֵימָיו The waters thereof *be troubled.* Pſalm. xliv. 4.

Another

חומצה Chumtſah, and חמצי Chamtſea, in *Talm* Heb. denote a ſpecie of vetches. Yevamoeth, fol. lxiii. 1. and Chull. fol. lii. 1.

חמוצתא Chimmutſta, in *Talm.* Heb. denotes *a ſhirt.* Moengead Katoen, fol. xxiii. 1.

In *Cha.* it denotes heavineſs, &c. Alſo to provoke, &c.

וּבְרָא סַכְלָא מְחַמֵּין לְאִמֵּיהּ But a fooliſh ſon (is) *the heavineſs* of his mother. Targ. Jeruſ. Prov. x. 1.

Aphel.

מַחְמֵין אֲבוּי *He provoketh* his father. Targ. Jeruſ. Ibid. xxviii. 7.

חמק Chamak; To turn aſide, &c.

Preter.

וְדוֹדִי חָמַק עָבָר But my beloved *had turned aſide,* (and) was gone. Solom. Song. v. 6.

Hith. Futur.

עַד מָתַי תִּתְחַמָּקִין How long *wilt thou turn thyſelf aſide?* Jer. xxxi. 22.

It alſo denotes the joints, or turning of the thighs.

Another form, with the ſecond and third radicals doubled.

מֵעַי חָמַרְמָרוּ My bowels *are troubled.* Lament. i. 20.

פָּנַי חָמַרְמְרָה מִנִּי בֶכִי My face *is foul* with weeping. Job, xvi. 16.

4th. A meaſure of capacity, called חֹמֶר; and which contained ten eaphas, or baths; and held about ſixty-two gallons, one pint, and twenty-four and an half ſolid inches of corn meaſure. And in wine meaſure, (according to the calculation of Dr. Cumberland) ſeventy-five gallons, five pints, and ſeven ſolid inches: or 17,477 ſolid inches of Engliſh meaſure.

זֶרַע חֹמֶר שְׂעֹרִים *An homer* of barley ſeed. Levit. xxvii. 16.

It alſo denotes a heap.

Plur.

וַיִּצְבְּרוּ אֹתָם חֳמָרִם And they gathered them together (in) *heaps.* Exod. viii. 10.

חֲמוֹר חֳמָרָתַיִם *A heap upon heaps.* Judg. xv. 16.

5th. An aſs.

וְנָפַל שָׁמָּה שׁוֹר אוֹ חֲמוֹר And an ox or *an aſs* fall therein. Exod. xxi. 33.

Plur.

עֲשָׂרָה חֲמֹרִים Ten *aſſes.* Gen. xlv. 23.

6th. A fallow deer.

וְיַחְמוּר *And the fallow deer.* Deut. xiv. 5.

It denotes the ſame in *Cha.* as in the Heb. with a ſmall variation in the form: alſo to throw down, or ruin, &c.

It alſo denotes the ſame in *Talm.* Heb.

חומר Choemer, in *Rab.* Heb. denotes *heavy*, or *difficult.*

It alſo in *Rab.* Heb. denotes *matter*; *corporality*, &c.

כוחות החומריות *The corporal* faculties.

חוּמְרִין Is uſed in the Jeruſ. Targ. Exod. xxvi. 25. to denote *ſockets.*

חומרי Choemrea, in *Talm.* Heb. denotes *knots*, or the ſpace between two knots. Gitteen, fol. lxix. 1.

It alſo denotes *a band*, &c.

חומרתא Chumarta, in *Talm.* Heb. denotes *a ring*; alſo a circle; wheel, &c. Shab. fol. cxii. 1. and Yevamoeth fol. cii. 1.

It alſo denotes a ſmoothing ſtone. Kethub. fol. x. 2.

It alſo, in Phyſic, denotes a ſmall ſtone, like a pebble, found in the veſicæ, or bladder. Gitteen, fol. lxix. 2.

חֲמִירָא In *Cha.* denotes *leaven.* Targ. Onk. Exod. xii. 15.

חֲמֵשׁ Chameaſh; 1ſt. Five, &c.

Adj. Fem.

וְעוֹד חָמֵשׁ שָׁנִים And yet (there are) *five* years. Gen. xlv. 6.

Maſc.

חֲמִשָּׁה אֲנָשִׁים *Five* men. Ibid. xlvii. 2.

Theſe are cardinals. The following are ordinals.

Maſc.

יוֹם חֲמִישִׁי *The fifth* day. Gen. i. 23.

Fem.

וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה And ye ſhall give *the fifth* (part) unto Pharaoh. Ibid. xlvii. 24.

Another form of the Maſc.

לְפַרְעֹה לַחֲמֵשׁ (That) Pharaoh ſhould have *the fifth* (part.) Ibid. 26.

אֶל הַחֹמֶשׁ Under *the fifth* (rib.) 2 Sam. ii. 23.

Affix.

וְאֶת חֲמִישִׁתוֹ And *the fifth part thereof.* Levit. v. 16.

חֲמִשִּׁים אִישׁ *Fifty* men. 1 King. xviii. 4.

Pieng.

וְחִמֵּשׁ אֶת אֶרֶץ מִצְרַיִם And *he ſhall take up the fifth part* of the land of Egypt. Gen. xli. 34.

This ſenſe is according to to Kimchi and Aben Ezra. But Jarchi thinks it denotes to *arm,* by providing corn againſt the ſeven years of famine.

And the following denotes armed.

וַחֲמֻשִׁים עָלוּ בְנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם *And* the children of Iſrael went up *armed* out of the land of Egypt. Exod. xiii. 18.

It alſo in *Cha.* denotes five, &c. as in the Heb. with ſome variation in the form.

חֲמֵת Cheameth; A bottle.

וַיִּכְלוּ הַמַּיִם מִן הַחֵמֶת And the water was ſpent in *the bottle.* Gen. xxi. 18.

Conſt.

Conſt.

וְחֵמַת מַיִם *And a bottle of* water. Ibid. 14.

Another form.

חֲמַת יָיִן *With the bottle* of wine, (or with heat through wine.) Hoſea, vii. 5.

Affix.

מְסַפֵּחַ חֲמָתְךָ That putteſt *thy bottle* to (him) Habakk. ii. 15.

It denotes the ſame in *Talm.* Heb. alſo a bag.

It alſo in *Cha.* denotes to incenſe.

Aphel. Particip.

וּמַן דְּמַחֲמִית לֵיהּ And whoſoever *incenſeth* him. Targ. Jeruſ. Prov. xx. 2.

מחמת Machmath; in *Rab.* Heb. denotes *becauſe*; *for*, &c.

It is uſed in the ſame ſenſe in the ſecond Targ. Eſth. vi. 10.

חנן Chanan; To be gracious; beſeech, &c.

וְחַנֹּתִי אֶת אֲשֶׁר אָחֹן *And I will be gracious* to whom *I will be gracious.* Exod. xxxiii. 19.

חָנֵנוּ הִיא חָנֵנוּ *Be gracious unto us*, O Lord, *be gracious unto us.* Pſalm. cxxiii. 3.

Futur.

וְיִחָנֵנוּ *That he will be gracious unto us.* Malach. i. 9.

אֱלֹהִים יָחְנְךָ בְּנִי God *be gracious* unto thee my ſon. Gen. xliii. 28.

Infin.

הֲשָׁכַח חַנּוֹת אֵל Hath God forgotten *to be gracious.* Pſal. lxxvii. 10.

Noun Maſc.

וְנֹחַ מָצָא חֵן But Noah found *grace.* Gen. vi. 8.

Affix.

וַיִּתֵּן חִנּוֹ And he gave *him favour.* Ibid. xxxix. 21.

Fem.

לֹא אֶתֵּן לָכֶם חֲנִינָה I will not give you *favour.* Jer. xvi. 13.

Another form of the Fem.

לְבִלְתִּי הֱיוֹת לָהֶם תְּחִנָּה That they might have no *favour.* Joſhua, xi. 20.

וְהַתְּחִנָּה הַזֹּאת *And* this *ſupplication.* 1 King. viii. 54.

Conſt.

אֶל תְּחִנַּת עַבְדְּךָ To *the ſupplication* of thy ſervant. Ibid. 30.

Affix.

Affix.

וְאֶל תְּחִנָּתוֹ And to *his ſupplication.* Ibid. 28.

Noun Maſc. Plur.

רוּחַ חֵן וְתַחֲנוּנִים The ſpirit of grace *and of ſupplications.* Zech. xii. 10.

Conſt.

תַּחֲנוּנֵי בְּנֵי יִשְׂרָאֵל *The ſupplications of* the children of Iſrael. Jer. iii. 21.

Fem.

וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתָי And attend to the voice of *my ſupplications.* Pſal. lxxxvi. 6.

Niph.

מַה־נַּחַנְתְּ בְּבֹא לָךְ חֲבָלִים *How gracious ſhalt thou be* when pangs come upon thee. Jer. xxii. 23.

Pieng. Particip.

וּמְחוֹנֵן עֲנִיִּים *But he that hath mercy on* the poor. Prov. xiv. 21.

Fem.

כִּי עֵת לְחֶנְנָהּ For the time *to favour her.* Pſalm. cii. 14.

Futur.

כִּי יְחַנֵּן קוֹלוֹ When *he makes* his voice *gracious.* Prov. xxi. 25.

Puang.

לֹא יְחֻן בְּעֵינָיו רֵעֵהוּ His neighbour *is* not *favoured* in his eyes. Ibid. xxi. 10.

Hith.

בְּהִתְחַנְּנוֹ אֵלֵינוּ *When he made ſupplication* unto us. Gen. lxii. 21.

וָאֶתְחַנַּן אֶל ה" *And I made ſupplication* unto the Lord. Deut. iii. 23.

Another form of the Infin.

לַחֲנַנְכֶם *To be gracious to you.* Iſai. xxx. 18.

2d. Gratis; for nothing.

וַעֲבַדְתַּנִי חִנָּם Shouldeſt therefore ſerve me *for nought.* Gen. xxix. 15.

וְיִצְאָה חִנָּם And ſhe ſhall go out *free*; i. e. freely for nought. Exod. xxi. 11.

לְהָמִית אֶת דָּוִד חִנָּם To ſlay David *for nought,* (or without cauſe.) 1 Sam. xix. 5.

It alſo in *Cha.* denotes to be gracious; make ſupplication, &c.

And in *Talm.* Heb. it denotes the ſame as in the pure Heb.

חִנָּג Chanag; *Cha.* A harp, or pipe.

Plur.

Israel *encamped* there before the mount. Exod. xix. 2.

פִּזַּר עַצְמוֹת חֹנֶךָ He hath scattered the bones of him *that encampeth* (against) thee, Psalm. liii. 6.

The Noun Masc.

וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה Then *the* other *company* which is left shall escape. Gen. xxxii. 8.

And the following according to Kimchi is Fem.

אֶל הַמַּחֲנֶה הָאַחַת To *the* one *company*. Ibid.

Const.

וּמַחֲנֵה מִדְיָן *And the camp of* Midian. Judg. vii. 8.

Plur. Masc.

הַבְּמַחֲנִים אִם בְּמִבְצָרִים *Whether in tents*, or in strong holds. Numb. xiii. 19.

Affix.

וְלֹא יְטַמְּאוּ אֶת מַחֲנֵיהֶם That they defile not *their camps*. Ibid. v. 3.

Fem.

לִשְׁנֵי מַחֲנוֹת Into two *bands* (or camps.) Gen. xxxii. 8.

Another form of the fem. affix.

Plur.

בְּתוֹפִין וּבְחַנְגִין With tabrets *and with harps*. Targ. Onk. Gen. xxxi. 27.

And in the following one it corresponds with the Heb. word מָחוֹל.

בְּתוֹפִין וּבְחַנְגִין With timbrels *and with dances*. Targ. Onk. Exod. xv. 20.

בְּתוֹפִין וּבְחַנְגִין With timbrels, *and with pipes*. Targ. Jona. Judg. xi. 34.

בְּחַנְגַיָּא *In the dances*. Targ. Jona. 1 Sam. xxi. 12.

חנגא Chinga; in *Talm.* Heb. according to the Gloss. denotes the street, or market place. Shab. fol. liv. 2.

חנה Chanah; 1st. To dwell; pitch; or encamp, &c.

אֲשֶׁר חָנָה שָׁם שָׁאוּל Where that Saul *had pitched*. 1 Sam. xxvi. 5.

קִרְיַת חָנָה דָּוִד The city (where) David *dwelt*. Isai. xxix. 1.

וְחָנִיתִי כַדּוֹר עָלַיִךְ *And I will camp* against thee round about. Ibid. 3.

וַיַּחַן שָׁם יִשְׂרָאֵל נֶגֶד הָהָר *And*

אֶל מְקוֹם פְּלֹנִי אַלְמֹנִי תַּחֲנֹתִי In ſuch and ſuch a place (ſhall be) *my encamping*. 2 King. vi. 8.

And the following is fem. plur.

וְאֶל הַחֲנִיוֹת And into *the cells*, (or cabins. Jer. xxxvii. 16.

2d. A ſpear.

Fem.

וְלֹא נִמְצָא חֶרֶב וַחֲנִית And there was not found ſword *or ſpear*. 1 Sam. xiii. 22.

Affix.

שָׁאוּל נִשְׁעָן עַל חֲנִיתוֹ Saul leaned upon *his ſpear*. 2 Sam. i. 6.

Maſc. Plur.

הַחֲנִיתִים *The ſpears*. 2 Chro. xxiii. 9.

Fem. Plur. Affix.

וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת *And their ſpears* into pruning hooks. Iſai. ii. 4.

It denotes the ſame in *Rab.* Heb.

חֲנָתָא In *Cha.* denotes *a tent*, (or *booth.*) Targ. Jona. Jer. xxxvii. 16.

Affix.

בַּחֲנוּתָיִךְ *In thy ſhop*. Targ. Jona. Ezek. xxvii. 17.

חנות Chanuth, in *Rab.* Heb. denotes the ſame. Pirkea Avoeth, chap. iii.

חנוני Chenvanee, in *Rab.* Heb. denotes *a banker, or exchanger*; alſo *a merchant*. Ibid. and Kethub. chap. ix.

חנט Chanat; whence, 1ſt,

הַתְּאֵנָה חָנְטָה פַגֶּיהָ The fig-tree *putteth forth* her green figs. Solom. Song. ii. 13.

2d. To embalm.

וַיַּחַנְטוּ הָרֹפְאִים אֶת־יִשְׂרָאֵל And the Phyſicians *embalmed* Iſrael. Gen. l. 2.

Infin.

לַחֲנוֹט *To embalm*. Ibid.

Particip.

יְמֵי הַחֲנֻטִים The days *of thoſe which are embalmed*. Ibid. 3.

3d. Wheat.

אֶרֶץ חִטָּה A land of *wheat*. Deut. viii. 8.

Plur. according to the Heb.

בִּימֵי קְצִיר חִטִּים In the days of *wheat* harveſt. Gen. xxx. 15.

Note, the *dagaſh* in the ט *teth*,

ט *teth*, is to compenſate for the deficiency of the ſecond radical נ *nun*; and which is retained in the *Cha*.

חֲלַף חִנְטַיָּא יִפְקוּן סְלָוִי Let thiſtles ſpring forth inſtead of *wheat*. Targ. Jeruſ. Job, xxxi. 40.

And in the Targ. of Onk. it is written חִטִּין.

It alſo in *Cha*. denotes to embalm.

And in *Talm*. Heb. it denotes the ſame as in the pure Heb.

חנך Chanach; To dedicate; train up, &c.

וְלֹא חֲנָכוֹ *And hath* not *dedicated it*; i. e. hath not yet reſided in it. Deut. xxvi. 5.

Imp.

חֲנֹךְ לַנַּעַר *Train up* the child. Prov. xxii. 6.

וַיְחַנְכוּ אֶת־בֵּית ה" *And they dedicated* the houſe of the Lord. 1 King. viii. 63.

Noun Fem.

לַעֲשׂת חֲנֻכָּה To keep *the dedication*. Nehem. xii. 27.

Conſt.

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת A pſalm (and) ſong, (at) *the dedication of* the houſe. Pſalm. xxx. 1.

Maſc. Plur. Affix.

וַיָּרֶק אֶת חֲנִיכָיו And he armed *his trained* (*ſervants*.) Gen. xiv. 14.

It denotes the ſame in *Cha*. As alſo in *Talm*. Heb.

חניכה Chaneechah, in *Talm*. Heb. denotes *a ſurname*; alſo *a nick name*. Megillah, fol. xxviii. 1. and Gitteen, fol. lxxxvii. 1.

חנכי Chinchea, in *Talm*. Heb. denotes *the gums*, or *teeth*. Bava Kama, fol.xxxviii. 1. and Chull. fol. ciii.

חנס Chanas; *Cha*. whence וַחֲנִיסְנַסַיָּא *And the hoods*. And which ſome think were of the colour of the ſun: as is the following. Targ. Jona. Iſai. iii. 19.

וַחֲנִיסְנַסַיָּא *And the ſun images*. Targ. Jona. Ibid. xvii. 8, and xxvii. 9.

Affix.

וַאֲקַצֵּץ חֲנִיסְנֵסֵיכוֹן And I will cut down *your ſun images*. Targ. Onk. Levit. xxvi. 30.

חנף Chanaph; To pollute; defile, &c.

וַיְצַו אֶל בֵּיתוֹ וַיֶּחֱנָק And he gave charge concerning his houſe, *and hanged* (himſelf.) 2 Sam. xvii. 23.

Hiph. Particip.

וּמְחַנֵּק לְלִבְאֹתָיו *And he ſtrangleth* for his lioneſſes. Nahum, ii. 12.

Noun.

וַתִּבְחַר מֶחֱנָק נַפְשִׁי And my ſoul chooſeth *ſtrangling*. Job, vii. 15.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb.

It alſo in *Cha.* denotes a band, or chain.

Plur.

עֲבֵיד לָךְ חַנָקִין Make thee *bands*. Targ. Jona. Jer. xxvii. 2.

Conſt.

חַנְקֵי צַוְּרֵיכוֹן *The bands of* your necks. Targ. Jona. Iſai. lii. 2.

חסד Chaſad; 1ſt. Mercy; beneficence, &c. alſo godly, &c.

Noun Maſc.

וְעֹשֶׂה חֶסֶד לָאֲלָפִים And ſhewing (or working) *mercy* unto thouſands. Exod. xx. 6.

כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה

For

חנק

וְהָאָרֶץ חָנְפָה תַּחַת יֹשְׁבֶיהָ And the earth *is defiled* under the inhabitants thereof. Iſai. xxiv. 5.

חָנֵפוּ *They are profane*. Jer. xxiii. 11.

Infin.

הֲלֹא חָנוֹף תֶּחֱנַף הָאָרֶץ הַהִיא Shall not that land *be greatly polluted*. Ibid. iii. 1.

וַתֶּחֱנַף אֶת הָאָרֶץ *That ſhe defiled* the land. Ibid. 9.

Noun Maſc.

לַעֲשׂוֹת חָנֵף To practice *hypocriſy*. Iſai. xxxii. 6.

Fem.

יָצְאָה חֻנְפָה *Hypocriſy* is gone forth. Jer. xxiii. 15.

Adj.

כִּי כֻלּוֹ חָנֵף For every one (is) *hypocritical*. Iſai. ix. 16.

Hiph.

וְלֹא תַחֲנִיפוּ אֶת הָאָרֶץ And *ye ſhall* not *pollute* the land. Numb. xxxv. 33.

יַחֲנִיף בַּחֲלַקּוֹת *Shall he cauſe to diſſemble* by flatteries? Dan. xi. 32.

It denotes the ſame in *Cha.* Alſo in *Rab.* Heb.

חנק Chanak; To hang, or ſtrangle.

Niph.

For I have ſaid, *mercy* ſhall be built up for ever. Pſalm. lxxxix. 3.

Plur.

מִכֹּל הַחֲסָדִים Than all *the mercies*. Gen. xxxii. 11.

It is alſo uſed in the oppoſite ſenſe, to denote wickedneſs, or ſhame.

חֶסֶד הוּא It (is) *a wicked thing*. Levit. xx. 17.

פֶּן יַחַסְפֵּךְ שֹׁמֵעַ Leſt he that heareth (it,) *put thee to ſhame*. Prov. xxv. 10.

Adj.

כִּי גָמַר חָסִיד For *the godly man* ceaſeth. Pſalm. xii. 2.

עִם חָסִיד תִּתְחַסָּד With *the pure thou wilt ſhew* thyſelf pure. Ibid. xviii. 26.

Affix.

לְאִישׁ חֲסִידֶךָ To *thy godly* man. Deut. xxxii. 8.

Plur.

בְּקְהַל חֲסִידִים In the congregation of *the ſaints*, (or godly ones.) Pſalm. cxlix. 1.

2d. An unclean bird, called *a ſtork*.

וְאֶת הַחֲסִידָה And *the ſtork*. Levit. xi. 19.

It alſo in *Cha.* denotes mercy; ſhame, &c. alſo to defy; reproach, &c. with ſome variation in the form.

It alſo in *Talm.* Heb. denotes godly; pure; mercy, &c.

חסה Chaſah; To put truſt in; alſo refuge, &c.

וְחָסָה בוֹ *And he ſhall truſt in* him. Pſalm. lxiv. 11.

וְחָסוּ בְּשֵׁם ה׳ *And they ſhall truſt* in the name of the Lord. Zeph. iii. 12

אֶחֱסֶה בְּסֵתֶר כְּנָפֶיךָ *I will truſt* (or make my refuge) in the covert of thy wings. Pſalm. lxi. 5.

Infin.

לַחֲסוֹת תַּחַת כְּנָפָיו To *take refuge* (or truſt) under his wings. Ruth, ii. 12.

Another form.

בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן Under the ſhadow of thy wings *they ſhall take refuge*. Pſalm. xxxvi. 8.

The Noun Maſc.

וַה׳ מַחֲסֶה לְעַמּוֹ But the Lord (will be) *the refuge* of his people. Joel, iii. 16.

ולמחסה

וּלְמַחְסֶה *And for a place of refuge.* Iſai. iv. 6.

Fem.

וְהֶחָסוּת בְּצֵל מִצְרַיִם *And the truſt* in the ſhadow of Egypt. Ibid. xxx. 3.

חָסַךְ Chaſach; *Cha.* Thin; meagre; ſmall, &c.

וּשְׁבַע תּוֹרָתָא חֲסִיכָתָא And the ſeven *thin* kine. Targ. Onk. Gen. lxi. 21.

חֲסוֹךְ דָּוָה חוֹבִיךְ Thy ſin would have been *ſmall.* Targ. Jona. Ezek. xvi. 47.

It denotes the ſame in *Talm.* Heb. Peſacheem, fol. 48

חָסַל Chaſal; whence, 1ſt.

כִּי יַחְסְלֶנּוּ הָאַרְבֶּה For the locuſt *ſhall conſume it.* Deut. xxviii. 38.

Hence, 2d. חֶסֶיל *The caterpiller*; as it conſumes, or deſtroys. Joel, i. 4.

It alſo in *Cha.* denotes, 1ſt. To conſume; end, &c.

2d. To wean.

כַּד חַסַלְתֵּיהּ When *ſhe had weaned* him. Targ. Jona. 1 Sam. i. 24.

הֵיךְ חֲסִילָא עַל אִמֵּיהּ As a child *that is weaned* from the paps of its mother. Targ. Jeruſ. Pſalm cxxxi. 2.

Hith.

וּרְבָא רַבְיָא וְאִתְחַסִיל And the child grew *and he was weaned.* Targ. Onk. Gen. xxi. 8.

חָסַם Chaſam; To ſtop, or muzzle.

וְחֹסֶמֶת הִיא אֶת הָעֹבְרִים And it *ſhall ſtop* the (noſes of the) paſſengers. Ezek. xxxix. 11.

Imp.

לֹא תַחְסֹם שׁוֹר בְּדִישׁוֹ *Thou ſhalt* not *muzzle* the ox, when he threſheth the corn. Deut. xxv. 4.

Noun Maſc.

אֶשְׁמְרָה לְפִי מַחְסוֹם I will keep *a muzzle* for my mouth. Pſalm. xxxix. 2.

It denotes the ſame in *Talm.* Heb.

In *Cha.* לָא תִתְחַסַּם בְּבִישַׁיָּא *Be* not *zealous* towards *the conduct* of the wicked. Targ. Jeruſ. Prov. xxiv. 19.

חוּסְמָנַיָּא In *Cha.* denotes *princes.* Targ. Jeruſ. Pſalm. lxviii. 32.

חָסַן Chaſan; ſtrong; treaſure: alſo [illegible]ay up.

Adj.

וְהָיָה הֶחָסֹן לְנַעֲרֹת And *the*

ſtrong

ſtrong ſhall be as tow. Iſai. i 31.

Another form.

מִי כָמוֹךָ חַסִין יְהֹוָה Who (is) *ſtrong* like unto thee, O Lord? Pſalm. lxxxix. 9.

Noun Maſc.

חֹסֶן יְשׁוּעוֹת *The ſtrength* of ſalvation. Iſai. xxxiii. 6.

חֹסֶן רָב Great *treaſure*, Prov. 6.

Niph.

וְלֹא יֵחָסֵן And *it ſhall* not *be laid up*. Iſai. xxiii. 18.

It alſo in *Cha.* denotes ſtrong; alſo to lay up; as in the Heb.

2d. To refrain; be obſtinate, &c.

וְאִתְחַסֵּן *And he refrained himſelf* (or was reſolute.) Targ. Onk. Gen. xliii. 30.

Fem.

עַד אֵימָתַי אַתְּ מִתְחַסְּנָא How long (or till when) *wilt thou refrain thyſelf*; i. e. how long wilt thou be obſtinate, and refuſe to return? Targ. Jona. Jer. xxxi. 22.

3d. To poſſeſs; inherit.

לְמֶחְסַן עָלְמָא דְאָתֵי *To poſſeſs* the future world. Targ. Jeruſ. Ruth, ii. 13.

צַדִּיקַיָּא יַחְסְנוּן אַרְעָא The righteous *ſhall inherit* the land. Targ. Jeruſ. Pſalm. xxvii. 29.

Aphel. Preter.

וְאַחֲסִין מַלְכוּתָא *And he poſſeſſed* the kingdom. Targ. Onk. Gen. xlix. 24.

Infin.

לְאַחְסָנָא קִרְוִין דְּלָא דִילֵיהּ *To poſſeſs* cities that are not theirs. Targ. Jona, Habakk. i. 6.

The Noun.

לְאַחְסָנָא *For a poſſeſſion*, (or inheritance.) Targ. Jona. Joſhu. xi. 23.

חסינה Chaſeenah; in *Talm.* Heb. denotes a tun; or hogſhead. Keleem, fol. 25.

חוסן Choeſen; in *Talm.* Heb. denotes tow; properly flax not beaten. Shab. in Bameh Madleekeen, fol. 20.

חסס Chaſas; whence חסיסי Chaſeeſea; in *Talm.* Heb. denotes bran; alſo haſty pudding made of meal. Peſacheem, fol. xl. 2. and Nedareem, fol. xlix. 2.

חסף Chaſaph; *Cha.* Clay.

מִנְּהוֹן דִּי פַרְזֶל וּמִנְּהוֹן דִּי חַסַף Part of iron, and part of *clay*. Dan. ii. 23.

פַּרְזְלָא וְחַסְפָּא Iron, *and clay.* Ibid. 24.

כְּתִבּוּר מִן דַּחֲסַף As the breaking of the veſſel of *clay.* Targ. Jona. Iſai. xxx. 14.

חספניתא Chuſphaneetha; in *Talm.* Heb. denotes the peeling of the ſkin off the face. Avoedang Zara, fol. xxix. 1. and Shab. cxxxiii. 2.

חסר Chaſar; To want; be in need of: fail, &c.

Preter.

לֹא חָסַרְתָּ דָּבָר *Thou haſt lacked* nothing. Deut. ii. 7.

חָסַרְנוּ כֹל *We have wanted* all (things.) Jer. xliv. 18.

וְצַפַּחַת הַשֶּׁמֶן לֹא חָסֵר Neither *did* the cruſe of oil *fail.* 1 King. xvii. 16.

Infin.

וְהַמַּיִם הָלוֹךְ וְחָסוֹר And the waters were going *and decreaſing.* Gen. viii. 5.

Futur.

אוּלַי יַחְסְרוּן Peradventure *there ſhould lack.* Ibid. xviii. 24.

לֹא אֶחְסָר *I ſhall* not *want.* Pſalm. xxiii. 1.

Noun Maſc.

אֵין מַחְסוֹר (There is) no *want.* Judg. xix. 19.

Affix.

דֵּי מַחְסֹרוֹ Sufficient for *his need.* Deut. xv. 8.

כָּל מַחְסוֹרְךָ עָלָי All *thy want* (be) upon me. Judg. xix. 20.

Another form.

וּבְחֹסֶר כֹּל *And in want* of all (things.) Deut. xxviii. 48.

Another form, and which is properly the adj.

וְחֶסְרוֹן לֹא יוּכַל לְהִמָּנוֹת *And that which is defective* cannot be numbered. Eccle. i. 15.

Pieng.

וּמְחַסֵּר אֶת נַפְשִׁי מִטּוֹבָה *And bereave* my ſoul of good. Ibid. iv. 8.

Hiph.

לֹא הֶחְסִיר *He did* not *lack.* Exod. xvi. 18.

It denotes the ſame in *Cha.* with ſome variation in the form. As alſo in *Talm.* and *Rab.* Heb.

חפף Chaphaph; 1ſt. To cover, &c.

חֹפֵף עָלָיו כָּל הַיּוֹם *Covering* (or *ſhall cover*) him all the day long. Deut. xxxiii. 12.

Noun Fem.

חֻפָּה *A covering.* Iſai. iv. 5.

Affix.

מֵחֻפָּתוֹ *Out of his bridal chamber* (or covering.) Pſalm. xix. 6.

וְכַלָּה מֵחֻפָּתָהּ And the bride *out of her cloſet* (or chamber.) Joel, ii. 16.

Note, חפה Chuppah; in *Rab.* Heb. denotes *the vail*, or *canopy*, uſed at the nuptial ceremony; alſo the ceremony itſelf, &c. See the Ceremonies of the Jews, by the Author, page 133.

2d A coaſt; haven, &c.

וּבְכֹל חוֹף הַיָּם הַגָּדוֹל And in all *the coaſt* of the great ſea. Joſh. ix 1.

לְחוֹף יַמִּים יִשְׁכֹּן He ſhall dwell *at the coaſt* of the ſea. Gen. xlix. 13.

וְהוּא לְחוֹף אֳנִיּוֹת And he ſhall be *for an haven* of ſhips. Ibid.

חף Chaph; In *Talm.* Heb. denotes *a tooth*, or any thing like it. Shab. chap. viii.

חופף Choepheaph, in *Talm.* Heb. denotes *to comb*; or *rough*; alſo *rubbing*, &c. Shab.

in *Gem.* fol. xxxi. 1. and San. fol. xcv. 1.

It alſo in *Talm.* Heb. denotes a cover, &c. Moengead Katoen, fol. 13.

חפפית Chaphapheeth, in *Talm.* Heb. denotes *a broom*; *ſmall twigs*, &c. Bava Kama, fol. xcvi. and Succah, fol. xxxii. 1.

חפה Chaphah; To cover, or hide.

Preter.

וְחָפוּ רֹאשָׁם *And they covered* their head,. Jer. xiv. 3.

Particip.

וְרֹאשׁ לוֹ חָפוּי And *had* his head *covered*. 2 Sam. xv. 30.

Niph.

נֶחְפֶּה בַכֶּסֶף *Covered* with ſilver. Pſalm. lxxxvi. 14.

Pieng.

חִפָּה זָהָב *He overlaid* with gold. 2 Chron. iii. 9.

וַיֶּחְפְּאוּ בְּנֵי יִשְׂרָאֵל דְּבָרִים And the children of Iſrael *did* (thoſe) *things ſecretly*. 2 King. xvii. 9.

It denotes the ſame in *Cha.* Alſo in *Talm.* and *Rab.* Heb.

חפז Chaphaz; To haſten; alſo fear, or fright.

Infin.

Infin.

אָמַרְתִּי בְחָפְזִי I ſaid *in my haſte.* Pſalm. xxxi. 23.

בְּחָפְזָהּ לָנוּס *In her haſte* to flee. 2 Sam. iv. 4.

בְּחָפְזָם *In their haſte.* 2 King. vii. 15.

Futur.

וְאַל תֵּחָפְזוּ And *be ye* not *frightened,* (or tremble.) Deut. xx. 3.

Niph.

נֶחְפָּזוּ *They haſted away.* Pſalm. xlviii. 6.

מִן קוֹל רַעַמְךָ יֵחָפֵזוּן At the voice of my thunder *they haſted away.* Pſalm. civ. 7.

Noun Maſc.

בְּחִפָּזוֹן *In haſte.* Exod. xii. 11.

חפן Chaphan; whence, Dual. מִמְּלֹא חָפְנַיִם Than *both the hands* full. Eccle. iv. 6.

Conſt.

אֶל חָפְנֵי לָבֻשׁ הַבַּדִּים Into *the hands of* (him that was) clothed with linen. Ezek. x. 7.

Affix.

וּמְלֹא חָפְנָיו And *his hands* full. Levit. xvi. 12.

מְלֹא חָפְנֵיכֶם *Your hands* full. Exod. ix. 8.

It denotes the ſame in *Cha.* Alſo in *Talm.* and *Rab.* Heb.

חפס Chaphas; whence, in *Cha.* לְמֶחְפַּס עֲנְיָא *To ſearch for,* (or catch) the poor. Targ. Jeruſ. Pſalm. x. 9.

It is uſed in the Targ. that paſſes for Jona on the Law, to denote *to dig,* or ſearch, &c. Alſo in Targ. Jeruſ. Job, iii. 21.

חפיסא Chapheeſa, in *Talm.* Heb. denotes *a ſmall bottle.* Gitteen, fol. 27.

חפץ Chaphats; To delight, pleaſe, &c.

Preter.

כִּי חָפֵץ בְּבַת יַעֲקֹב Becauſe *he had delight* in Jacob's daughter. Gen. xxxiv. 19.

לוּ חָפֵץ ה" לַהֲמִיתֵנוּ If the Lord *were pleaſed* to kill us. Judg. xiii. 23.

וְהָיָה אִם לֹא חָפַצְתָּ בָּהּ And it ſhall be if *thou have* no *delight* in her. Deut. xxi. 14.

Futur.

אָז תַּחְפֹּץ זִבְחֵי צֶדֶק Then *ſhalt thou be pleaſed* with the ſacrifices

sacrifices of righteousness. Psalm. li. 21.

תִּמְצְאוּ חֵפֶץ Ye find *pleasure.* Isai. lviii. 3.

Plur. according to the Heb.

וְכָל חֲפָצִים And all *the things that may be desired.* Prov. viii. 11.

It also denotes to move suddenly; as in the following example, by an exchange of צ *tsadi* for ז *zain*; as being of one form. See the Grammar, chap. i. sect. 1.

יַחְפֹּץ זָנָבוֹ כְּמוֹ אָרֶז *He swiftly moveth* his tail like a cedar. Job, xl. 12.

Or as Aben Ezra observes, *he erects* his tail.

It also in *Talm.* Heb. denotes delight; pleasure, &c.

חפצי Chiphtsea, in *Talm.* Heb. denotes a specie of *pulse.* Chull. fol. lii. 1.

חפר Chaphar; 1st. To dig, or search.

Preter.

מִשָּׁם חָפַר אֹכֶל From thence *he seeketh* the prey. Job, xxxix. 29.

כִּי חָפַרְתִּי אֶת הַבְּאֵר הַזֹּאת That *I digged* this well. Gen. xxi. 30.

Particip.

חֹפֵר גּוּמָּץ *He that diggeth* a pit. Eccle. x. 8.

לַחְפֹּר אֶת הָאָרֶץ *To search out* the country. Josh. ii. 2.

And the following denotes *a mole,* on account of its digging; and is the same as if written in one word.

לַחְפֹּר פְּרוֹת *To the moles.* Isai. ii. 20.

2d. To shame; confound.

וְחָפְרָה הַלְּבָנָה *And* the moon *shall be confounded.* Isai. xxiv. 23.

וְחָפְרוּ הַקּוֹסְמִים *And* the diviners *shall be confounded.* Micah, iii. 7.

Futur.

וְתֵחָפְרוּ מֵהַגַּנּוֹת אֲשֶׁר בְּחַרְתֶּם *And ye shall be confounded* for the gardens that ye have chosen. Isai. i. 29.

וּפְנֵיהֶם אַל יֶחְפָּרוּ And their faces *shall* not *be ashamed.* Psalm. xxxiv. 6.

Hiph.

הֶחְפִּיר לְבָנוֹן Lebanon *is ashamed.* Isai. xxxiii. 9.

וְעֶבֶד חָפְשִׁי מֵאֲדֹנָיו And the ſervant (is) *free* from his maſter. Job, iii. 19.

Plur. according to the idiom of the Heb.

הָעֲבָדִים וְאֶת הַשְּׁפָחוֹת אֲשֶׁר שִׁלְּחוּ חָפְשִׁים The ſervants and the hand-maids, whom they had let go *free*. Jer. xxxiv. 11.

Puang.

כִּי לֹא חֻפָּשָׁה Becauſe *ſhe was* not *free*. Levit. xix. 20.

The Noun.

חָפְשָׁה לֹא נִתַּן לָהּ Nor was *freedom* given her. Ibid.

Fem.

וַיֵּשֶׁב בְּבֵית הַחָפְשִׁית And he dwelt in the houſe of *freedom*; i. e. he was free from the trouble and fatigue of governing. 2 King. xv. 5.

It denotes the ſame in *Talm.* and *Rab.* Heb.

חפושא Chappuſha, in *Talm.* Heb. denotes *an unclean fiſh.* Avoedang Zara, fol. xxxix. 1.

חיפושית Cheepuſheeth, in *Talm.* Heb. denotes *a black beetle.* Chull. fol. 67.

In Megillath Eeacha, חפוששית

כִּי לֹא תַחְפְּרִי For *thou ſhalt* not *be put to ſhame.* Ibid. xlv. 4.

Particip.

וּמַחְפִּיר *And bringth reproach.* Prov. xix. 26.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

חפירה Chapheerah, in *Rab.* Heb. denotes *a ditch.* Kimchi, Habakk. i. 10.

חֲפוּרַת לִבָּא *Cha. The depth* of heart. Targ. Jeruſ. Pſalm. lxxiii. 7.

חפורה Chaphurah, in *Talm.* Heb. denotes *herbs.* Yevamoeth, fol. lxiii. 1.

It alſo in *Cha.* denotes a pit.

לְמַחְפּוֹרִין דְּמִלַּח יְהוֹן They ſhall be *for* ſalt *pits.* Targ. Jona. Ezek. xlvii. 11. and Zeph. ii. 9.

מחפורת Machphoereth, in *Talm.* Heb. denotes the ſame. Kethubb. fol. lxxix. 2.

חפש Chaphaſh; To free, &c.

Adj.

לֹא אֵצֵא חָפְשִׁי I will not go out *free.* Exod. xxi. 5.

חפשושית Chapſhuſheeth, denotes *the ſcum of a pot.*

חפש Chaphas; To ſearch; diſguiſe, &c.

Particip.

חֹפֵשׂ כָּל חַדְרֵי בָטֶן *Searching* all the inward parts of the belly. Prov. xx. 27.

תַּחְפְּשֶׂנָּה *Searcheſt for her.* Ibid. ii. 4.

Futur.

נַחְפְּשָׂה דְרָכֵנוּ *Let us ſearch* our ways. Lament. iii. 40.

Niph.

אֵיךְ נֶחְפְּשׂוּ עֵשָׂו How *are* (the things of) Eſau *ſearched out?* Obad. i. 6.

Pieng.

וַיְחַפֵּשׂ *And he ſearched.* Gen. xliv. 12.

וְחִפַּשְׂתִּי אֹתוֹ *And I will ſearch* him *out.* 1 Sam. xxiii. 23.

מִשָּׁם אֲחַפֵּשׂ *I will ſearch* (them) *out* from thence. Amos, ix. 3.

וַיְחַפֵּשׂ רוּחִי *And* my ſpirit *makes diligent ſearch.* Pſalm. lxxvii. 7.

Puang.

יְחֻפַּשׂ אָדָם A man *is ſearched for*; (or hidden,) Prov. xxviii 12.

And in the following, the firſt is the noun maſc.

חֵפֶשׂ מְחֻפָּשׂ *A ſearch ſearched.* Pſalm. lxiv. 7.

Imp.

חַפְּשׂוּ וּרְאוּ *Search ye* and look. 2 King x. 23.

And the following in Hith. denotes to diſguiſe, &c.

וַיִּתְחַפֵּשׂ שָׁאוּל *And* Saul *diſguiſed himſelf.* 1 Sam. xxviii. 8.

יְתְחַפֵּשׂ לְבוּשִׁי My garment *is changed.* Job, xxx. 18.

הִתְחַפֵּשׂ וָבֹא בַּמִּלְחָמָה *To diſguiſe himſelf* and enter into the battle. 1 King. xxii. 30.

חפת Chaphath, in *Talm.* Heb. denotes *the hem* or *border* of a garment; alſo the ſleeve. Yevamoeth, fol. 102. Shekalam, chap. iii. and Bereſheeth Rabba, ſect. 75, and 100

חצץ Chatſats; 1ſt. An arrow; alſo to ſhoot with a bow; as an archer.

וַיֹּאמֶר חֵץ תְּשׁוּעָה לַיי *The arrow* of the Lord's deliverance. 2 King. xiii. 17.

Plur.

כְּחִצִּים בְּיַד גִּבּוֹר *As arrows* (are) in the hand of a mighty man. Pſalm. cxxvii. 4.

Conſt.

חִצֵּי גִּבּוֹר *The arrows of* the mighty. Ibid. cxx. 4.

Affix.

כִּי חִצֶּיךָ נִחֲתוּ בִי For *thine arrows* ſtick faſt in me. Ibid. xxxviii. 3.

The verb according to the idiom of the Heb.

מִקּוֹל מְחַצְּצִים From the noiſe of *the archers:* i. e. *they that ſhoot with the bow.* Judg. v. 11.

2d. Gravel.

וְאַחַר יִמָּלֵא פִּידוֹ חָצָץ And afterwards his mouth ſhall be filled (with) *gravel.* Prov. xx. 17.

וַיַּגְרֵס בֶּחָצָץ שִׁנָּי And he hath broken my teeth *with gravel ſtones.* Lament. iii. 16.

And ſome are of opinion, that the following denotes gathered: though others think it denotes to cut, or bite the herbs, as an arrow cuts, or wounds.

וַיֵּצֵא חֹצֶץ כֻּלּוֹ Yet they all of them go forth to *cut,* (or gathered.) Prov. xxx. 27.

3d. Lightning.

Plur. Affix.

אַף חֲצָצֶיךָ יִתְהַלָּכוּ *Thy lightnings* alſo went forth, Pſalm, lxxvii. 17.

Theſe may be reckoned the arrows of the Almighty.

It alſo in *Cha* denotes *gravel:* alſo *an archer.* Targ. Jeruſ. Prov. xx. 17. and Targ. Jona. Judg. v. 11.

In *Talm.* Heb. בשביל שיחוצו That they may be ſtopt up: or as ſome think to make a partition to ſtop the waters, Macſheereen, fol. 137.

חוצץ Choetſeats; in *Talm.* Heb. denotes to part; divide; ſtick to; diſtinguiſh, &c. Bava Bathra, fol. 132. Niddah, fol. lxvi. 1.

חציצא Chatſitſa; in *Talm.* Heb. denotes an axe, or hatchet. And ſome read חצינא. Bava Bathra, fol. lxxiii. 2.

חצא Chatſa; *Cha.* whence נָחֲצוּנֵיהּ עוֹרְבֵי דְנַחֲלָא The ravens of the brook *ſhall pull it out,* (or pick.) Targ. Jeruſ. Prov. xxx. 17.

חצב Chatſav; To hew; or dig.

וְגַם יָקֹב חָצַב בּוֹ And *he* alſo *hewed out* a wine preſs therein. Iſai. v. 2.

וּבֹרֹת חֲצוּבִים אֲשֶׁר לֹא חָצַבְתָּ And wells *digged* which *thou diggeſt* not. Deut. vi. 11.

Niph.

לָעַד בַּצּוּר יֵחָצֵבוּן *Were graven* for ever in the rock. Job, xix. 24.

Puang.

אֶל צוּר חֻצַּבְתֶּם Unto the rock (whence) *ye are hewn.* Iſai. li. 1.

Hiph.

הַמַּחְצֶבֶת רָהַב *That hath cut* (or hewed) Rahab. Ibid. 9.

The noun, according to the Heb.

וְאַבְנֵי מַחְצֵב And *hewed* ſtone. 2 King. xii. 13.

It denotes the ſame in *Cha.* Alſo in *Talm.* Heb.

חצובה Chatſuvah, in *Talm.* Heb. denotes three things placed in a row; or as ſome think in the form of the three feet of a pot. Eruveen, fol. lxxxv. 2.

חצב Chatſav, in *Talm.* Heb. denotes the plant, called in Engliſh *ivy.* Shab. cxxviii. 1.

חצבא Chitſva, in *Talm.* Heb. denotes *a large pitcher,* or water pot. Succah, fol. xxix. 1, &c.

חצד Chatſad; *Cha.* To mow, or reap.

Particip.

דְּלָא מָלֵי אֲחִידָה חַצַּד Where with *the mower* filleth not his hand. Targ. Jeruſ. Pſalm. cxxix. 7.

Plur. according to the idiom of the *Cha.*

חָצְדִין חַצַּד חִטִּין *They* (were) *reaping* the wheat *harveſt.* Targ. Jona. 1 Sam. vi. 13.

Infin.

וּבְמֶחְצְדְכוֹן יָת חַצָּדָא דְּאַרְעֲכוֹן *And when ye reap* the harveſt of your land. Targ. Onk. Levit. xix. 9.

Futur.

וְלָא תְחַצְּדוּן *And ye ſhall* not *reap.* Targ. Onk. Ibid. xxv. 11.

The Noun.

וַחֲצָדָא *And harveſt.* Targ. Onk. Gen. viii. 22.

It denotes the ſame in *Talm.* Heb. Taangneeth, fol. x. 2.

וַתְּהִי הַמֶּחֱצָה *And the half* was. Numb. xxxi. 36.

Conſt.

מֶחֱצַת הָעֵדָה *The half of* the congregation. Ibid. 43.

Another form.

מַחֲצִית הַשֶּׁקֶל *Half of* the ſhekel. Exod. xxx. 13.

Affix.

מַחֲצִיתָהּ בַּבֹּקֶר *Half thereof* in the morning. Levit. vi. 13

Another form.

חֲצוֹת לַיְלָה אָקוּם לְהוֹדוֹת לָךְ *At midnight* I will riſe to give thanks unto thee. Pſalm. cxix. 62.

Niph. Futur.

וְתֵחָץ לְאַרְבַּע רוּחוֹת הַשָּׁמָיִם *And ſhall be divided* towards the four winds of heaven. Dan. xi. 4.

It denotes the ſame in *Rab.* Heb.

חצל Chatſal; whence חצלא Chutſla, and מחצלת Machtſeleth, in *Talm.* Heb. denotes *a mat.* Succa, fol. 20.

מחצל Machtſal, in *Talm.* Heb. denotes *a trowel.* Makkoeth, fol. ix. 2.

חצדי Chatſdad, in *Talm.* Heb. denotes the name of a place, where there was a ford to paſs over. Yoema, fol. 77.

חצה Chatſah; To divide; alſo half, &c.

אֲשֶׁר חָצָה מֹשֶׁה Which Moſes *divided.* Numb. xxxi. 42.

וְחָצִיתָ אֶת הַמַּלְקוֹחַ *And thou ſhalt divide* the prey. Ibid. 27.

וְחָצוּ אֶת כַּסְפּוֹ *And they ſhall divide* the money of it. Exod. xxi. 35.

וְיַחַץ אֶת הַיְלָדִים *And he divided* the children. Gen. xxxiii 1.

Noun maſc.

אַמָּתַיִם וָחֵצִי Two cubits *and a half.* Exod. xxv. 10.

Conſt.

בַּחֲצִי הַשָּׁמַיִם *In the midſt of* heaven. Joſhu. x. 13.

Affix.

חֲצָיו *Half of them.* Ibid. viii. 33.

חֲצָיו שָׂרַף בְּמוֹ אֵשׁ *Part thereof* he burneth in the fire. Iſai. xliv. 16.

Fem.

חֵצֶן Choetſen; The arm: or lap of a garment.

וְהֵבִיאוּ בָנַיִךְ בְּחֵצֶן And they ſhall bring thy ſons *in the arm* (or lap.) Iſai. xlix. 22.

Affix.

וְגַם חָצָנִי נָעַרְתִּי I alſo ſhook *my lap*. Nehem. v. 13.

וְחֹצְנוֹ מְעַמֵּר *And* he that bindeth ſheaves *his lap*. Pſalm. cxxix. 7.

חַצָּן Chatſan; *Cha.* An axe, or hatchet.

מִבַּרְזְלָא חַצִּינָא עָבִיד Of the iron he maketh *a hatchet*. Targ. Jona. Iſai. xliv. 12.

It denotes the ſame in *Talm.* Heb. Shab. fol. 123.

In *Cha.* אַתְקִינוּ חוֹצְנַיָּא Prepare *the liers in wait*. Targ. Jona. Jer. li. 12.

חָצַף Chatſaph; To harden; alſo impudent, &c.

וְאַחְצִיפַת אַפָּהָא *And ſhe hardened* her face. Targ. Jeruſ. Prov. vii. 13.

Particip.

מַחְצֵיף אַפּוֹי *Hardeneth* his face. Targ. Jeruſ. Ibid. xxi. 29.

The Noun.

אָרְחוֹת חֲצִיפָא The way of *the impudent wanton*. Pſalm. xvii. 4.

וְחוּצְפָּא *And the impudence*. Targ. Jona. Jer. iii. 3.

It denotes the ſame in *Talm.* and *Rab.* Heb.

חָצַר Chatſar; whence,

Fem. חֲצֹצְרָה *A trumpet*. Hoſea, v. 8.

Plur.

שְׁתֵּי חֲצֹצְרוֹת כֶּסֶף Two ſilver *trumpets*. Numb. x. 12.

The Verb.

מְחֻצְצְרִים בַּחֲצֹצְרוֹת *Blowed with the trumpets*. 1 Chron. xv. 24.

2d. A court, or village.

וְרֹחַב הֶחָצֵר And the breadth of *the court*. Exod. xxvii. 12.

Conſt.

חֲצַר הַמִּשְׁכָּן *The court of* the tabernacle. Ibid. 9.

Plur. Affix.

רְמֹס חֲצֵרָי To tread *my courts*. Iſai. i. 12.

Fem. Plur.

מִן הַחֲצֵרוֹת Out of *the courts*. Exod. viii. 9.

Conſt.

בְּחַצְרוֹת בֵּית ה׳ *In the*

courts

courts of the Lord's houſe. Pſalm. cxvi. 19.

Another form of the noun maſc.

חָצִיר לְבְנוֹת יַעֲנָה *A court* (or place) for the young owls. Iſai. xxxiv. 13, and xxxv. 7.

Another form of the plur.

וּבָתֵּי הַחֲצֵרִים But the houſes of *the villages*. Levit. xxv. 31.

Affix.

בְּחַצְרֵיהֶם *In their villages*. Gen. xxv. 16.

2d. Graſs.

אוּלַי נִמְצָא חָצִיר Peradventure we may find *graſs*. 1 King. xviii. 5.

מַצְמִיחַ חָצִיר לַבְּהֵמָה He cauſeth *the graſs* to grow for the cattle. Pſalm. civ. 14.

Conſt.

חֲצִיר גַּגּוֹת *The graſs* of the houſe-tops. Iſai. xxxvii. 27.

And the following denotes *leeks*.

וְאֶת־הֶחָצִיר And *the leeks*. Numb. xi. 5.

In *Cha.* it denotes, 1ſt. Trumpets. 2d. Graſs, as in the Heb.

It alſo in *Talm.* Heb. denotes the ſame.

3d. In *Cha.* וְיַת חֲצַר כַּבְדָּא And *the caul* of the liver. Targ. Onk. Exod. xxix. 22, and Levit. iii. 4.

It denotes the ſame in *Talm.* Heb. Yoema, fol. lxxxiv. 1.

חקק Chakak; To engrave; portray, &c. alſo a ſcribe; ſtatute; decree, or ordinance, &c.

וְחַקּוֹתָא עֲלֵיהָ עִיר *And thou ſhalt portray* upon it the city. Ezek. iv. 1.

הוֹי הַחֹקְקִים חֻקֵּי אָוֶן Wo *unto them that decree decrees of* unrighteouſneſs. Iſai. x. 1.

Note, the ſecond is plur. conſt. as is the following.

לִבִּי לְחוֹקְקֵי יִשְׂרָאֵל My heart is toward *the ſcribes* (or governors) of Iſrael. Judg. v. 9.

Particip. with י *yod* redundant.

חֹקְקִי בַסֶּלַע מִשְׁכָּן לוֹ *That graveth* an habitation for himſelf in a rock. Iſai. xxii. 16.

Infin.

בְּחָקְקוֹ חוּג עַל פְּנֵי תְהוֹם *When he deſcribed* (or ſet) a circle upon

upon the face of the deep, (or depth.) Prov. viii. 27.

Pang.

בִּמְחֹקֵק בִּמְשַׁעֲנֹתָם *By* (direction of) *the law-giver* with their ſtaves. Numb. xxi. 18.

Puang.

וְיִשְׁכַּח מְחֻקָּק And forget *what is ordained in the law.* Prov. xxxi. 5.

Noun Maſc.

כִּי חֹק לַכֹּהֲנִים For the prieſts had *a portion.* Gen. xlvii. 22.

וַיָּשֶׂם אֹתָהּ יוֹסֵף לְחֹק And Joſeph made it *a law.* Ibid. 26.

Affix.

כִּי חָקֶךָ For (they be) *thy due.* Levit. x. 14.

לֶחֶם חֻקִּי The food of *my convenience*; i. e. that which is proper for me. Prov. xxx. 8.

Plur.

חֻקִּים *Statutes.* Deut. iv. 5.

Conſt.

חֻקֵּי הָאֱלֹהִים *The ſtatutes of* God. Exod. xviii. 16.

Affix.

וְשָׁמַרְתָּ אֶת חֻקָּיו And thou ſhalt keep *his ſtatutes.* Deut. iv. 40.

Fem.

חֻקָּה אַחַת יִהְיֶה לָכֶם Ye ſhall have one *ordinance.* Numb. ix. 14.

Conſt.

זֹאת חֻקַּת הַתּוֹרָה This (is) *the ordinance of* the Law. Numb. xix. 2.

Plur.

בְּחֻקֹּת הַגּוֹי *In the ſtatutes* (or manner) *of* the nation. Levit. xx. 23.

Affix.

כְּכָל חֻקֹּתָיו According to all *the rites thereof.* Numb. ix. 3.

In *Cha* it denotes, 1ſt, To dig.

Particip.

חָאֵק בַּחֲשׁוֹכָא בָּתַּיָא *He digeth* through the houſes in the night. Targ. Jeruſ. Job, xxiv. 16.

2d. חָקִיק *Graven.* Targ. Jeruſ. Solom. Song. ii. 17.

In *Talm.* and *Rab.* Heb. it denotes the ſame as in the pure Heb.

חקקה Chukah; To portray, &c. as in the preceding.

Particip. Puang.

מְחֻקֶּה עַל הַקִּיר *Portrayed* upon the wall. Ezek. viii. 10.

מְיֻשָּׁר עַל הַמְּחֻקֶּה Fitted upon *the carved work*. 1 King. vi. 35.

Hith.

עַל שָׁרְשֵׁי רַגְלַי תִּתְחַקֶּה *Thou ſetteſt a print* (or mark) upon the roots (or heels) of my feet. Job, xiii. 27.

חקוי Chikkuy, in *Rab.* Heb. denotes *imagination*; *conception*; *impreſſion*, &c. Maim. in Moereh Nevucheem.

חקל Chakal; *Cha.* whence

וְכֹל אִילָנֵי חַקְלָא And every plant of *the field*. Targ. Onk. Gen. ii. 5.

Conſt.

חַקַל אוּנְסָא *A field of* iniquity, (or rapine.) Targ. Jona. Iſai. v. 8.

Plur.

וְיִזְדַּבְּנוּן חַקְלִין And they ſhall buy *fields*. Targ. Jona. Jer. xxxii. 43.

Fem.

עַל תְּחוּמֵי חַקְלָן In the borders of *the field*. Targ. Jona. Hoſea, x. 4.

חקליתא Chaklayyatha; in *Talm.* Heb. denotes *ruſtics*, or villagers. Shab. fol. 96.

חקר Cheker; To ſearch; inveſtigate, &c.

Preter.

חָקַרְתַּנִי וַתֵּדָע *Thou haſt ſearched me*, and known (me.) Pſalm. cxxxix. 1.

Futur.

וְדָרַשְׁתָּ וְחָקַרְתָּ And thou ſhalt enquire, *and thou ſhalt* make ſearch. Deut. xiii. 14.

הֲלֹא אֱלֹהִים יַחֲקָר זֹאת *Shall* not God *ſearch* this *out*. Pſal. xliv. 22.

כִּי אֶחְקֹר אֶת אָבִי When *I have ſearched* (or ſounded) my father. 1 Sam. i. 20.

Imp.

חִקְרוּ אֶת הָאָרֶץ *Search ye* the land. Judg. xviii. 2.

Particip.

אֲנִי ה' חֹקֵר לֵב I the Lord *ſearch* the heart. Jer. xix. 10.

Niph.

לֹא נֶחְקַר מִשְׁקַל הַנְּחֹשֶׁת Neither *was* the weight of the braſs *ſearched*, (or found) *out*. 1 King. vii. 47.

כִּי לֹא יֵחָקֵר Though it cannot

cannot *be ſearched.* Jer xlvi. 23.

Pieng.

וְאַזַּן וְחִקֵּר Yea, he gave good heed, *and he ſought* out. Eccle. xii. 9.

Noun Maſc.

אֵין חֵקֶר לִתְבוּנָתוֹ (There is) no *ſearching* of his underſtanding. Iſai. xl. 28.

הַחֵקֶר אֱלוֹהַּ תִּמְצָא Canſt thou *by inveſtigation* find out God. Job, xi. 7.

Plur. Conſt.

גְּדוֹלִים חִקְרֵי לֵב Great (were) *the ſearchings of* heart. Judg. v. 16.

And with מ *mem* prefixed.

אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי אָרֶץ In whoſe hand (are) *the depths* (or deep places) *of* the earth. Pſalm. xcv. 4.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb.

חַקְרָא In *Cha.* denotes a ſtrong hold. Targ. Jona. 2 Sam. v. 7.

Note, t is only uſed in this ſenſe in the Targ. Jona, Sam. for the others ſee in מצד.

In *Rab.* Heb. חכמי המחקר Natural philoſophers.

חָרַר Charar, To burn; make hot, &c.

Preter.

וְעַצְמַי חָרָה מִנִּי חֹרֶב And my bones *are burnt* (or hot) with heat. Job, xxx. 30.

וְחָרָה נְחֹשְׁתָּהּ *And* the braſs of it *may be hot.* Ezek. xxiv. 11.

עַל כֵּן חָרוּ יֹשְׁבֵי אָרֶץ Therefore the inhabitants of the earth *are burned.* Iſai. xxiv. 6.

Niph.

נָחַר מַפָּחַ The bellows *is burnt.* Jer. vi. 29.

נִחַר גִּרוֹנִי My throat *is dried.* Pſalm. lxix. 4.

וַיֵּחָר *And it is burned.* Ezek. xv. 5.

Noun Maſc. Plur.

וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר And he ſhall inhabit *parched places.* Jer. xvii. 6.

And with the firſt radical doubled.

Pieng.

לְחַרְחַר רִיב *To kindle* ſtrife. Prov. xxvi. 21.

Noun Maſc.

וּבְחַרְחַר *And with an extreme*

treme burning. Deut. xxviii. 22.

It denotes the ſame in *Cha.* Alſo in *Talm.* Heb. with a ſmall variation in the form.

חֲרָא In *Cha.* denotes *a cake.* Targ. Jona. Ezek. iv. 12.

Conſt.

וְהָא חֲרַר דִּלְחֵם שְׂעוֹרִין And lo, *a cake of* barley bread. Targ. Jona. Judg. vii. 13.

The Verb.

תַּחֲרְרִנַּהּ לְעֵינֵיהוֹן *Thou ſhalt bake* (or dreſs) *the cake* in their ſight. Targ. Jona. Ezek. iv. 12.

It denotes the ſame in *Talm.* Heb. Bava Kama, fol. 21, &c. &c.

חרב Choerev; 1ſt. Heat; alſo to dry up, &c.

חָרְבוּ הַמַּיִם The waters *were dried up.* Gen. viii. 13

וְיֶחֱרַב מְקֹרוֹ *And* his fountain *ſhall be dried up.* Hoſea, xiii. 15.

Puang.

אֲשֶׁר לֹא חָרָבוּ That *were* never *dried.* Judg. xvi. 7.

Hiph.

וְכָל הַנְּהָרוֹת הֶחֱרִיב And *he drieth up* all the rivers. Nahum, i. 4.

וְהַחֲרַבְתִּי אֶת יַמָּהּ *And I will dry up* her ſea. Jer. li. 36.

Particip.

הַמַּחֲרֶבֶת יָם *Which hath dried* the ſea. Iſai. li. 10.

Noun Fem.

מִכֹּל אֲשֶׁר בֶּחָרָבָה Of all that (was) *in the dry land.* Gen. vii. 22.

וַיָּשֶׂם אֶת הַיָּם לֶחָרָבָה And he made the ſea *dry land.* Exod. xiv. 21.

Maſc.

בַּיּוֹם אֲכָלַנִי חֹרֶב In the day *the drought* conſumed me. Gen. xxxi. 40.

יְהִי נָא חֹרֶב אֶל הַגִּזָּה Let it now be *dry* upon the fleece. Judg. vi. 39.

Another form, Plur. Maſc. Conſt.

בְּחַרְבוֹנֵי קַיִץ *Into the droughts of* ſummer. Pſalm. xxxii. 4.

Another form.

וּבַחֹרֶב *And with drought.* Deut. xxviii. 22.

Adj.

טוֹב פַּת חֲרֵבָה Better (is) *a dry* morſel. Prov. xvii. 1.

וחרבה

וּמִקְדְּשֵׁי יִשְׂרָאֵל יֶחֱרָבוּ And the ſanctuaries of Iſrael *ſhall be laid waſte.* Amos, vii. 9.

הֶעָרִים תֶּחֱרַבְנָה The cities *ſhall be laid waſte.* Ezek. vi. 6.

Niph.

נֶחֶרְבוּ הַמְּלָכִים The kings *are ſlain.* 2 King. iii. 23.

Hiph.

הֶחֱרִיבוּ מַלְכֵי אֲשׁוּר אֶת הַגּוֹיִם The kings of Aſſyria *have deſtroyed* the nations. 2 King. xix. 17.

הֶחֱרַבְתִּי חוּצוֹתָם *I have made* their ſtreets *waſte.* Zeph. iii. 6.

וְאֵת מַחֲרִיב אַרְצֵנוּ And that *deſtroyed* (or the deſtroyer of) our country. Judg. xvi. 24.

Affix.

וּמַחֲרִיבַיִךְ *And they that made thee waſte.* Iſai. xlix. 17.

Hiph.

אִמָּלְאָה הֶחֳרָבָה I ſhall be repleniſhed, (now) *that ſhe is laid waſte.* Ezek. xxvi. 2.

Adj.

חָרֵב הוּא מֵאֵין אָדָם It (is) *deſolate* without man. Jer. xxxiii. 10.

אֵיךְ יְרוּשָׁלַם חָרְבָה How Jeruſalem

וְחָרְבָה *And dry.* Levit. vii. 10.

2d. A ſword; or any ſharp tool, or inſtrument.

לָתֵת חֶרֶב בְּיָדָם To put *a ſword* into their hands. Exod. v. 21.

Affix.

אִישׁ חַרְבּוֹ Each man *his ſword.* Gen. xxxiv. 25.

כִּי חַרְבְּךָ הֵנַפְתָּ עָלֶיהָ For thou haſt lift up *thy tool* upon it. Exod. xx. 25.

Plur.

מִפְּנֵי חֲרָבוֹת From the face of *the ſwords.* Iſai. xxi. 15.

עֲשֵׂה לְךָ חֲרָבוֹת צֻרִים Make thee ſharp *knives* (or knives of flints.) Joſhu. v. 2.

Affix.

וּמִגְדָּלַיִךְ יִתֹּץ בְּחַרְבוֹתָיו And with *his axes* he ſhall break down thy towers. Ezek. xxvi. 9.

The Verb Infin.

חָרְבוּ כָּל פָּרָיָה *Slay* all her bullocks, Jer. l. 27.

3d. To lay waſte; deſtroy, &c.

וְהָעִיר הַזֹּאת תֶּחֱרָב And this city *ſhall be deſolate.* Jer. xxvi 9.

Jeruſalem (lieth) *waſte*. Nehem. ii. 17.

הֶעָרִים הֶחֳרֵבוֹת The *waſte* cities. Ezek. xxxvi. 38.

Noun Maſc.

עָרֵי חֹרֶב The *waſte* cities. Iſai. lxi. 4.

Fem.

וְנָתַתִּי אֶת עָרֵיכֶם חָרְבָּה And I will make your cities *waſte*. Levit. xxvi. 31.

It denotes the ſame in *Cha.* as in the Heb. with ſome ſmall variation in the form.

It alſo denotes the ſame in *Rab.* Heb.

חרובא Cheruva, in *Talm.* Heb. denotes the huſk, or ſhell of any thing. Bava Bathra, fol. lxviii. 2.

חרג Charag; whence וַיַּחֲרִגוּ מִמִּסְגְּרוֹתֵיהֶם *And they ſhall be afraid* out of their cloſe places. Pſalm. xviii. 46.

It alſo in *Cha.* denotes terror.

Conſt.

חַרְגַת מוֹתָא *The terror of* death. Targ. Onk. Deut. xxxii. 25.

חרגא Cherga, in *Talm.*

Heb. denotes *an atom*; alſo ſmall fine duſt. Yoema, fol. xxxi. 2. and Nedareem, fol. viii. 2.

חרד Charad; To be afraid; tremble, &c.

וְחָרַד וּפָחַד *And it ſhall be afraid* and fear. Iſai. xix. 16.

וְכָל הָעָם חָרְדוּ אַחֲרָיו And all the people *trembled* after him: followed him trembling. 1 Sam. xiii. 7.

וַיֶּחֱרַד יִצְחָק And Iſaac *trembled*. Gen. xxvii. 33.

Adj.

מִי יָרֵא וְחָרֵד Who is afraid *and fearful*. Judg. vii. 3.

Plur. According to the Heb.

הַחֲרֵדִים אֶל דְּבָרוֹ *Ye that tremble* at his word. Iſai. lxvi. 5.

Noun Fem.

חֲרָדָה גְּדֹלָה *A* great *trembling*. Gen. xxvii. 33.

Conſt.

וַתְּהִי לְחֲרָדַת אֱלֹהִים So it was *a trembling of* God; i. e. an exceeding great trembling. 1 Sam. xiv. 15.

Plur.

חֲרָדוֹת יִלְבָּשׁוּ They ſhall cloth

cloath themſelves *with trembling*. Ezek. xxvi. 16.

Hiph.

וְכָל הַמַּחֲנֶה הֶחֱרִיד *And he terrified* all the hoſt. Judg. viii. 12.

לְהַחֲרִיד אֶת כּוּשׁ בֶּטַח *To make* the ſecure (or careleſs) Ethiopians *afraid*. Ezek. xxx. 9.

It alſo denotes to be careful.

הִנֵּה חָרַדְתְּ אֵלֵינוּ אֶת־כָּל־הַחֲרָדָה הַזֹּאת Behold, *thou haſt been careful* for us with all this *care*. 2 King. iv. 13.

חרדל Cherdal; in *Talm.* Heb. denotes *muſtard*. Kelayeem, fol. 51.

חרדלית Chardeleeth; in *Talm.* Heb. denotes a kind of a ſtream, or channel of rain water; ſuch as runs down from hills, &c. Edayoeth, fol. 5. and Mikvaoeth, fol. 159.

חרה Charah; 1ſt. To kindle to wrath; to be angry.

Preter.

וְאַף ה׳ חָרָה בָּעָם And the anger of the Lord *was kindled* againſt the people. Numb. xi. 33.

הַהֵיטֵב חָרָה לְךָ Doeſt thou well *to be angry*, (or art thou greatly angry.) Jonah, iv. 9.

Futur.

אַל נָא יִחַר לַאדֹנָי Oh let not the Lord *be angry*. Gen. xviii. 30.

פֶּן יֶחֱרֶה אַף ה׳ Leſt the anger of the Lord *ſhould be kindled*. Deut. vi. 15.

Infin. According to the Heb.

בַּחֲרוֹת אַפָּם בָּנוּ *In the kindling* of their wrath againſt us; (or *when* their wrath *was kindled* againſt us.) Pſalm. cxxiv. 3.

Niph.

בְּנֵי אִמִּי נִחֲרוּ בִי My mother's children *were angry* with me. Solom. Song. i. 6.

כֹּל הַנֶּחֱרִים בָּךְ All (they that) *were incenſed* againſt. Iſai. xli. 11.

It alſo denotes to do a thing earneſtly.

Hiph. Preter.

אַחֲרָיו הֶחֱרָה הֶחֱזִיק בָּרוּךְ בֶּן זַבַּי After him Baruch the ſon of Zabbai

Zabbai (or Zaccai) *earneſtly* repaired. Nehem. iii. 20.

Noun Maſc.

כִּי חָרוֹן אֶל כָּל הֲמוֹנָהּ For *wrath* is upon all the multitude thereof. Ezek. vii. 12.

Affix.

תְּשַׁלַּח חֲרֹנֶךָ Thou ſenteſt forth *thy wrath*. Exod. xv. 7.

Another form.

מָה חֲרִי הָאַף הַגָּדוֹל הַזֶּה What (meaneth) *the heat* of this great anger? Deut. xxix. 24.

בְּחֲרִי אַף *In heat* of anger. Exod. xi. 8.

2d. To fret.

Hith.

אַל תִּתְחַר בַּמְרֵעִים *Fret* not *thyſelf* becauſe of evil doers. Pſalm. xxxvii. 1.

חֲרִינָא *Cha. Wrath.* Targ. Jeruſ. Prov. xxi. 24.

And חַרְתָּא in *Cha. Contention.* Targ. Jeruſ. Ibid.

הֵן לְתַחֲרוּ וּלְכַצּוּ אַתּוּן צָיְמִין Behold ye faſt *for ſtrife* and contention. Targ. Jona. Iſai. lviii. 4.

דְּבַר־תַּחְרוּתָא וּבְזִדּוֹנָא אַנּוּן מִתְגַּבְּרִין Ye prevail *in contention* and ſtrife. Targ. Jona. Habakk. i. 3.

חרז Charaz; whence, צַוָּארֵךְ בַּחֲרוּזִים Thy neck *weth chains* (of gold and pearls.) Solom. Song. i. 10.

In *Talm.* Heb. חרזה Charzeah, denotes *perforated.* Yevamoeth, fol. lvii. 2.

מחריז Machreez, in *Talm.* Heb. denotes *to prick* as with thorns. Gitteen, fol lxxxiv.

It alſo in *Rab.* Heb. denotes to join, or gather, as necklaces are ſtrung. Vayikra Rabba, ſect. 16, and Preface to Eangkedah.

חרוזה Charuſah, and חרוז Charuz, in Heb. poetry, denotes *rhyme*; the conſonance of verſes, wherein the laſt ſyllable of one line has the ſame ſound as that of another, without any regard to meaſure. Elias, in Tiſhbee.

מחרוזה Machruzah, in *Talm.* Heb. denotes *a row*, or order. Metſia, fol. xxiii. 2.

חרח Charach; whence חרחבינה Charchabeenah, in *Talm.* Heb. denotes a ſpecie of *bitter herb.* Peſacheem, fol. xxxix. 1.

And

And חרחלין Charcheleen, denotes the ſame.

חרחור Charchur, in *Talm* Heb. denotes *a mattock*. Keleem, fol. 22.

חרט Charat; 1ſt. A graving tool; alſo a pen.

וַיְצַר אֹתוֹ בַּחֶרֶט And he faſhioned it *with a graving tool*. Exod. xxxii. 14.

וּכְתֹב עָלָיו בְּחֶרֶט אֱנוֹשׁ And write thereon *with* a man's *pen*. Iſai viii. 1.

And ſome think it denotes *the writing* of man; i. e. ſo plain, that every man may be able to read it. See Jarchi, and Targ. Jona. Ibid.

2d. A bag; alſo an ornament of the womens dreſs.

בְּשַׁקֵּי חֲרִטִים In two *bags* (or caſes.) 2 King. v. 23.

וְהַחֲרִיטִים *And the criſping pins* (or needle caſes) Iſai. iii. 22.

לְמֶחְרַט In *Cha*. denotes *to repent*. Targ. Jeruſ. Solom. Song. v. 4.

And Elias, in Tiſhbee, obſerves, that in *Rab*. Heb. it is frequently uſed; but is not to be found in the Targums: which plainly ſhews, that he overlooked this, as he has ſeveral others.

The Noun in *Rab*. Heb. חרטה *Repentance*.

חרך Charach; 1ſt, To roaſt; or, as ſome think, to burn.

לֹא יַחֲרֹךְ רְמִיָּה צֵידוֹ The deceitful (man) ſhall not *roaſt* that which he took in hunting. Prov. xii. 27.

2d. A lattice.

Noun Maſc. Plur.

מֵצִיץ מִן הַחֲרַכִּים Viewing from *the lattices*. Solom. Song. ii. 9.

In *Cha*. it denotes to ſinge, or burn.

וְגַרְמַי חֲרַךְ מִן נוּגְבָּא And my bones *are burnt* from heat, or drought. Targ. Jeruſ. Job, xxx. 30.

Hith.

וּשְׂעַר רֵאשֵׁהוֹן לָא הִתְחָרַךְ Nor *was* an hair of their head *ſinged*. Dan. iii. 27.

It denotes the ſame in *Talm*. Heb. Bava Metſia, fol. lxxxv. 1. and Peſacheem, fol. xxi. 2.

It alſo in *Cha*. denotes a lattice; alſo holes.

חרל Charal; A nettle, or thorn.

Noun Maſc.

תַּחַת חָרוּל יִסָּפֵחוּ Under *the thorn* they ſhall (or were gathered) together. Job, xxx. 7.

Plur.

כָּסוּ פָּנָיו חֲרֻלִּים *Nettles* had covered the face thereof. Prov. xxiv. 31.

It denotes the ſame in *Cha.* Targ, Jeruſ. Ibid.

חרם Cherem; 1ſt. To devote; anathemize; deſtroy, &c.

Hith. Preter.

וְאֵת כָּל הַנְּשָׁמָה הֶחֱרִים And all that breathed *he utterly deſtroyed.* Joſhu. x 40.

וְאֶת עֲמָלֵק הֶחֱרַמְתִּי And *I have utterly deſtroyed* the Amalekites. 1 Sam. xv. 20.

Futur.

וְהֶחֱרִים ה' אֵת לְשׁוֹן מִצְרַיִם And the Lord *ſhall utterly deſtroy* the tongue of the Egyptian ſea. Iſai. xi. 15.

פֶּן תַּחֲרִימוּ Leſt *ye make* (yourſelves) *accurſed.* Joſhu. vi. 18.

Huph.

זֹבֵחַ לָאֱלֹהִים יָחֳרָם בִּלְתִּי לַה' לְבַדּוֹ He that ſacrificeth unto (any) god, ſave unto the Lord only, ſhall be *utterly deſtroyed.* Exod. xxii. 20.

כָּל חֵרֶם אֲשֶׁר יָחֳרַם מִן הָאָדָם לֹא יִפָּדֶה מוֹת יוּמָת None (of) all devoted, which *ſhall be devoted of men,* ſhall be redeemed; but ſhall ſurely be put to death. Levit. xxvii. 29. Not to be ſacrificed, as ſome have wickedly charged God with commanding. See Voltaire's Philoſoph. Dict. Art. Jephtha. Chriſtianity as old as the Creation, by Tindal; and Morgan's Moral Philoſopher.

For had theſe critics read, and expounded ſcripture honeſtly, they would have found, that God ſtrictly prohibited all ſuch ſacrifices. Levit. xviii. 21, and xx. 2. and Deut. xii. 30, and 32. And the prophet loudly exclaims againſt this practice which they fell into, by means of their intercourſe with the heathen, when they had forſaken God; and alſo threatens them with the ſevereſt

vengeance

vengeance for it. Jer. xix. 5, 6, 7, 8 and 9, &c.

But, as Monſieur de Voltaire has obſerved, that it was expreſsly ordered by the Jewiſh law, to ſacrifice men devoted to the Lord; and which he attempts to prove from the paſſage here mentioned, "*No man devoted ſhall be redeemed, but ſhall ſurely be put to death.*" The Vulgate, he obſerves, renders it, "*Non redimetur, ſed morte morietur.*" Philoſoph. Dict. Ibid.

Now, if this great critic had taken the trouble to read the whole chapter in the original; (as he pretended to be an adapt in the language) he would have clearly perceived, that it contains a quite different meaning from that which he has given it. For in the firſt part of it, it ſpeaks of the נֶדֶר *Neder*: by which, if a man vowed any thing to the Lord, it was lawful for him to redeem what was thus vowed; the manner of which, is clearly preſcribed. But in verſe 28, it ſpeaks of the חֵרֶם *Chearem*, which was an abſolute conſecration unto the Lord; and conſequently was not to be redeemed at any rate. Every Iſraelite might in this manner devote his property; viz. his houſe, lands, cattle, and ſlaves. All which remained the property of the Temple, and its miniſters. The ſlaves, ſo devoted, were not *ſacrificed*, but conſecrated unto the Lord, and employed during their whole lives in the ſervice of the Temple, and the prieſts, as hewers of wood, &c. But in verſe 29, it treats of a different *Chearem*; and which denotes *utterly to deſtroy*, as in the preceding examples. For the *Chearem* was two-fold. Firſt, as in verſe 28, and which I have explained; and in this verſe, it denotes ſuch things and perſons, as were devoted to deſtruction by the *Chearem*, or Solemn Anathema, denounced by public authority. Such were the Canaanites, Numb. xxi. 2 and 3. As alſo againſt the inhabitants of Jericho,

richo, Joſhu. vi. 17, 18, &c. The Canaanites in general were, by God himſelf, thus devoted to deſtruction; as was every city of Iſrael which ſhould fall into idolatry, and every thing in it. Deut. vii. 2. xiii. 15. and 16. and xx. 17. Now if any one of Iſrael would wiſh to retain one of theſe perſons, ſo devoted, by redeeming him; it is hereby forbid. This is the real ſenſe of the paſſage, and is according to the opinion of our ancient and modern writers: and who it is to be ſuppoſed, were acquainted with their own laws and cuſtoms.

And, we have an example of this in the Jewiſh nation itſelf, in the book of Judges, chap. xxi. 5. where the congregation of the children of Iſrael laid themſelves under this *anathema*, and thereby engaged to put all thoſe to death that ſhould not come up to the Lord to Mizpeh; and in conſequence thereof, the inhabitants of Jabeſh Gilead, who did not come to the place appointed, were all ſlain with the edge of the ſword, and utterly deſtroyed. Ibid. 10 and 11. Hence it is manifeſt, that all perſons ſo devoted, were to be cut off as *execrable and accurſed*; and no ranſom of whatever value was to be accepted for them: they were to be put to death without mercy, but they were *not ſacrificed*. There is a wide difference between the puniſhment of death and ſacrificing; and whoever attempts to confound them, ſhews either his ignorance, or diſhoneſty.

Noun Maſc.

כָּל חֵרֶם בְּיִשְׂרָאֵל Every *thing devoted* in Iſrael. Numb. xviii. 14.

וְחֵרֶם לֹא יִהְיֶה עוֹד And there ſhall be no more *utter deſtruction*. Zech. xiv. 11.

It is uſed to denote a net, as birds are caught with them to be deſtroyed.

אִישׁ אֶת אָחִיהוּ יָצוּדוּ חֵרֶם They hunt every man his brother (with) *a net*. Micah, vii. 2.

Affix.

Affix.

וְגֹרֵהוּ בְחֶרְמוֹ They catch them *in their net*. Habakk. i. 15.

וְעַל עַם חֶרְמִי לְמִשְׁפָּט And upon the people of *my curſe* to judgment: devoted by me. Iſai xxxiv. 5.

Plur.

מִשְׁטַח חֲרָמִים תִּהְיֶה It ſhall be (a place for) the ſpreading of *nets*. Ezek. xxvi. 5.

2d. A contracted member; the oppoſite of ſuperfluous.

אוֹ חָרֵם אוֹ שָׂרוּעַ Or *he that hath a flat noſe*, or any thing ſuperfluous. Levit. xxi. 18.

It alſo in *Cha.* denotes to devote; deſtroy, &c. Alſo a net; alſo a contracted member; the ſame as in the Heb.

It alſo denotes the ſame in *Talm.* and *Rab.* Heb.

חוּרְמָן In *Cha.* denotes a *baſaliſk*. Targ. Onk. Gen. xlix. 17.

הֵידְ חוּרְמְנָא חַרְשָׁא *As the* deaf *adder*, (or aſp.) Targ. Jeruſ. Pſalm. lviii. 5.

Plur.

אַרְסָא דְחוּרְמָנִין The venom of *aſps*. Targ. Jeruſ. Job, xx. 14.

It alſo denotes the country called Armenia.

מַשְׁרְיָת חוּרְמִינִי The hoſt of *Armenia*. Targ. Jona. Jer. li. 27.

וּדְמִן חוּרְמִינִי רַבְּתָא And from great *Armenia*. Targ. Jona. Micah, vii. 12.

And the Aruch reads with ה *he*, inſtead of ח *cheth*; as does Elias in Methurgaman.

חֶרֶס Cheres; 1ſt. The ſun.

הָאֹמֵר לַחֶרֶס וְלֹא יִזְרָח Who commands *the ſun*, and it riſeth not. Job, ix. 7.

בְּטֶרֶם יָבֹא הַחַרְסָה Before *the ſun* went down. Judg. xiv. 18.

Hence, שַׁעַר הַחַרְסִית *The ſun* gate; becauſe it was on the eaſt. Jer. xix. 2.

2d. A diſeaſe called the itch.

וּבֶחָרֶס *And with the itch.* Deut. xxviii. 27.

3d. A potſherd.

וַיִּקַּח לוֹ חֶרֶשׁ לְהִתְגָּרֵד בּוֹ And he took him *a potſherd* to ſcrape himſelf withal. Job, ii. 8.

In *Cha.* it denotes the ſun; alſo the itch: as in the Heb.

In

In *Talm.* Heb. it alſo denotes the ſun. Minachoeth, fol. 110. Alſo earthen veſſels, &c.

חרסית Charſeeth; in *Talm.* Heb. denotes *loom.* Shab. fol. 78.

חרע Charang; whence חריע Chareeang; in *Talm.* Heb. denotes *ſaffron.* Nidda. fol. li. 2.

חרף Charaph; 1ſt. To reproach; abuſe; expoſe, &c.

וְאָעֻנֶּה חֹרְפִי דָבָר And I ſhall anſwer *him that reproacheth me.* Pſalm. cxix. 42.

לֹא יֶחֱרַף לִבִּי My heart *ſhall* not *reproach* me. Job, xxvii. 6.

Infin.

בְּחָרְפָם בַּפְּלִשְׁתִּים *When they defied* the Philiſtines 2 Sam. xxiii 9.

Niph.

וְהִוא שִׁפְחָה נֶחֱרֶפֶת לְאִישׁ And ſhe is a bond maid *bethrothed* to a man; or reproached by a man. Levit. xix. 20.

Pieng.

עַם חֵרֵף נַפְשׁוֹ לָמוּת A people *that expoſed* their lives unto death. Judg. v. 18.

אֲשֶׁר חֵרַפְתָּ Whom *thou haſt reproached.* 1 Sam. xvii. 45.

Noun Fem.

כִּי חֶרְפָּה הִוא לָנוּ For it were *a reproach* unto us. Gen. xxxiv. 14.

Conſt.

וְחֶרְפַּת עַמּוֹ *And the reproach of* his people. Iſai. xxv. 8.

Affix.

אָסַף אֱלֹהִים אֶת חֶרְפָּתִי God hath taken away *my reproach.* xxx. 23.

חֶרְפָּתֵנוּ *Our reproach.* Iſai. iv. 1.

Plur.

וַתְּהִי לַחֲרָפוֹת לִי And they were *as reproaches* unto me. Pſalm. lxix. 11.

Conſt.

וְחֶרְפוֹת חוֹרְפֶיךָ *And the reproaches of* them that reproached thee. Ibid. 10.

2d. Winter.

וְקַיִץ וָחֹרֶף And ſummer *and winter.* Gen. viii. 22.

וְהַמֶּלֶךְ יוֹשֵׁב בֵּית הַחֹרֶף And the king ſat in *the winter* houſe. Jer. xxxvi. 22.

עָלָיו תֶּחֱרָף *Shall winter* upon it. Iſai. xviii 6.

In

In *Cha.* it denotes, 1ſt. To reproach.

2d. To ſharpen.

לְחָרְפָא גְּבַר יַת פַּרְשֵׁיהּ *To ſharpen* every man his ſhare (or goad.) 1 Sam. xiii. 20.

Particip.

דִּי גִירוֹהִי מְחַרְפִין Whoſe arrows *are ſharpened.* Targ. Jona. Iſai. v. 8.

Noun Maſc.

הֵיךְ אִזְמֵל חָרִיף Like *a ſharp* razor. Targ. Jeruſ. Pſalm. lii. 4.

Fem.

בְּחַרְבָּא חֲרִיפָא With *a ſharp* ſword. Targ. Jona. Iſai. vii. 20.

In *Talm.* Heb. it denotes acute; quick; as applied to learning, &c. San. fol. xvii. 2.

אחריפו Achereephu, in *Talm.* Heb. *They anticipate.* San. fol. lxx. 2.

It alſo in *Cha.* denotes *a lamb.*

חוּרְפָא חַדָּא One *lamb.* Targ. Jeruſ. Job, xlii. 11.

Plur.

שְׁבַע חוּרְפָן Seven *lambs.* Targ. Onk. Gen. xxi. 29.

בְּמְאָה חוּרְפָן For an hundred *lambs.* Targ. Onk. Ibid. xxxiii. 19.

חריפתא Chareephta, in *Talm.* Heb. denotes *The rapid courſe of a ſtream.* Keduſheen, fol. lxxiii. 2.

חָרְפֵי In *Cha.* denotes *early*; *firſt.* Targ. Jeruſ. Eccle. xi. 2.

חַרַפְתָּא In the Jeruſ. Targ. Deut. xiv. 18. denotes an animal, called in Engliſh *a bat.*

חרץ Charatz; To move; alſo to beſtir, &c.

לָא חָרַץ לִבְנֵי יִשְׂרָאֵל אִישׁ אֶת לְשׁוֹנוֹ None *moved* his tongue againſt any one of the children of Iſrael. Joſhu. x. 21.

לֹא יֶחֱרַץ כֶּלֶב לְשֹׁנוֹ A dog *ſhall* not *move* his tongue. Exod. xi. 7.

אָז תֶּחֱרֶץ Then *thou ſhalt beſtir thyſelf.* 2 Sam. v. 24.

Adj.

וְהוֹן אָדָם יָקוּר חָרוּץ But the ſubſtance of *a diligent* man (is) precious. Prov. xii. 27.

Plur. according to the Heb.

וְיַד חָרוּצִים תַּעֲשִׁיר But the hand

hand of *the diligent* maketh rich. Prov. x. 4.

2d. To decide; mutilate, &c.

Preter.

אַתָּה חָרַצְתָּ Thyſelf *hath decided* (*it.*) 1 King. xx. 40.

Particip.

אוֹ חָרוּץ Or *maimed.* Levit. xxii. 22.

כִּלָּיוֹן חָרוּץ The conſumption *decreed.* Iſai. x. 22.

וְחָרוּץ *And the breach* (or ditch.) Dan ix. 25.

Niph. Particip. Fem.

וְנֶחֱרָצָה *And determined.* Ibid. 23.

לְמוֹרֵג חָרוּץ חָדָשׁ A new *ſharp* threſhing inſtrument. Ibid. xli. 15.

כִּי לֹא בֶחָרוּץ יוּדַשׁ קֶצַח For the fitches are not threſhed *with a threſhing inſtrument.* Ibid. xxviii. 27.

בְּעֵמֶק חָרוּץ In the valley of *deciſion.* Joel, iii. 14.

Plur. according to the Heb.

חֲרוּצִים יָמָיו His days (are) *determined.* Job, xiv. 5.

Plur. Conſt.

וּבַחֲרֻצֵי הַבַּרְזֶל *And under harrows of* iron. 2 Sam. xii. 31.

חֲרִיצֵי חֶחָלָב *Cheeſes of* milk. Or as ſome think, pieces. 1 Sam. xvii. 18.

Fem.

בַּחֲרֻצוֹת הַבַּרְזֶל *With threſhing inſtruments of* iron. Amos i. 3.

3d. Gold.

בִּירַקְרַק חָרוּץ With yellowiſh *gold.* Pſalm. lxviii. 14.

וְדַעַת מֵחָרוּץ נִבְחָר And knowledge rather *than* choice *gold.* Prov. viii. 10.

חֹרֶץ Charats; *Cha.* 1ſt. The loins.

תְּבַר חַרְצָא דְסָנְאוֹהִי He ſhall break *the loins* of them that are his enemies. Targ. Onk. Deut. xxxiii. 11.

Plur.

מֵחַרְצִין וְעַד יַרְכָּן *From the loins* even unto the thighs. Targ. Onk. Exod. xxviii. 42.

Affix.

אֲסִיר בְּחַרְצֵיהּ Bound *round his loins.* Targ Jona. 2 King. i. 8.

2d. A ditch, or water pit.

וְעַד חַרְצֵי מַיָּא And unto the water *pits.* Targ. Jona. Joſhu. xi. 8.

חֲרִיצֵי מַיָּא *The ditches of* water. Targ. Jeruſ. Job, xxxviii. 25.

3d. Dread, or fear.

חֲרִיצוּתָא דְרַשִׁיעָא הִיא אָתְיָא לֵיהּ *The dread* of the wicked, it ſhall come upon (or unto him.) Targ. Jeruſ. Prov. x. 24.

חריץ Chereets, in *Talm.* Heb. denotes *a ditch*, wider at bottom than at top. Bava Kama, fol. 50.

חרק Charak; To gnaſh the teeth, on account of rage, or anger.

חָרַק עָלַי בִּשְׁנָיו *He gnaſheth* upon me with his teeth. Job, xvi. 9.

וַיַּחֲרְקוּ שֵׁן *And they gnaſh* the teeth. Lament. ii. 16.

Futur.

שִׁנָּיו יַחֲרֹק *He ſhall gnaſh* his teeth. Pſalm. cxii. 10.

In *Talm.* Heb. it alſo denotes an inciſion: notch, or ſlit. Chull. fol. lix. 2.

חרש Chereſh; 1ſt To be ſilent; deaf, &c.

Kal.

אַל תֶּחֱרַשׁ מִמֶּנִּי *Be thou* not *ſilent* from me. Pſal. xxviii. 1.

אָזְנֵיהֶם תֶּחֱרַשְׁנָה Their ears *ſhall be deaf.* Micah, vii. 16.

Hiph.

כִּי הֶחֱרִשׁ לָהּ Becauſe *he held his peace* at her. Numb. xxx. 18.

וְהֶחֱרִישׁ יַעֲקֹב עַד בֹּאָם *And* Jacob *held his peace* until they were come. Gen. xxxiv. 5.

וְאֶהֱחַרְשָׁתִּי *And I kept ſilence.* Pſalm. l. 21.

הַחֲרִישׁוּ אֵלַי אִיִּים *Keep ſilence* before me, O iſlands. Iſai. xli. 1.

מַחֲרִישׁ *Held his peace.* Gen. xxiv. 21.

Hith.

וַיִּתְחָרְשׁוּ כָּל הַלַּיְלָה *And they kept themſelves quiet* (or ſilent) all the night. Judg. xvi. 2.

Adj.

לֹא תְקַלֵּל חֵרֵשׁ Thou ſhalt not curſe *the deaf.* Levit. xix. 14.

Plur. according to the Heb.

הַחֵרְשִׁים שִׁמְעוּ Hear *ye deaf.* Iſai. xlii. 18.

The Noun Maſc.

מְרַגְּלִים חֵרֵשׁ Spies (in) *ſilence.* Joſhu. ii. 1.

2d. To plow.

עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים *The*

כָּל־חֹרֵשׁ נְחֹשֶׁת וּבַרְזֶל Every *artificer* in braſs, and iron. Gen. iv. 22.

וְחָרָשׁ לֹא יִמָּצֵא בְּכָל אֶרֶץ יִשְׂרָאֵל *And* there was no *ſmith* to be found in all the land of Iſrael. 1 Sam. xiii. 19.

חָרָשׁ *An engraver.* Exod. xxxviii. 23.

מַעֲשֵׂה יְדֵי חָרָשׁ The work of the hands of the *craftſman.* Deut. xxvii. 15.

Conſt. According to the idiom of the Heb.

חָרַשׁ בַּרְזֶל *A worker of* iron; i. e. a ſmith. Iſai. xliv. 12.

Plur.

וְחָרָשִׁים *And the workmen.* Iſai. xliv. 11.

Conſt.

וְחָרְשֵׁי עֵץ וְחָרְשֵׁי אֶבֶן *And workers of* wood, *and workers of* ſtone. 2 Sam. 5 11.

Another form.

אֲבִי גֵּיא חֲרָשִׁים כִּי חָרָשִׁים הָיוּ The father of the valley of *craftſmen*, for they were *craftſmen.* 1 Chron. iv. 14.

Noun. Fem.

וּבַחֲרֹשֶׁת עֵץ *And in carving* of wood. Exod. xxxi. 5.

4th. A

plowers plowed upon my back. Pſalm. cxxix. 3.

לוּלֵא חֲרַשְׁתֶּם בְּעֶגְלָתִי If ye *had not plowed* with my heifer. Judg. xiv. 18.

Futur.

לֹא תַחֲרֹשׁ בְּשׁוֹר־וּבַחֲמֹר יַחְדָּו *Thou ſhalt* not *plow* with an ox and an aſs together. Deut. xxii. 10.

Niph.

צִיּוֹן שָׂדֶה תֵּחָרֵשׁ Zion *ſhall be plowed* (as) a field. Micah, iii. 12.

Particip. Figuratively.

חֲרוּשָׁה עַל לוּחַ לִבָּם *Graven* on the table of their heart. Jer. xvii. 1.

Noun Maſc.

חָרִישׁ וְקָצִיר *Plowing* or reaping. Gen. xlv. 6.

The inſtrument called a plough ſhare.

Affix.

מַחֲרַשְׁתּוֹ *His plough-ſhare.* 1 Sam. xiii. 20.

וְאֶת מַחֲרֵשָׁתוֹ And *his mattock.* Ibid.

Plur.

לַמַּחֲרֵשׁוֹת *For the mattocks.* Ibid. 21.

3d. An artificer; a workman, &c.

4th A bough, or branch; alſo a wood.

וְחֹרֶשׁ מֵצַל And with a ſhadowing *bough*. Ezek. xxxi. 3.

כְּעֲזוּבַת הַחֹרֶשׁ וְהָאָמִיר As the forſaken *bough*, and an uppermoſt branch. Iſai. xvii. 9.

בְּמִדְבַּר זִיף בַּחֹרֶשָׁה In the wilderneſs of Ziph *in a wood*. 1 Sam. xxiii. 15.

Plur.

וּבֶחֳרָשִׁים בָּנָה בִּירָנִיּוֹת *And in the woods* he built caſtles. 2 Chron. xxvii. 4.

חרש Cheres; Earthen.

Noun Maſc.

וּכְלִי חֶרֶשׂ And *the earthen* veſſel. Levit. vi. 21.

יָבֵשׁ כַּחֶרֶשׂ כֹּחִי My ſtrength is dried up *like a potſherd*. Pſalm. xxii. 16.

Plur. Conſt.

אֶת חַרְשֵׁי אֲדָמָה *The potſherds of* the earth. Iſai. xlv. 9.

Affix.

וְאֶת חַרָשֶׁיהָ תְּגָרְמִי And thou ſhalt break *the ſherds thereof*. Ezek. xxiii. 34.

הרש Chereſh; *Cha.* A witch.

Particip.

אֲנַחְנָא כְּחָרְשָׁן יַת נַפְשָׁן We *enchant* their ſouls. Targ. Jona. Ezek. xiii. 20.

Noun Maſc.

וּמְנַחֵשׁ וַחֲרָשׁ And an enchanter, *and a witch*. Targ. Onk. Deut. xviii. 10.

Plur.

חָרָשִׁין *Witches*. Targ. Jeruſ. Eccl. xi. 4.

Fem.

חַרָשָׁא לָא תְחַיֵי Thou ſhalt not ſuffer *a witch* to live. Targ. Onk. Exod. xxii. 18.

It is uſed in the ſame ſenſe in *Talm.* Heb. Metſia, fol. xxix. 2.

2d. In *Cha.* Deaf; ſilent, &c. as in the Heb.

It denotes the ſame in *Rab.* Heb.

It alſo in *Talm.* Heb. denotes to plough, &c. Makkoeth, fol. 6.

3d. In *Cha.* A wood, as in the Heb.

It alſo denotes the ſame in *Talm.* Heb. Shevungoeth, fol. vi. 2.

חרת Charath; To engrave.

חָרוּת עַל הַלֻּחֹת *Graven* upon the tables. Exod. xxxii. 16.

It

It denotes the ſame in *Talm.* Heb.

חשא Chaſha; *Cha.* Silent; ſecret, &c.

חֲשַׁי *Silence* (or whiſpering.) Targ. Jeruſ. Job, iv. 16.

קָל דְּמְשַׁבְּחִין בַּחֲשָׁי A voice praiſing *in ſilence.* Targ. Jona. 1 King. xix. 12.

In *Talm.* Heb. it denotes ſecret. Yoema, fol. 44. and Shekaleeim, chap. v.

חשאי Chaſhay, in *Talm.* Heb. denotes a ſpecie of herb, and which ſome take to be *Hyſſop.* Shab. fol. cxxviii. 1.

חשב Chaſhav; To think; reaſon; reckon; account, &c.

Preter.

וְשָׁאוּל חָשַׁב לְהַפִּיל אֶת דָּוִד בְּיַד פְּלִשְׁתִּים But Saul *thought* to make David fall by the hand of the Philiſtines. 1 Sam. xviii. 25.

חֲשַׁבְתֶּם עָלַי רָעָה *Ye thought* evil againſt me. Gen. l. 20.

וַיַּחְשְׁבֶהָ עֵלִי לְשִׁכֹּרָה *And* Eli *thought* (or accounted) *her* to be drunken. 1 Sam. i. 13.

Niph.

וְנֶחְשַׁב לָכֶם *And it ſhall be reckoned* unto you. Numb. xviii. 27.

It denotes the ſame in *Cha.* Targ. Jona. Jer. xvii 1.

חרת Chereth; in *Talm.* Heb. *Ink,* (or copperas.) Niddah, fol. xci. 1.

חריות Chereeyoeth, in *Talm.* Heb. denotes *branches* (of palm.) Succah, fol. xxxii. 1.

חרותא Cherutha, in *Talm.* Heb. denotes *dried up.* Chul. fol. liv. 1.

חשש Chaſhaſh; Chaff. Noun Maſc.

תַּהֲרוּ חֲשַׁשׁ תֵּלֵדוּ קַשׁ Ye ſhall conceive *chaff,* ye ſhall bring forth ſtubble. Iſai. xxxiii. 11. and l. 24.

חשש Chaſhaſh; *Cha.* Grief; ſolicitude, &c.

Preter.

וְחָשׁ דָּוִד בִּלְבֵּיהּ *And* David *was grieved* in his heart. Targ. Jona. 2 Sam. xxiv. 10.

Particip.

סַגֵּי חָיֵשׁ בִּשְׂרֵיהּ דְּסִכְלָא The great (God) *grieveth* the fleſh of the fool. Targ. Jeruſ. Prov. xxvi. 10.

דְּחָשֵׁשׁ בִּדְמָא דְנַפְשָׁא *That is ſolicitous* (to ſhed) the blood of (any) ſoul. Targ. Jeruſ. Ibid. xxviii. 17.

Affix.

מַחְשַׁבְתּוֹ רָעָה *His* wicked *device.* Eſth. ix. xxv.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

חשד Chaſhad; in *Talm.* and *Rab.* Heb. denotes to ſuſpect, &c.

חשה Chaſhah; To be ſilent.

Infin.

עֵת לַחֲשׂוֹת A time *to keep ſilence.* Eccle. iii. 7.

וַיֶּחֱשׁוּ גַּלֵּיהֶם *And* the waves thereof *are ſtill.* Pſalm. cvii. 29.

לְמַעַן צִיּוֹן לֹא אֶחֱשֶׁה For Zion's ſake *I will* not *be ſilent,* (or hold my peace.) Iſai. lxii. 1.

פֶּן תֶּחֱשֶׁה מִמֶּנִּי Leſt (if) *thou be ſilent* to (or from) me. Pſalm. xxviii. 1.

Hiph.

הֶחֱשֵׁיתִי מֵעוֹלָם *I have* for a long time *held my peace.* Iſai. xlii. 14.

הֲלֹא אֲנִי מַחְשֶׁה Have not I (*held my peace,*) (or *been ſilent.*) Ibid. lvii. 11.

The following is Act. Particip.

לֹא נֶחְשָׁב בִּימֵי שְׁלֹמֹה *It was* not *accounted of* in the days of Solomon. 1 King. x. 21.

לֹא יֵחָשֵׁב לוֹ *It ſhall* not *be imputed* unto him. Levit. vii. 18.

Pieng.

וְחִשַּׁב עִם קֹנֵהוּ *And he ſhall reckon* with him that bought it. Ibid. xxv. 50.

Hith.

וּבַגּוֹיִם לֹא יִתְחַשָּׁב And *he ſhall* not *be reckoned* among the nations. Numb. xxiii. 13.

Adj.

מַעֲשֵׂה חֹשֵׁב The work of *a cunning workman.* Exod. xxvi. 1.

Noun. Maſc.

לִמְצֹא חֶשְׁבּוֹן To find out *the account.* Eccle. vii. 27.

Plur.

חִשְׁבֹנוֹת רַבִּים Many *inventions.* Ibid. 29.

וַיַּעַשׂ בִּירוּשָׁלַם חִשְׁבֹנוֹת And he made *engines* in Jeruſalem. 2 Chron. xxvi. 15.

Another form of the noun. Fem.

בְּכָל מְלֶאכֶת מַחֲשֶׁבֶת In all manner of work of *invention.* Exod. xxxv. 33.

ticip. Plur. According to the Heb.

וְהַלְוִיִם מַחְשִׁים לְכָל הָעָם And the Levites *ſtilled* all the people. Nehem. viii. 11.

חשח Chaſhach; *Cha.* To be careful of; in want, &c.

Particip.

לֹא חַשְׁחִין אֲנַחְנָא עַל דָּנָא פִּתְגָם לְהֲתָבוּתָךְ We (are) not *careful* to anſwer thee in this matter. Dan. iii. 16.

וּמַה חַשְׁחָן And that *which they have need of.* Ezra, vi. 9.

Fem.

וּשְׁאַר חַשְׁחוּת And whatſoever more *ſhall be needful.* Ibid. vii. 20.

חשך Chaſhach; To darken, &c.

חָשַׁךְ הַשֶּׁמֶשׁ בְּצֵאתוֹ The ſun *ſhall be darkened* in his going forth. Iſai. xiii. 10.

וְאוֹר חָשַׁךְ And the light *is darkened.* Ibid. v. 30.

וַתֶּחְשַׁךְ הָאָרֶץ *And* the land *was darkened.* Exod. x. 15.

Hiph.

וְהַחְשַׁכְתִּי לָאָרֶץ *And I will darken* the earth. Amos, viii. 9.

Particip.

מַחְשִׁיךְ עֵצָה בְּמִלִּין *That darkeneth* counſel by words. Job, xxxviii. 2.

Noun Maſc.

וְחשֶׁךְ עַל פְּנֵי תְהוֹם *And darkneſs* (was) upon the face of the deep. Gen. i. 2.

Affix.

יַגִּיהַ חָשְׁכִּי He will lighten *my darkneſs.* 2 Sam. xxii. 29.

Another form with מ *mem* prefixed.

מְיָדַעַי מַחְשָׁךְ Mine acquaintance *into darkneſs.* Pſal. lxxxviii. 19.

Plur. According to the idiom of the Heb.

בְּמַחֲשַׁכִּים *In darkneſs.* Ibid. 7.

Conſt.

מַחֲשַׁכֵּי אֶרֶץ *The dark places of* the earth. Ibid. lxxiv. 20.

Fem.

חֲשֵׁכָה גְדֹלָה A great *darkneſs.* Gen. xv. 12.

Conſt.

חֲשֵׁכַת מַיִם *Darkneſs of* waters. Pſalm xviii. 12.

It denotes the ſame in *Cha.* with ſome variation in the form.

It

It is alſo in *Cha.* uſed metaphorically, to denote poor; needy; thin, &c.

יְרִים חַשְׁכָּא He raiſeth *the needy.* Targ. Jeruſ. Pſalm. cxiii. 7.

רְקִיעֵי חַשׁוֹךְ *Poor* cuſhions. Targ. Jona. Ezek. xiii. 18.

מָא דֵין אַתְּ כְּדֵין חַשׁוֹךְ Wherefore art thou thus *lean?* Targ. Jona. 2 Sam. xiii. 4.

Plur. according to the idiom of the *Cha.*

דַּהֲווֹ חַשִׁיכִין וּמִסְכְּנִין That were *poor* and needy. Targ. Jona. 1 Sam. ii. 5.

Fem.

חַשִׁיכְתָּא *Thou poor,* (or afflicted.) Targ. Jona. Iſai. liv. 11.

In *Rab.* Heb. it denotes dark.

חשך Chaſach; To keep back; reſtrain, &c.

Preter.

וְלֹא חָשַׂךְ מִמֶּנִּי מְאוּמָה Neither *hath he kept back* any thing from me. Gen. xxxix. 9.

וְלֹא חָשַׂכְתָּ *And thou haſt* not *withheld.* Ibid. xxii. 12.

קְרָא בְגָרוֹן אַל תַּחְשׂךְ Cry

with the throat, *withhold not.* Iſai v. 8.

Niph.

יֶחְשַׂךְ רָע The wicked *is reſerved.* Job, xxi. 30.

It denotes the ſame in *Cha.*

חשל Chaſhal; whence, Niph. Particip. הַנֶּחְשָׁלִים אַחֲרֶיךָ All *that were feeble* after thee. Deut. xxv. 18.

In *Cha.* it denotes to ſubdue.

Particip.

מְהַדֵּק וְחָשֵׁל Breaketh in pieces, *and ſubdueth.* Dan. ii. 40.

It alſo denotes to think; imagine, &c. in which ſenſe it is uſed in the Jeruſ. Targ. Pſalm. Prov. and Job.

מְטוּל דַּחֲשִׁילוּ עֲלָךְ בִּישְׁתָּא For *they deviſed* evil againſt thee. Targ. Jeruſ. Pſalm. xxi. 12.

Particip.

לִבָּא דְחָשֵׁל מַחְשְׁבָתָא רָעָתָא An heart *that deviſeth* wicked imaginations. Targ. Jeruſ. Prov. vi 18.

דַּעֲלַי תַּחְשְׁלוּן Which *ye imagine* againſt me. Targ. Jeruſ. Job, xxi. 27.

In

In *Talm.* Heb. it denotes to compreſs; ſqueeſe, &c. Chull. fol. xciii. 1.

חושלא Chuſhla, in *Talm.* Heb. denotes barley ſtript of the huſk. Yoema, fol. 44.

חשן Choeſhen; A breaſt plate. Exod. xxviii. 4.

וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט And thou ſhalt make *the breaſt plate of* judgment. Ibid. 15.

It denotes the ſame in *Cha.* Targ. Onk Ibid.

חשף Chaſaph; 1ſt. To make bare, &c.

Preter.

חָשַׂף ה" אֶת זְרוֹעַ קָדְשׁוֹ The Lord *hath made bare* his holy arm. Iſai. lii. 10.

חָשַׂפְתִּי שׁוּלַיִךְ *I have diſcovered* (or will diſcover) thy ſkirts. Jer. xiii. 26.

Particip. irregular.

וַחֲשׂוּפֵי שֵׁת And with (their) buttocks *uncovered.* Iſai. xx. 4.

It is uſed figuratively in the following examples.

וְלַחֲשׂוֹף מַיִם מִגֵּבָא *And to take* (or draw) *water* (withal) out of the pit. Iſai. xxx. 14.

לַחְשֹׂף חֲמִשִּׁים *To draw out* fifty. Hagg. ii. 16.

The Noun. According to the Heb.

מַחֲשֹׂף הַלָּבָן (And made) the white *appear.* Gen. xxx. 37.

2d. A ſmall flock.

כִּשְׁנֵי חַשְׂפֵי עִזִּים Like two *little flocks* of kids. 1 King. xx. 27.

חשק Chaſhak; To delight.

חָשַׁק ה" בָּכֶם The Lord *had delight in you.* Deut. vii. 7.

אֲשֶׁר חָשַׁק לִבְנוֹת Which *he deſired* to build. 1 King. ix. 19.

חָשְׁקָה נַפְשׁוֹ בְּבִתְּכֶם His ſoul *hath delight* in your daughter. Gen. xxxiv. 8.

Noun Maſc.

וְאֵת חֵשֶׁק שְׁלֹמֹה And the *deſire* of Solomon. 1 King. ix. 19.

Pieng.

וְחִשַּׁק אֹתָם *And he filleted* them. Exod. xxxviii. 28.

Puang. Particip.

מְחֻשָּׁקִים כָּסֶף *Filleted* with ſilver. Ibid. xxvii. 17.

Noun

Noun Maſc. Plur. Affix.

וַחֲשֻׁקֵיהֶם כָּסֶף *And their fillets* (ſhall be of) ſilver. Ibid. 10.

וְחִשֻׁקֵיהֶם וְחִשֻׁרֵיהֶם הַכֹּל מוּצָק *And their felloes*, and their ſpokes were all molten. 1 King. vii. 33.

חשק Chaſhak; *Cha.* To ſaddle, or cloath.

Particip.

רְכִיבִין עַל אַתְנָן דַּחֲשִׁקָן That ride on aſſes *which are ſaddled*, (or cloathed.) Targ. Jona. Judg. v. 10.

Futur.

אֶחֱשׁוֹק לִי חַמְרָא *I will ſaddle* me an aſs. Targ. Jona. 2 Sam. xix. 27.

In *Talm.* Heb. it denotes to cloſe; join, &c. Avoedang Zara, fol. xxxv. 1.

חשר Chaſhar; To bind. Conſt.

חַשְׁרַת מַיִם *The binding of* waters. 2 Sam. xxii. 12.

Noun Maſc. Plur. Affix.

וְחִשֻׁרֵיהֶם הַכֹּל מוּצָק *And their ſpokes* (or bindings) were all molten. 1 King. vii. 33.

חתת Chathath; To break in pieces, &c. alſo dread, fear, &c.

חַת מְרֹדָךְ Merodach *is broken in pieces.* Jer. l. 2.

חַתּוּ וַיֵּבֹשׁוּ *They were diſmayed*, and confounded. 2 King. xix. 26.

הִתְאַזְּרוּ וָחֹתּוּ Gird yourſelves, *and ye ſhall be broken in pieces.* Iſai. viii. 9.

Particip.

קֶשֶׁת גִּבֹּרִים חַתִּים The bows of the mighty men (are) *broken.* 1 Sam. ii. 4.

Niph.

וּמִפָּנַי שְׁמִי נִחַת הוּא And he *was afraid* before my name. Malach. ii. 5.

Fem.

וְנֶחְתָּה קֶשֶׁת נְחוּשָׁה זְרוֹעֹתָי And a bow of ſteel *is broken* by mine arms. Pſalm. xviii. 35.

אַל תִּירָא וְאַל תֵּחָת Fear thou not, neither *be thou diſcouraged.* Deut. i. 21.

יֵחַתּוּ הֵמָּה *Let* them *be diſmayed.* Jer. xvii. 18.

Pieng.

וְחַתַּתַנִי בַּחֲלֹמוֹת *Then thou ſcareſt me* with dreams. Job, vii. 14.

And the following ſome take to be Puang. And that

Another form of the perfect.

חֲתַת (My) *conſternation.* Job, vi. 21.

Fem. Conſt.

חִתַּת אֱלֹהִים *The terror of* God. Gen. xxxv. 5.

Another form.

חִתִּית גִּבֹּרִים *The terror of* the mighty. Ezek. xxxii. 27.

Fem.

שַׂמְתָּ מִבְצָרָיו מְחִתָּה Thou haſt brought his ſtrong-holds to *ruin.* Pſalm. lxxxix. 40.

Conſt.

מְחִתַּת דַּלִּים רִישָׁם *The ruin of* the poor (is) their poverty. Prov. x. 15.

And with the firſt radical doubled.

Maſc. Plur.

וְחַתְחִתִּים בַּדָּרֶךְ *And fears* (ſhall be) in the way. Eccle. xii. 5.

חתה Chathah; To heap; take, &c.

כִּי גֶחָלִים אַתָּה חֹתֶה עַל ראשׁוֹ For thou *ſhalt heap* coals of fire upon his head. Prov. xxv. 22.

Infin.

לַחֲתוֹת אֵשׁ מִיָּקוּד *To take* fire

תחת

the *cherek* is inſtead of *ſhurik.* Kimchi on the Roots.

חִתְּתָה קַשְׁתוֹתָם Every one of their bows *is broken.* Jer. li. 56.

Hiph.

הַחִתּוֹתָ כְּיוֹם מִדְיָן *Haſt thou broken* as in the day of Midian? Iſai. ix. 4.

וְהַחִתֹּתִי אֶת עֵילָם *And I will cauſe* Elam *to be diſmayed.* Jer. xlix. 37.

וּבוּז מִשְׁפָּחוֹת יֵחִתֵּנִי Or *did* the contempt of families *terrify me.* Job, xxxi. 34.

וְשֹׁד בְּהֵמוֹת יְחִיתָן And the ſpoil *ſhall be broken* (or which made them afraid.) Habakk. ii. 17.

In this example, the quieſcent י *yod* is inſtead of dageſh.

פֶּן אַחִתְּךָ לִפְנֵיהֶם Leſt *I confound thee* before them, (or break thee to pieces) Jer. i. 17.

Noun. Maſc.

לִבְלִי חָת Without *fear.* Job, xli. 24.

Affix.

וְחִתְּכֶם *And the dread of you.* Gen. ix. 2.

fire from the hearth. Iſai. xxx. 14.

הֲיַחְתֶּה אִישׁ אֵשׁ בְּחֵיקוֹ Can a man *take* (or carry) fire in his lap, (or boſom?) Prov. vi. 27.

יַחְתְּךָ וְיִסָּחֲךָ מֵאֹהֶל *He ſhall take thee away*, and pluck thee out of (thy) dwelling place. Pſalm. lii. 7.

Noun Fem.

וְלָקַח מְלֹא הַמַּחְתָּה גַּחֲלֵי אֵשׁ And he ſhall take *a cenſer* full of burning coals of fire. Levit. xvi. 12.

Affix.

מַחְתָּתוֹ *His cenſer*. Ibid. x. 1.

Plur.

מַחְתֹּת *Cenſers*. Numb. xvi. 17.

Affix.

וּמַחְתֹתֶיהָ *And the ſnuffers thereof*. Exod. xxv. 38.

It denotes the ſame in *Cha.* Alſo in *Talm.* Heb.

חתך Chathach; To cut off, or determine.

Niph.

נֶחְתָּךְ *Is cut off*, (or determined.) Dan. ix. 24.

Hence in *Talm.* and *Rab.* Heb. חתיכה Chateechah, denotes *a piece*. Keleem, fol. 20.

It denotes the ſame in *Cha.* as in the Heb. Targ. Jeruſ. Eſth. iv. 5.

חתל Chathal; To ſwathe.

וְהָחִתֵּל לֹא חֻתָּלְתְּ *And ſwaddled thou waſt* not *ſwaddled*. Ezek. xvi. 4.

Noun Maſc.

לָשׂוּם חִתּוּל לְחָבְשָׁהּ To put *a roller* to bind it. Levit. xxx. 21.

Fem. Affix.

חִתֻּלָתוֹ *His ſwaddling band*. Job, xxxviii. 9.

חֲתִילִין In *Cha.* denotes *wild cats*. Targ. Jona. Iſai. xiii. 22. and xxxiv. 14.

In *Talm.* Heb. חותל Chutal, denotes a kind of *baſket*. Keleem, fol. 116.

חתם Choetham; To ſeal; cloſe up, &c.

וָאֶחְתֹּם *And I ſealed* (it.) Jer. xxxii. 10.

Particip. Preſ.

אַתָּה חוֹתֵם Thou *ſealeſt up*. Ezek. xxviii. 12.

Pang.

חָתוּם בְּאוֹצְרוֹתָי *Sealed up* in

in my treaſures. Deut. xxxii 34.

בְּיַד כָּל אָדָם יַחְתּוֹם *He ſeal-eth* (or cloſeth) *up* the hand of every man. Job, xxxvii. 7.

Niph.

וְנֶחְתָּם בְּטַבַּעַת הַמֶּלֶךְ *And ſealed* with the king's ring. Eſth. iii. 12.

Pang.

וְנַחְתּוֹם בְּטַבַּעַת הַמֶּלֶךְ *And is ſealed* with the king's ring. Ibid. viii. 8.

Pieng.

יוֹמָם חִתְּמוּ לָמוֹ (Which) in the day-time they *had ſealed* (or marked) for themſelves. Job, xxiv. 16.

Hiph.

אוֹ הֶחְתִּים בְּשָׂרוֹ מִזּוֹבוֹ Or his fleſh *be ſtopped* (or hath ſtopped up) from his iſſue. Levit. xv. 3.

Noun Maſc.

שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ Set me *as a ſeal* upon thy heart. Solom. Song. viii. 6.

Fem.

הַחוֹתֶמֶת *The ſignet.* Gen. xxxviii. 25.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

It denotes the ſame in *Talm. Heb.* Alſo to conclude.

חתן Chethan; Affinity, Hith.

וְהִתְחַתְּנוּ אִתָּנוּ *And make ye marriages* with us. Gen. xxxiv. 9.

וְהִתְחַתַּנְתֶּם בָּהֶם *And ye ſhall make marriages* with them. Joſhu, xxiii. 12.

וְעַתָּה הִתְחַתֵּן בַּמֶּלֶךְ *And now make* (a) *marriage* with the king: i. e. be his ſon in law. 1 Sam xviii. 22.

Hence, חוֹתֵן מֹשֶׁה *The father in law* of Moſes. Exod. xviii. 1.

Affix.

וַיֹּאמֶר מֹשֶׁה לְחוֹתְנוֹ And Moſes ſaid *unto his father in law.* Ibid. 15.

חוֹתֶנְךָ *Thy father in law.* Ibid. 6.

Fem. Affix.

אָרוּר שֹׁכֵב אֵם חֹתַנְתּוֹ Curſed (be) he that lieth with *his mother in law.* Deut. xxvii. 23.

Noun Maſc.

וּמְשׁוֹשׁ חָתָן עַל כַּלָּה And with

with the joy of *the bridegroom* over the bride. Isai. lxii. 5.

עֹד מִי לְךָ פֹּה חָתָן וּבָנֶיךָ וּבְנוֹתֶיךָ Hast thou any here besides? *son in law*, and thy sons, and thy daughter. Gen. xix. 12.

Const.

חֲתַן הַתִּמְנִי *The son in law of* the Timnite. Judg. xv. 6.

Affix.

אֶל חָתְנוֹ Unto *his son in law*. Ibid. xix. 5.

Plur. Affix.

אֶל חֲתָנָיו Unto *his sons in law*. Gen. xix. 14.

Fem. Affix.

בְּיוֹם חֲתֻנָּתוֹ In the day of *his espousals*. Solom. Song. iii. 11.

It denotes the same in *Cha*. As also in *Talm*. Heb.

חתף Chataph; To take away suddenly.

הֵן יַחְתֹּף Behold, *he taketh away suddenly*. Job, ix. 12.

Noun Masc.

אַף הִיא כְּחֶתֶף תֶּאֱרֹב She also lieth in wait *as a robber*. Prov. xxiii. 28.

It denotes the same in *Cha*. Targ. Jerus. Ibid.

חתר Chathar; To dig.

חָתַר בַּחֹשֶׁךְ *He digs* in the dark. Job, xxiv. 16.

חָתַרְתִּי לִי בַּקִּיר *I digged* for me in the wall, Ezek. xii. 7.

Imp.

חֲתָר לְךָ בַּקִּיר *Dig thou* through the wall. Ibid. 5.

וַיְחַתְּרוּ הָאֲנָשִׁים *And* the men *rowed hard*, Jonah, i. 13.

This is used figuratively, by comparing rowing in the sea, to digging on land.

Noun Fem.

אִם בַּמַּחְתֶּרֶת יִמָּצֵא הַגַּנָּב If the thief be found *in the breaking up*. Exod. xxii. 2.

It denotes the same in *Cha*. As also in *Talm*. Heb.

Of such as have FOUR RADICALS.

חבצל Chavtsal; whence חֲבַצֶּלֶת הַשָּׁרוֹן *The rose* of Sharon. Solom. Song. ii. 1.

חכלל Chachlal; Red.

Adj.

חַכְלִילִי עֵינַיִם *Red* eyes. Gen. xlix. 12.

Noun

Noun Fem.

חַכְלִלוּת עֵינַיִם *Redneſs* of eyes. Prov. xxiii. 29.

חלמש Chalmaſh; Flint.

Noun Maſc.

חַלָּמִישׁ לְמַעְיְנוֹ מָיִם *The flint* into a fountain of waters. Pſal. cxiv. 8.

מִצּוּר הַחַלָּמִישׁ Out of the rock *of flint*. Deut. viii. 15.

חנמל Chanmal; whence

וְשִׁקְמוֹתָם בַּחֲנָמָל And their ſycamore trees *with great hail ſtones*. Pſalm. lxxviii. 47.

And ſome think it denotes froſt: and others, a ſpecie of locuſt. See Jarchi, Aben Ezra, and Kimchi. Ibid.

חספס Chaſpas; whence

דַּק מְחֻסְפָּס A ſmall *round thing*. Exod. xvi. 14.

חרגל Chargal; whence

וְאֶת הַחַרְגֹּל לְמִינֵהוּ And *the bald locuſt* after his kind. Levit. xi. 22.

It denotes the ſame in *Cha*. Targ. Onk. Ibid.

חרטם Chartoem; A magician.

Plur.

וַיַּעֲשׂוּ כֵן הַחַרְטֻמִּים And *the magicians* did ſo. Exod. viii. 3.

Conſt.

חַרְטֻמֵּי מִצְרַיִם *The magicians of* Egypt. Gen. xli. 8.

It denotes the ſame in *Cha*. Dan. i. 10.

חרטום Chartoem, in *Talm*. Heb. denotes *the beak*, or *mouth* of a bird, or beaſt, &c. Taharoeth, fol. 108.

חרמש Chermeaſh; A ſickle.

Noun Maſc.

מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה From (ſuch times as) thou beginneſt (to put) *the ſickle* to the corn. Deut. xvi. 9.

חרצב Chartſoev; A band, or chain.

Noun Fem. Plur.

כִּי אֵין חַרְצֻבוֹת לְמוֹתָם For (there are) no *bands* in their death. Pſalm. lxxiii. 4.

פַּתֵּחַ חַרְצֻבוֹת רֶשַׁע To looſe *the bands of* wickedneſs. Iſai. lviii. 6.

חרצן Chartſan; A kernel.

Noun Maſc Plur.

מֵחַרְצַנִּים וְעַד זָג *From the kernels*

kernels even to the huſk. Numb. vi. 4.

חשמל Chaſhmal; A burning coal; tranſlated in Engliſh *amber*. But the generality of the Heb. commentators are of opinion, that it denotes the name of an angel. Ezek. i. 4.

It is uſed in the ſame ſenſe in *Cha*. Targ. Jona. Ibid.

חשמן Chaſhman; whence יֵאֹתְיוּ חַשְׁמַנִּים מִנִּי מִצְרָיִם *Princes* ſhall come out of Egypt. Pſalm. lxviii. 32.

בעזרת האל נלשמה אות החית
והוא ברחמיו יצילנו מרדת שחת

ט TETH.

Is the ninth letter of the Heb. Alphabet. It is one of the radical letters; and is in number nine. It anſwers in ſound to the Engliſh T, at the begining and end of words.

טבה Tavah; whence טַבְיָא *Cha. The roebuck.* Targ. Onk. Deut. xii. 22.

Plur.

וְטַבְיָן And *roebucks.* Targ. Jona. 1 King. iv. 23.

טבהקי Tavhakea; in *Talm.* Heb. denotes *roaſt meat.* Eruveen, fol. xxix. 2.

טבח Tavach; To kill; or ſlay.

וּטְבָחוֹ אוֹ מְכָרוֹ *And he kill it,* or ſell it. Exod. xxii. 1.

טָבַחְתָּ לֹא חָמָלְתָּ *Thou haſt killed* (and) not pitied. Lament. ii. 21.

Particip.

שׁוֹרְךָ טָבוּחַ לְעֵינֶיךָ Thine ox (ſhall be) *ſlain* before thine eyes. Deut. xxviii. 31.

Adj. According to the Heb.

וַיָּרֶם הַטַּבָּח אֶת הַשּׁוֹק And *the cook* took up the ſhoulder, 1 Sam. ix. 24.

They were ſo called, becauſe I ſuppoſe, that they anciently killed the beaſts, as well as dreſt the meat. And Kimchi obſerves, that the word is only uſed to denote killing, and not cooking: but the generality of commentators are of opinion, that it denotes to kill; and alſo to cook.

Plur.

שַׂר הַטַּבָּחִים Chief of *the ſlaughterers,* (or executioners.) Gen. xxxvii. 36.

Fem.

וּלְטַבָּחוֹת *And for cooks.* 1 Sam. viii. 13.

Noun Maſc. According to the Heb.

וּטְבֹחַ טֶבַח And kill *a killing.* Gen. xliii. 15.

כַּשֶּׂה לַטֶּבַח As a lamb *to the ſlaughter.* Iſai. liii. 7.

Fem.

כְּצֹאן לְטִבְחָה Like ſheep *for the ſlaughter.* Jer. xii. 3.

Affix.

וְאֶת טִבְחָתִי אֲשֶׁר טָבַחְתִּי לְנַוְּיָ *And my ſlaughter* that I have killed

killed for my ſhearers. 1 Sam. xxv. 11.

Another form, Maſc.

הָכִינוּ לִבְנָיו מַטְבֵּחַ Prepare *a ſlaughter* for his children. Iſai. xiv. 21.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb.

טבל Taval; To dip; or dye.

וְטָבַל הַכֹּהֵן אֶת אֶצְבָּעוֹ בַּדָּם *And* the prieſt *ſhall dip* his finger in the blood. Levit. iv. 6.

וַיִּטְבֹּל בַּיַּרְדֵּן *And he dipped* (himſelf) in Jordan. 2 King. v. 14.

Particip. Pang.

טְבוּלִים *Dyed.* Ezek. xxiii. 15.

Niph.

נִטְבְּלוּ בְּקֻצֵה הַמַּיִם *Were dipped* in the brim of the water. Joſhu, iii. 15.

It alſo in *Cha.* denotes to dip.

And in *Talm.* Heb. it denotes the ſame, alſo ablution; immerſion; waſhing, &c.

טבלא Tavla; in *Talm.* Heb. denotes *a board*; *table*; or any thing made ſquare like a pair of tables, &c. Berachoeth, fol. 9. and Peſacheem fol. 56.

It alſo denotes *a bell.* Bava Bathra, fol. cxlv. 2.

טבל Taval; in *Talm.* Heb. denotes ſuch corn as has been tithed in the firſt inſtance; but from which the Levites had not given the heave offering. Berachoeth, fol. 48. and San. fol. 83.

טַבְלָא In *Cha.* denotes *one that travels in haſte.* Targ. Jeruſ. Prov. xxiv. 34.

טבע Tavang; 1ſt. To ſink in.

טָבַעְתִּי בִּיוֵן מְצוּלָה *I ſunk* into the deep mire. Pſalm. lxix. 3.

Futur.

וְאַל אֶטְבָּעָה And *let me* not *ſink.* Ibid. 15.

Puang.

טְבְּעוּ בְיַם סוּף *Are ſunk,* (or drowned) in the red ſea. Exood. xv. 4.

Huph.

הָטְבְּעוּ בַבִּיץ רַגְלָךְ Thy feet *are made to ſink* in the mire. Jer. xxxviii. 22.

עַל מָה אֲדָנֶיהָ הָטְבָּעוּ Where upon

upon *are* the ſockets thereof *made to ſink.* Job, xxxviii. 6.

2d. A ring.

Noun. Fem.

טַבַּעַת *A ring.* Numb. xxxi. 50.

Affix.

וַיָּסַר פַּרְעֹה אֶת טַבַּעְתּוֹ And Pharaoh took off *his ring.* Gen. xli. 42.

Plur.

וּשְׁתֵּי טַבָּעֹת And two *rings.* Exod. xxv. 12.

Conſt.

טַבְּעֹת זָהָב *Rings of* gold. Ibid.

In *Cha.* it denotes to ſink, as in the Heb. with a ſmall variation in the form.

In *Talm.* Heb. it denotes the ſame as in the pure Heb. Alſo impreſſion; remembrance, &c.

טבע Tevang, in *Rab.* Heb. denotes *nature.*

חכמת הטבע *Natural philoſophy.*

מה שאחר הטבע *Metaphyſics.*

And מַטְבֵּעַ, in the ſecond Targ. Eſth. iii. 9. denotes *coin.*

טבר Tabar; Properly the navel; and is uſed figuratively to denote the middle.

מֵעִם טַבּוּר הָאָרֶץ By *the navel* (or middle) of the land. Judg. ix. 37. and Ezek. xxxviii. 12.

In *Talm.* Heb. it denotes the ſame. San. fol. xxxvii. 1.

טבריה In *Talm.* Heb. denotes the city called *Tiberias.* Machſhereen, fol. 61.

טברירי Tavreeree, in *Rab.* Heb. denotes *to ſee*, or *look at*; uſed in contradiſtinction to קנוניא *Being looked at.* Peſiktha.

טגן Tiggean, in *Talm.* and *Rab.* Heb. denotes *to fry.* Mangarveen, in *Gem.* fol. 21. Minachoeth, fol. clii. 2. and Jarchi, Exod. xvi. 30.

טגר Tagar; whence טגריס Tigres; *Talm.* A tiger. Chull. fol. lix. 2.

טדי Taddea; in *Talm.* Heb. denotes the name of the *north gate.* Middoeth, fol. xl.

טהר Tahar; To cleanſe; alſo pure, &c.

וְכִבֶּס בְּגָדָיו וְטָהֵר And he ſhall waſh his clothes, *and he ſhall be clean.* Levit. xiii. 6.

מִכֹּל הַבְּהֵמָה הַטְּהוֹרָה Of every *clean* beaſt. Gen. vii. 2.

וְאֶת הַמְּנֹרָה הַטְּהֹרָה And the *pure* candleſtick. Exod. xxxi. 8.

Noun Fem.

בְּדְמֵי טָהֳרָהּ In the blood of *purification*. Levit. xii. 4.

Affix.

יְמֵי טָהֳרָהּ The days of *her purification*. Ibid. 6.

בְּיוֹם טָהֳרָתוֹ In the day of *his cleanſing*. Ibid. xiv. 2.

Noun Maſc.

וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר And as it were the body of heaven *for clearneſs*. Exod. xxiv. 10.

Another form, with מ *mem* prefixed.

הִשְׁבַּתָּ מִטָּהֳרוֹ Thou haſt made *his brightneſs* to ceaſe. Pſalm. lxxxix. 45.

It denotes the ſame in *Talm.* Heb.

In *Cha.* it denotes noon; it being then the cleareſt, or pureſt part of the day.

וּתְהֵי מְמַשֵּׁשׁ בְּטִיהֲרָא And thou ſhalt grope *in the noon-tide*. Targ. Onk. Deut. xxviii. 29.

טָהַרְתִּי מֵחַטָּאתִי *I am cleanſed* from my ſin. Prov. xx. 9.

Pieng.

וְטִהַר אֹתוֹ *And he ſhall pronounce* him *clean*. Levit. xiii. 34.

וְטִהַר אֶת בְּנֵי לֵוִי *And he ſhall purify* the ſons of Levi. Malachi, iii. 3.

Particip.

וּמְטַהֵר כֶּסֶף *And a purifier of* ſilver, Ibid.

Hith.

לֹא הִטַּהָרוּ *Had* not *cleanſed themſelves*. 2 Chron. xxx. 18.

אֲשֶׁר לֹא הִטַּהֲרנוּ מִמֶּנּוּ From which *we are* not *cleanſed*. Joſhu. xx. 17.

וְהַמִּטַּהֲרִים אֶל הַגַּנּוֹת *And that purify themſelves* in the gardens. Iſai. lxvi. 17.

In all theſe, the ת *thau* Hith. is dropt, in order to lighten the pronunciation.

Adj.

וְהָאִישׁ אֲשֶׁר הוּא טָהוֹר But the man that (is) *clean*. Numb ix. 13.

עַל הַשֻּׁלְחָן הַטָּהוֹר Upon *the pure* table. Levit. xxiv. 6.

Fem.

רוּחַ מְהַרְהֵרִין As *a noon wind.* Targ. Jona. Jer. iv. 11.

וּמְהַרְהֲרֵי In *Cha.* denotes evil ſpirits ſuppoſed to range at *noon-day.* Chull. fol. 60.

And in the Zoehar, מהירו Taheeroe, is uſed to denote *ſplendor.*

טוב Toev; Good, &c.

Adj.

מַה־טֹּבוּ אׇהָלֶיךָ יַעֲקֹב How *goodly* are thy tents, O Jacob. Numb. xxiv. 8.

מַה טֹּבוּ דֹדַיִךְ מִיָּיִן How *much better* is thy love than wine? Solom. Song. iv. 10.

This is the comparative degree.

Hiph.

הֵטִיבוֹתָ כִּי הָיָה עִם לְבָבְךָ *Thou didſt do well* that it was in thine heart. 1 King. viii. 18.

Another form of the Adj.

כִּי טוֹב That (it was) *good.* Gen. i. 4.

The following may be termed Affix, as well as the ſuperlative degree.

טוֹבָם כְּחֵדֶק *The beſt of them* (is) as a briar. Micah, vii. 4.

Fem.

כִּי טֹבֹת הֵנָּה That they (were) *fair.* Gen. vi. 2.

Noun Fem.

עַל כָּל הַטּוֹבָה For all the *goodneſs.* Exod. xviii. 9.

Affix.

טוֹבָתִי בַּל עָלֶיךָ *My goodneſs* (is) not upon thee. Pſalm. xvi. 2.

Maſc.

וְהָיָה הַטּוֹב הַהוּא And it ſhall be that what *goodneſs.* Numb. x. 32.

Another form of the Noun Maſc. Conſt.

טוּב הָאָרֶץ *The good of* the land. Iſai. i. 19.

Affix.

אֲנִי אַעֲבִיר כָּל טוּבִי עַל פָּנֶיךָ I will make all *my goodneſs* paſs before thee. Exod. xxxiii. 19.

It denotes the ſame in *Cha.* Alſo beneficence; alſo happy, &c.

It alſo in *Talm.* and *Rab.* Heb. denotes the ſame as in the Heb.

טוה Tavah; To ſpin.

טָווּ אֶת הָעִזִּים *Did ſpin* the goats (hair.) Exod. xxxv. 26.

The

Noun Maſc.

אַיֵּה הַטִּיחַ אֲשֶׁר טַחְתֶּם Where (is) *plaiſter* wherewith ye have daubed (it?) Ezek. xiii. 12.

2d. The inward parts; the kidneys; as being covered (or daubed) with fat.

הֵן אֱמֶת חָפַצְתָּ בַּטֻּחוֹת Behold, thou deſireſt truth *in the inward parts*. Pſalm. li. 8. and Job, xxxviii. 36.

In *Talm.* Heb. it denotes to daub; alſo to throw, as with a dart, &c.

And in this latter ſenſe, it is uſed in the Jeruſ. Targ. Job, i. 22.

טום Tum; *Cha.* To ſtop, or cloſe up.

טְמוֹנוֹן פְּלִשְׁתָּאֵי The Philiſtines *had ſtopped them*. Targ. Onk. Gen. xxvi. 15. and 18.

תְּטוּמוּן בְּאַבְנַיָּא *Ye ſhall ſhut up* with ſtones. Targ. Jona. 2 King, iii. 19.

And with the firſt and ſecond radicals doubled.

וְטַמְטִים שׁוּמְנָא *And* the fat *cloſed*. Targ. Jona. Judg. iii. 22.

Particip.

מְטַמְטֵם אוּדְנֵיהּ *That ſtoppeth*

The Noun, according to the Heb.

וַיָּבִיאוּ מַטְוֶה And they brought it *ſpun*. Ibid. 25.

In *Cha.* it denotes to roaſt.

טְוֵי־נוּר *Roaſt* with fire. Targ. Onk. Exod xii. 8.

The Verb.

טָוֶה טָוֵי *He roaſteth* roaſt. Targ. Jona. Iſai. xliv. 16.

Infin.

דַּב בִּסְרָא לְמִטְוֵי לְכָהֲנָא Give fleſh *to roaſt* for the prieſt. Targ. Jona. 1 Sam. ii. 15.

בֵּי מַטְוְיָאתָא The houſe of *the ſpider*. Targ. Jeruſ. Job, viii. 14.

טוזג Tavzeeg; in *Talm.* Heb. *A convivial meeting*. Avoedang Zara, fol. xiv. 1.

טוח Tuach; 1ſt. To daub; plaiſter, &c.

כִּי טָח מֵרְאוֹת עֵינֵיהֶם For *he hath daubed* their eyes, that they cannot ſee. Iſai. xliv. 18.

וְטָח אֶת הַבַּיִת *And he ſhall plaiſter* the houſe. Leyit. xiv. 42.

Niph. Infin.

וְאַחֲרֵי הִטּוֹחַ And after *it is plaiſtered*. Ibid. 43.

peth his ears. Targ. Jona Iſai. xxxiii. 15 and Targ. Jeruſ. Pſalm. lviii. 5.

Hith. Futur.

וְלָא יִתְטְטְטָן עֵינֵי צַדִּיקַיָּא And the eyes of the juſt *ſhall* not *be ſhut*. Targ. Jona. Ibid, xxxii. 3.

It denotes the ſame in *Rab.* Heb.

טומטום Tumtum; in *Rab.* Heb. denotes one that has not the parts of either ſex.

טוס Tus; *Cha.* To fly, &c.

כְּעִדָּן בַּמְרוֹמָא טַיָּסָא At what time *ſhe mounteth* on high. Targ. Jeruſ. Job, xxxix. 17.

וְטַיָּסִין לְצִפְרָא *And they fly away* in the morning. Targ. Jeruſ. Pſalm. ix. 10.

Futur.

אֶטוֹס וְאֶשְׁרֵי *I would fly away*, and be at reſt. Targ. Jeruſ. Ibid. lv. 7.

טַיָּסָא *A fowl.* Targ. Jeruſ. Gen xv. 11.

It alſo denotes a peacock.

וְטַוָּסִין *And peacocks.* Targ Jona. 1 King. x. 22. and Targ. Jona. Ezek. xxvii. 15.

It denotes the ſame in *Talm.* and *Rab.* Heb. Bava Kama, fol. 55. and Bereſheeth Rabba, ſect. 29.

טוף Tuph; *Cha.* To overflow.

Aphel.

דְּיַטִּיף יַת מֵי יַמָּא דְסוּף How *he made* the waters of the red ſea *to overflow.* Targ Onk. Deut. xi. 4.

It is frequently uſed in the ſame ſenſe in the Targ. that paſſes for Jonathan's on the Law.

Futur.

וְיִטּוֹפוּן נַעֲוַיָּא חַמְרָא *And* the wine preſs *ſhall overflow* with wine. Targ. Jona. Joel, ii. 24.

The Noun, טוּפָנָא *A flood.* Targ. Onk. Gen. vii. 17.

Plur. Conſt.

טַיָּפֵי מַיָּא *Rivers of* water. Targ. Jeruſ. Pſalm. cxix. 136.

It is alſo written with ו *vau*, inſtead of י *yod.*

In *Talm.* Heb. it denotes to float; actively to cover with water; to drown.

עַל דְּאַטְפַת אַטְפוּךְ וְסוֹף מְטִיפִיךְ יִטּוֹפוּן Becauſe *thou didſt make others float, they have floated thee*; and the end of *thoſe that made*

made the float, (will be) that *they will* (alſo) *float*. Pierke Avoeth chap. ii.

It alſo in *Talm.* Heb. denotes to drop; diſtil, &c. Kethubb, fol. lx. 2.

מיטייפי Meetayypha; in *Talm.* Heb. denotes to look, or conſider. Megillah, fol. 11.

טף Is uſed in the ſame ſenſe in the Zoehar, fol. 3. fol. 4.

טור Tur; A row.

Noun Maſc.

הַטּוּר הָאֶחָד *The* one (or firſt) *row*. Exod. xxviii. 17.

Plur.

אַרְבָּעָה טוּרִים Four *rows*. Ibid.

Conſt.

שְׁלֹשָׁה טוּרֵי גָזִית Three *rows of* hewed ſtone. 1 King vi. 36.

Fem. Plur.

מִתַּחַת הַטִּירוֹת Under *the rows*. Ezek. xlvi. 23.

In *Cha.* it denotes a mountain.

הֲוַת לְטוּר רַב Became *a* great *mountain*. Dan. ii. 35.

בְּשִׁפּוֹלֵי טוּרָא At the nether part *of the* mount. Targ. Onk. Exod. xix. 17.

Plur.

טוּרִין וּבִקְעָן *Hills* and valleys. Targ. Onk. Deut. xi. 11.

טוּרַיָּא *The mountains*. Targ. Onk. Ibid. xxxii. 22.

Conſt.

עַל טוּרֵי קַרְדּוּ Upon *the mountains of* Kardu. Targ. Onk. Gen. viii. 4.

It denotes the ſame in *Talm.* Heb. Shab. fol. 2.

And in the Jeruſ. Targ. Numb. xxxiv. 7. לְטוּרוֹס מָנוֹס *To mount Taurus*. In the Heb. mount Hor.

טורא Tura; in *Talm.* Heb. denotes a ſpecie of herb. Peſacheem, fol. xxxix. 1.

טוש Tuſh; To haſten.

כְּנֶשֶׁר יָטוּשׁ עָלֵי אֹכֶל As the eagle (that) *haſteth* (or flieth) to the prey. Job. ix. 26.

In *Cha.* it denotes to plaiſter; only uſed in that which paſſes for Jonathan's on the Law, and Jeruſ. Ibid.

And with the firſt and third radicals doubled; it denotes foul; blemiſhed, &c.

Hith.

אַפַּי מְטַשְׁטְשִׁין מִן בְּכוּתָא My face

face *is made foul* with weeping. Targ. Jeruſ. Job, xvi. 16. and Targ. Jeruſ. Pſalm. xlvi. 4.

It denotes the ſame in *Talm.* Heb. Megillah, fol. 1.

טוֹת Tevath; *Cha. Faſting.* Dan. vi. 19.

It denotes the ſame in *Talm.* Heb. Berachoeth, fol. 1v. 2.

טחב In *Rab.* Heb. Cold; moiſt, &c. Jarchi, Levit. xvi 1.

טחה Tachah; whence כְּמִטַּחֲוֵי קֶשֶׁת *As it were* a bow *ſhot.* Gen. xxi. 16.

טחול Techul; *Talm.* Heb. *The ſpleen; the milt.* San. fol. xxi. 2.

It denotes the ſame in *Cha.* Targ. Jeruſ. Eſth. viii. 10.

טחן Tachan; To grind.

וְטָחֲנוּ בָרֵחַיִם *And they ground* (it) in mills. Numb. xi. 8.

Infin.

טָחוֹן הֵיטֵב *Ground* very ſmall. Deut. ix. 21.

Imp.

וְטַחֲנִי קָמַח *And grind* meal. Iſai. lxvii. 2.

וַיִּטְחַן עַד אֲשֶׁר דָּק *And he ground* (it) till it was fine, (or to powder.) Exod. xxxii. 20.

Figuratively.

תִּטְחַן לְאַחֵר אִשְׁתִּי (Then) *let* my wife *grind* to another. Job, xxxi. 10.

וּפְנֵי עֲנִיִּים טְחַנְתֶּם And *ye grind* the faces of the poor. Iſai. iii. 15.

Noun Fem.

קוֹל הַטַּחֲנָה The ſound of *the grinding.* Eccle. xii. 4.

Plur.

וּבָטְלוּ הַטְּחֲנוֹת *And the grinders* ceaſe. Ibid. 3.

It denotes the ſame in *Cha.* Alſo in *Talm.* Heb.

טחר Tachar; whence טְחוֹרִים As read; though written עֳפָלִים. Tranſlated in Engliſh *emerods*; i. e. Hemorrhoids. Deut. xxviii. 27. and 1 Sam. v. 6. ix. 12, &c. For which reaſon it is not read as written, on account of decency.

It denotes the ſame in *Cha.*

טטל Tatal; whence במטוטלת Bimtoeteleth; in *Talm.* Heb. denotes a ſpecie of iron, which they uſed to tie to the tail of the beaſts. Shab. fol. liv. 1.

טטף Tataph; whence וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ And they shall be *for frontlets* between thine eyes. Deut. vi. 8. and xi. 18. and Exod. xiii 16.

These are properly called Phylacteries. See the Ceremonies of the Jews, by the Author, page 185.

In *Talm.* Heb. it denotes a kind of plate wore on the forehead, fastened from ear to ear. Shab. chap. vi.

וּמוֹטָפְתָּא *And the bracelet.* Targ. Jona. 2 Sam. i. 10.

It also denotes a tire.

Affix.

טוֹטָפְתָּךְ יְהֵוֵין עֲלָךְ *Thy tire* shall be upon thee. Targ. Jona. Ezek. xxiv. 17.

טטפראות Tatparaoeth, in *Rab.* Heb. denotes *castles.* Medrash on Psalm. xlviii.

טטר Tatar; whence טטרג Tatrag; *Talm.* Heb. To beat, &c. Eruveen, fol. lxi. 1.

טטרינן Tatreegoen; *Rab.* Heb. *A quadrangle.* Medrash, Psalm lxxviii.

טטרטן Tatartoen; in *Talm.*

Heb. denotes a certain liquid measure. *Talm.* Jerus. Pesacheem.

טיט Teet; clay; mire, &c.

וּכְמוֹ יוֹצֵר יִרְמָס טִיט And as the potter treadeth *clay.* Isai. xli. 25.

הַצִּילֵנִי מִטִּיט Deliver me out of *the mire.* Psalm. lxix. 15.

And the following is a compound word.

עַבְטִיט *Thick clay.* Habak. ii. 6.

טיל Tayal; To throw; cast out; move, &c.

Hiph.

וַה' הֵטִיל רוּחַ גְּדוֹלָה But the Lord *cast forth* a great wind. Jonah, i. 4.

וְהֵטַלְתִּי אֶתְכֶם *And I will cast* you *out.* Jer. xvi. 13.

Imp.

וַהֲטִילֻנִי אֶל הַיָּם *And cast me forth* into the sea. Jonah, i. 12

וַיָּטֶל שָׁאוּל הַחֲנִית *And* Saul *cast* the javelin. 1 Sam. xviii. 11.

Huph.

מַדּוּעַ הוּטְלוּ Wherefore *are they cast out?* Jer. xxii. 28.

בַּחֵיק יוּטַל אֶת הַגּוֹרָל The lot *is caſt* into the lap. Prov. xvi. 33.

And with the firſt and third radicals doubled.

הִנֵּה ה' מְטַלְטֶלְךָ טַלְטֵלָה גָּבֶר Behold, the Lord *will caſt thee out* (*with*) *a* great *caſting out*; i. e. into captivity. Jer. xxii. 17.

Note, the firſt is the verb in Pieng. and the ſecond the Noun Maſc. For the ה *he*, is additional, and not Fem. Kimchi, Ibid. and on the Roots.

It denotes the ſame in *Cha.* Alſo to walk about, &c. and which it denotes in *Talm.* Heb.

טיילין Tayyleen, in *Talm.* Heb. denotes perſons that are at leiſure. Kethubb. fol. lxi. 2.

טים Teem; *Cha.* whence טִימֵי מִנְדְּהוֹן *Profit* from them. Targ. Jeruſ. Eſth. iii. 8. and v. 13.

טִימִין *Sum*, (or price.) Targ. Jeruſ. Ibid. vii. 4.

טִימָהָא *Her price.* Targ. Jeruſ. Prov. xxxi. 10.

In *Rab.* Heb. it denotes money; price, &c. Bereſheeth Rabba, ſect. 2.

טין Teen; *Cha.* Mire; mortar, &c.

בַּחֲסַף טִינָא With *miry* clay. Dan. xli. 43.

בְּטִינָא וּבְלִבְנִין *In mortar*, and in bricks. Targ. Onk. Exod. i. 14.

It denotes the ſame in *Talm.* Heb. Yoema, fol. 29.

טיינן Tayynun, is uſed in the Jeruſ. *Talm.* to denote a ſpecie of dye.

טייעא Tayyanga, and טייעתא Tayyangtha, in *Talm.* Heb. denotes *Arabs.* Yevamoeth, fol. cii. 1. and Gitten, fol. xlv. 2.

טיר Teer; A palace.

Conſt.

טִירַת כֶּסֶף *A palace of* ſilver. Solom. Song. viii. 9.

Affix.

תְּהִי טִירָתָם נְשַׁמָּה Let *their palace* be deſolate. Pſalm. lxix. 26.

וּבְטִירֹתָם *And in their caſtles.* Gen. xxv. 26.

טייר Teyyar, in *Rab.* Heb. denotes *to augur*; alſo *an augur.*

It denotes the ſame in *Cha.* in which it is written with one ל *lamed*, and dagaſh, to compenſate for the deficiency of the third radical; as may be obſerved in the example in the Heb.

טָלָא Tala; A ſpot.

נָקֹד וְטָלוּא Speckled *and ſpotted.* Gen. xxx. 32.

Plur. according to the Heb.

וְהַטְּלָאִים *And the ſpotted.* Ibid. 35.

Fem.

בָּמוֹת טְלָאוֹת High places of *divers colours.* Ezek. xvi. 16.

וּנְעָלוֹת בָּלוֹת וּמְטֻלָּאוֹת And old ſhoes *and clouted*; i. e. pieced with divers colours. Joſhu. ix. 5.

2d. A lamb.

זְאֵב וְטָלֶה יִרְעוּ כְאֶחָד The wolf *and the lamb* ſhall feed together. Iſai. lxv. 25.

Plur.

בִּזְרֹעוֹ יְקַבֵּץ טְלָאִים He ſhall gather *the lambs* with his arm. Ibid. xl. 11.

וַיִּפְקְדֵם בַּטְּלָאִים And he numbered them *with lambs.* 1 Sam. xv. 4.

augur. Vayikra Rabba, ſect. 32.

טכס Techas; is uſed in the Targ. that paſſes for Jona. to denote to equip; prepare, &c.

Hence, in *Talm.* and *Rab.* Heb. טכסיסי מלכות The order; mode; or conſtitution of the kingdom. Shab. in *Gem.* fol. 31. and Shemoeth Rabba, ſect. 8.

טלל Talal; whence, 1ſt. וַיְטַלְלֵהוּ *And he covered it.* Nehem, iii. 15.

Hence, in *Cha.* it alſo denotes to cover, &c. alſo a ſhadow; tabernacle, &c. alſo a ſpectre, &c.

It alſo in *Talm.* Heb. denotes a covering. Berachoeth, fol. 19.

2d. In Héb. Dew.

Noun Maſc.

יַעַרְפוּ טָל They ſhall drop *dew.* Deut. xxxiii. 28.

Affix.

כִּי טַל אוֹרוֹת טַלֶּךָ For *thy dew* (is as) the dew of herbs. Iſai. xxvi. 19.

יִתְּנוּ טַלָּם They ſhall give *their dew.* Zech. viii. 12.

Every

Every one gave a lamb, which were numbered; and by that means the number of the people was known. See Jarchi, Kimchi, R. Levi Ben Gerſhom, and Abarbanal; alſo Jona. Ibid.

In the Targ. that paſſes for Jona. on the Law, and the Jeruſ. טָלֶה · טָלִי and טַלְיָא denotes a child; boy; youth, &c. alſo children, &c.

In *Talm.* Heb. טלא Tala, denotes *clouted*, or mended. Gitteen, fol. xlv. 2.

And מטלית Matleath, in *Talm.* Heb. denotes *a rag*, or fragment of a garment. Nidda, fol. lvi. 1. and Maim. in הלכות אסורי ביאה Chap. iv.

טלי Telee, in *Talm.* Heb. denotes *linen garments*, &c. Kethubb. fol. lxviii. 1.

טלית Taleath; In *Talm.* Heb. denotes *a veil*, or man's wide gown.

טלם Talam; *Cha.* 1ſt. To oppreſs; grieve, &c.

Infin.

לָא שְׁבַק אֱנָשׁ לְטַלוֹמְהוֹן He ſuffered no man *to oppreſs them*. Targ. Jeruſ. Pſalm cv. 14.

Noun Maſc.

וְיִשׁוּף גַּבְרָא טָלוֹמָא And he ſhall break in pieces, (or bruiſe) the man of *oppreſſion*. Targ. Jeruſ. Ibid. lxxii. 4.

It is uſed in the ſame ſenſe in Targ. Jona. on the Law,

2d. A loaf; alſo a piece.

וַאֲכַלִית טוּלְמִי בִּלְחוֹדַי Or I have eaten *my morſel* (of bread) by myſelf alone. Targ. Jeruſ. Job, xxxi. 17.

Conſt.

בְּטוּלְמַת לְחֵם *For a piece of* bread). Targ. Jeruſ. Eſth. iii. 4.

Plur.

עֲסַר טוּלְמִין דִּלְחֵם Ten *loaves* of bread. Targ. Jona. 1 King. xiv. 3.

טלס Talas; whence טלסם Talſam, in *Rab.* Heb. denotes an image, anciently worſhipped, and ſuppoſed to have power to ſhed its influence on its worſhippers. And Maim. obſerves, המלסמאות פירוש צורות המדברות The Talſams, were ſpeaking images. Moreh Nevucheem, part 1. chap. lxiii.

טלע Talang; To draw out.

וּטְלַע בּוֹעֵז יַת נַרְתֵּק יַד יְמִינֵיהּ *And*

And Boaz *drew* off the caſe of his right hand. Targ. Jeruſ. Ruth. iv. 8.

טָלְעָן תְּדֵיהֶן *Draw out* their breaſts. Targ. Jeruſ. Lament. iv. 3.

It denotes the ſame in *Talm.* Heb. alſo to reach out, Yevamoeth, fol. xxxix. 2.

טלף Talaph; *Cha.* whence 1ſt. וּמְטַלְפָא טָלְפִין *And is cloven hoofed.* Targ. Onk. Levit. xi. 3.

Plur. Affix.

לְטַלְפּוֹהִי *To his hoofs.* Targ. Jeruſ. Pſalm. lxix. 32.

It denotes the ſame in *Talm.* Heb. Niddah, fol. li. 2.

2d. Lentiles.

וְתַבְשִׁיל דְּטַלוֹפְחִין And pottage of *lentiles.* Targ. Onk. Gen xxv. 34.

מָלְיָא טַלוֹפְחִין Full of *lentiles.* Targ. Jona. 2 Sam. xxiii. 11.

טלפחה Telaphcha; in *Talm.* Heb. denotes an inſtrument, or veſſel in form of a lentile, called alſo ים *yam*, uſed in the oil preſs. Bava Bathra, fol. 67.

טלק Talak; *Cha.* To caſt down; throw, &c.

Preter.

טְלַק מִשְּׁמַיָּא לְאַרְעָא *He caſt down* from heaven unto the earth. Targ. Jeruſ. Lament. ii. 1.

Imp.

טְלוֹק עַל ה" סְבָרָךְ *Caſt* thy hope upon the Lord. Targ. Jeruſ. Pſalm. lv. 23.

Futur.

לָא תְטַלוֹק יָתִי לְעִדָּן סִיבוּ *Caſt* me not *off* in the time of old age. Targ. Jeruſ. Ibid. lxxi. 9.

טליקא Taleeka; in *Talm.* Heb. a purſe or bag. Gitteen. fol. xxviii. 1.

טלר Talar; *Cha.* whence בְּטָלָרִיתָא דִי בְרִגְלוֹהִי *In the ſhoes* that were on his feet. Targ. Jona. 1 King. ii. 5.

טמא Tamea; Unclean.

וְטָמֵא עַד הָעֶרֶב *And he ſhall be unclean* until even. Levit. xv. 16.

Infin.

לְטָמְאָה בָהּ *To defile himſelf* there with. Ibid. xxii. 8.

Niph.

אִם נִטְמְאָה If *ſhe be defiled* Numb. v. 27.

Pieng.

כִּי טִמֵּא אֶת דִּינָה בִתּוֹ That he had *defiled* Dinah his daughter. Gen. xxxiv. 5.

Puang. Particip.

נַפְשִׁי לֹא מְטֻמָּאָה My ſoul *hath* not *been polluted*. Ezek. iv. 14.

Hith. But in which the ת *thau* Hith. is deficient.

וְלָאֵלֶּה תִּטַּמְּאוּ And for theſe *ye ſhall be* (made) *unclean*. Levit. xi. 24.

לֹא יִטַּמָּא *He ſhall* not *defile himſelf*. Ibid. xxi. 4.

And the following is compounded of Huph. and Hith. and is alſo deficient in ת *thau* Hith.

אַחֲרֵי אֲשֶׁר הֻטַּמָּאָה After that *ſhe hath been defiled*. Deut. xxiv. 4.

Adj.

טָמֵא יִקָּרֵא He ſhall call *unclean*. Levit. xiii. 45.

Conſt.

טְמֵא שְׂפָתַיִם *Unclean of* lips. Iſai. vi. 5.

Fem.

טְמֵאָה *Unclean*. Levit. xv. 33.

Noun Fem.

טְמֵאָה *Unclean* (thing) or uncleanneſs. Judg. xiii. 7.

Conſt.

בְּטִמְאַת אָדָם *In the uncleanneſs of* man. Levit. v. 3.

Affix.

וְטִמְאָתוֹ *And his uncleanneſs*. Ibid. xxii. 3.

It denotes the ſame in *Talm.* Heb. and is uſed in the ſame ſenſe, once or twice in Targ. Jona. Iſai. and Ezek. But for the proper word in *Cha.* for unclean, ſee in טאב.

טמה Tamah; Stopt up. Figuratively, Stupid.

Niph.

נִטְמֵינוּ בְּעֵינֵיכֶם *We are reputed ſtupid* in your ſight. Job, xviii. 3.

And ſome are of opinion, that the following denotes the ſame.

וְנִטְמֵתֶם בָּם And ye ſhould be made *ſtupid*, by eating of the creeping things. Aben Ezra, Levit. xi. 43. and Kimchi on the Roots.

טמן Taman; To hide; conceal, &c. alſo treaſure.

Preter.

וְרִשְׁתּוֹ אֲשֶׁר טָמַן And his net that *he hath hid*. Pſalm, xxxv. 8.

וַיִּטְמֹן אֹתָם יַעֲקֹב *And* Jacob *hid* them. Gen. xxxv. 4.

Niph. Imp.

וְהִטָּמֵן בֶּעָפָר *And be hid* in the rock. Iſai. ii. 10.

Hiph.

וַיֵּלְכוּ וַיִּטְמְנוּ And they went *and they hid* (it.) 2 King. vii. 8.

Particip.

טָמוּן *Hidden.* Job, iii. 16.

Noun Maſc.

מַטְמוֹן בְּאַמְתְּחֹתֵיכֶם *A treaſure* in your ſacks. Gen. xliii. 23.

Plur.

מַטְמֹנִים בַּשָּׂדֶה *Treaſures* in the field. Jer. xli. 8.

Conſt.

וּמַטְמֻנֵי מִסְתָּרִים *And hidden riches of* ſecret places. Iſai. xlv. 3.

In *Talm.* Heb. it denotes to hide. Bava Metſia, fol. xxix. 2.

In *Rab.* Heb. טמיון Timyoen, denotes *the public treaſury*; the exchequer. Vaiykra Rabba, ſect. 19. and Bereſheeth Rabba, ſect. 61.

טמס Tamas; whence טומס Toemoes, in *Talm.* and *Rab.* Heb. denotes *a ſection*, or diviſion; as Tome in Latin; alſo a book. Shab. *Gem.* fol. cxv. 2. and Bereſheeth Rabba, ſect. 25.

טימוסין Teemoeſeen, in *Rab.* Heb. denotes *a leaf of paper*; and according to the Gloſſ. a kind of leaf made of the bark of a tree.

טמע Tamang; *Cha.* 1ſt. To ſink in.

טְמַעִית בְּגָלוּתָא *I am ſunk* in the captivity. Targ. Jeruſ. Pſalm. lxix. 3.

Futur.

וְלָא אֶטְמוֹעַ And *let me* not *ſink.* Targ. Jeruſ. Ibid. 15.

Pieng.

עַל מָה סַמְכִידָא טְמִיעָן Whereupon (are) the ſuſtainers thereof *fixed*, (or *ſunk.*) Targ. Jeruſ. Job, xxxviii. 6.

2d. Hidden; applied to the going down of the ſun.

Affix.

שְׁמְשָׁא יָדַע עִדָּן טְמוּעֵיהּ The ſun knoweth the time of *his hiding.* Targ. Jeruſ. Pſalm. civ. 19.

It denotes the ſame in *Rab.* Heb. Bereſheeth Rabba, ſect. 6. 3d.

3d. A hidden treaſure.

וְחָפְסִין לֵיהּ מִן טוּמְעַיָּא And they ſearch for it more than for *hidden treaſure.* Targ. Jeruſ. Job, iii. 21.

טמק Tamak; whence טמיקון Temeekun; in *Rab.* Heb. denotes honourable; renowned, &c. Bamidbar Rabba, ſect. 12.

טמר Tamar; *Cha.* To hide, conceal, &c.

וּטְמַרְתֵּיהּ בִּפְרָת *And I hid it* by Euphrates. Targ. Jona. Jer. xiii. 5.

Imp.

וּטְמַרְהִי תַּמָּן *And hide it* there. Targ. Jona. Ibid. 4.

Pang. Preter.

וְטַמַר יַתְהוֹן יַעֲקֹב *And* Jacob *hid* them. Targ Onk. Gen. xxxv. 4.

Hith.

אֲדֵי אִטְטַמַּר Becauſe *he hid himſelf.* Targ. Jona. Judg. ix. 5.

Noun.

בְּטִמּוּר מַשְׁכְּנֵיהּ *In the concealment* of his tabernacle. Pſalm. xxvii. 5.

And with מ *mem* prefixed.

גַּלֵּיתִי יַת מַטְמִרוֹהִי I have uncovered *his ſecret places.* Targ. Jona. Jer. xlix. 10.

טמש Tamaſh; *Cha.* To dip, &c.

לֶחֶם טְמִישׁ בְּדִמְעָתָא Bread *dipt* in tears. Targ. Jeruſ. Pſalm. lxxx. 6.

Imp.

וּטְמִישִׁי סְעָדֵיךְ *And dip in* thy bread. Targ. Jeruſ. Ruth. ii. 14.

Hith.

אִטְטַמְּשׁוּ רַגְלַי My feet *ſhall be dipt.* Targ. Jeruſ. Pſalm. lx. 10.

It denotes the ſame in *Talm.* Heb. Chull. in *Gem.* fol. 10.

In *Rab.* Heb. טמשא Tamſha; denotes ſilence, &c. Eacha Rabba, i. 17.

טנא Tene; *A baſket.* Deut. xxvi. 4.

Affix.

בָּרוּךְ טַנָּאךְ Bleſſed (ſhall be) *thy baſket.* Ibid. xxviii. 5.

טנד Tanad; *Cha.* whence טנדו *Together.* Targ. Jeruſ. Job, xvii. 16.

Or as Elias explains it *two bodies.* See Elias in Methurgaman.

In

In *Talm.* Heb. it is uſed according to the firſt ſenſe. Nedareem, fol. fol. 118.

טנדס Tandas, in *Rab.* Heb. denotes *a tent.* Pierkea R. Eliezer, chap. xli.

טנדריאל Tandareeal; The name of an angel. Zoehar, col. 26.

טנן Tanan; *Cha.* Envy; jealouſy, &c.

אֲרוּם טְנָנִית בִּמְתַלְעַבְיָא For *(I) was envious* of the ſcorners. Targ. Jeruſ. Pſalm. lxiii. 3.

וּטְנָנוּ לְמֹשֶׁה בְּמַשְׁרִיתָא *And they envied* Moſes in the camp. Targ. Jeruſ. Ibid. cvi. 16.

Futur.

לָא תְטַן בְּגַבְרָא חָטוֹפָא *Do* not *envy* the man of violence. Targ. Jeruſ. Prov. iii. 31.

The Noun.

אֲרוּם טְנָנָא דְבֵית מַקְדָּשָׁךְ For *the zeal* of the houſe of thy ſanctuary. Targ. Jeruſ. Pſalm. lxix. 10.

טינא Teena, in *Talm.* Heb. denotes the ſame. Chagiga, fol. xv. 2. and San. fol. vii. 1.

טנן Tanan, and טוננת

Toeneneth, in *Talm.* Heb. denotes *moiſt.* Machſhereen, fol. lxvii. and Moengead Katoen, fol. vi. 2.

וְאַשְׁכַּח לוּעָא דְחַמְרָא בְּטִינְתָא And he found a jaw-bone of an aſs *in its moiſture.* Targ. Jona. Judg. xv. 15.

טנס Tanas; *Cha.* A city in Egypt, called in Heb. צֹעַן Zoan. Targ. Onk. Numb. xiii. 22.

And in the Jeruſ. Targ. Exod. i. 11. the Heb. word פִּיתֹם Pithom, is alſo tranſlated טָנִיס Tanees.

טונס Tuneas, in *Talm.* Heb. denotes the name of a ſea fiſh. Chull. fol. lxvi. 2.

טנף Tanaph; whence אֵיכָכָה אֲטַנְּפֵם How *ſhall I defile them.* Solom. Song. v. 3.

It denotes the ſame in *Cha.* Alſo in *Talm.* Heb.

טנר Tanar; *Cha.* A rock; ſtone, &c

עַל כְּרַךְ טִינָר Upon the fortification of *the rock.* Targ. Jeruſ. Job, xxxix. 28.

עַל טִנָּרָא בְּחוֹרֵב Upon *the rock* in Horeb. Targ. Onk. Exod. xvii. 6.

וּנְסִיבַת צִפּוֹרָה טִינָרָא And Zipporah took *a ſharp ſtone*. Targ. Onk. iv. 25.

In *Talm.* Heb. it alſo denotes *a ſtone*. Chull. fol. xlviii. 2. and Gitteen, fol. lxviii. 1.

טס Tas; *Cha.* whence טָסָא *A thin plate*. Targ. Jeruſ. Prov. xxvi. 8.

Plur.

טָסִין *Plates*. Targ. Onk. Numb. xvii. 3.

טַסֵּי דִדַהֲבָא The golden *plates*. Targ. Onk. Exod. xxxix. 3.

It denotes the ſame in *Talm.* Heb. Shab. fol. 60.

טסב Taſav; *Cha.* whence וְטַסְבְּרֵי מַלְכִין *And the treaſure of* kings. Targ. Jeruſ. Eccle. ii. 8.

טסק Taſak; whence טסקא Taſka, in *Talm.* Heb. denotes *a ſack*, or *pouch*. Megillah, fol. vii. 2. and Gitteen, 78.

It alſo denotes a certain tribute paid for the land. Metſia, fol. lxxiii. 2.

טסר Taſar; whence טסורא Teſoera, in *Talm.* Heb. denotes *a keeper of the treaſury*. *Talm.* Jeruſ. Kethub. fol. xxxiv. 2.

טעה Tangah; To err.

Hiph.

הַטְעוּ אֶת עַמִּי *They made* my people *to err*. Ezek. xiii. 10.

In *Cha.* it denotes, 1ſt, To err, &c. as in the Heb.

2d. Whoredom; fornication, &c.

אֲרֵי טְעָת כְּנִשְׁתְּהוֹן For their congregation *committed fornication*. Targ. Jona. Hoſea, ii. 5.

וּטְעֵית בָּתַר בְּנֵי אַתּוּר *And thou haſt played the whore* after the children of Aſſur. Targ. Jona. Ezek. xvi. 38.

וְיִטְעָיָן בְּנָתְהוֹן And their daughters *go a whoring*. Targ. Onk. Exod. xxxiv. 16.

Aphel.

וַיְטַעְיָן יַת בְּנָךְ *And they make* thy ſons *go a whoring*. Targ. Onk. Ibid.

3d. To forget.

וּקְיָמָא דְאֱלָהָא טָעֲרַת And *ſhe forgot* the covenant of her God. Targ. Jeruſ. Prov. ii. 17.

וְתַטְעֵי הֲוָנָךְ *And thou forgetteſt* thy underſtanding. Targ. Jeruſ. Ibid. xxxi. 4.

4th. Idols.

כָּל טַעֲוָתָא All *the idols.* Targ. Jona: 1 King. xv. 12.

Affix.

בָּתַר טַעֲוָתְהוֹן After *their idols.* Targ. Onk. Exod. xxxiv. 16.

In *Talm.* and *Rab.* Heb. it denotes *error*, &c.

מטעין Matengyan; A ſeducer; impoſter, &c.

מטעאה Matengah; Sophiſtry.

In Logic, מטעינות Matangyanuth; Fallacious.

טעם Tangam; 1ſt. To taſte, &c.

וְלֹא טָעַם כָּל הָעָם לָחֶם And none of the people *taſted* (any) food. 1 Sam. xiv. 24.

כִּי טָעַמְתִּי מְעַט דְּבַשׁ Becauſe *I taſted* a little honey. Ibid. 29.

אֶטְעַם לָחֶם *I will taſte* bread. 2 Sam iii. 35.

Noun Maſc.

אִם־יֶשׁ־טַעַם Is there (any) *taſte?* Job, vi. 6.

Affix.

וְטַעְמוֹ *And the taſte of it* Exod. xvi. 31.

And with מ *mem* prefixed.

וַעֲשֵׂה לִי מַטְעַמִּים And make me *ſavory meats.* Gen. xxvii. 4.

Fem. Affix.

אַל תִּתְאָו לְמַטְעַמּוֹתָיו Be not deſirous *of his dainties.* Prov. xxiii. 3.

2d. Counſel; decree, &c.

וְטַעַם זְקֵנִים יָקַח *And* he taketh away *the underſtanding* (or counſel) of the aged. Job, xii. 20.

מִטַּעַם הַמֶּלֶךְ *By the decree* of the king. Jonah, iii. 7.

בְּשַׁנּוֹתוֹ אֶת טַעְמוֹ When he changed *his behaviour.* Pſalm. xxxiv. 7.

וּבָרוּךְ טַעְמֵךְ And bleſſed be *thy advice.* 1 Sam. xxv. 33.

In *Cha.* it denotes to taſte, &c.

It denotes the ſame in *Talm.* and *Rab.* Heb. Alſo reaſon; cauſe, &c.

In Heb. Grammar, טעמים Taangmeem, denote the muſical accents. See the Grammar, chap. xiv. ſect. i. page 338.

טען Tangan; To load.

טַעֲנוּ אֶת בְּעִירְכֶם *Lade* your beaſts. Gen. xlv. 17.

And

And ſome think it denotes *to ſpur*, in order to quicken the beaſts; and from whence the following ſeems derived.

מְטַעֲנֵי חָרֶב *Thoſe thruſt through* with a ſword. Iſai. xiv. 19.

It alſo in *Cha.* denotes the ſame; alſo a burden.

טען Tangun; in *Talm.* Heb denotes *obliged.*

And טוען Toengan; denotes *to object*, alſo an argument, reaſoning, &c.

טְעָנוֹת צִדְקוֹת Juſt *reaſonings*, or arguments.

טפח Taphaph; whence טַף וְנָשִׁים *Little children*, and women. Eſth. iii. 13.

Affix.

וְאֶת כָּל טַפָּם And all *their little ones.* Gen. xxxiv, 29.

וְטָפוּף תִּלַכְנָה *And tripping nicely* as they go: they have no ſenſe of ſhame in them! the ſame as little children. Or as Aben Ezra, and Abarbanal obſerve, they took ſhort ſteps as children are wont to do. Iſai. iii. 16.

טפא Tepha; *Cha.* To quench; or put out.

לָא טְפָא (*Was*) not *extinct.* Targ. Jona. 1 Sam. iii. 3.

Imp.

טְפֵי מְנָרְתָּא *Quench* the lamp. Targ. Jona. Amos, ix. 1.

Futur.

וְלָא תְטַפֵּי יָת מַלְכוּתָא דְיִשְׂרָאֵל And *that thou quench* not the kingdom of Iſrael. 2 Sam. xxi. 17.

לָא יְטַפּוּן *He ſhall* not *quench it.* Targ. Jona. Iſai. xlii. 3.

טפז Taphaz; *Cha.* To leap; dance, &c.

וּטְפַז עַל קָצָא *And he leaped* upon the end; i. e. the time of the redemption. Targ. Jeruſ. Solom. Song. ii. 8.

טוּרַיָּא טָפָזוּ The mountains *leaped.* Targ. Jeruſ. Pſalm. cxiv. 4.

לְמָה אַרְתּוּן טָפְזִין טוּרַיָּא Wherefore *leap ye*, ye hills. Targ. Jeruſ. Ibid. lxviii. 17.

Infin.

וְעִדָּן בְּחִיר לְטַפָּאָה בְּהִלּוּלָא And a choſen time *to dance* at weddings. Targ. Jeruſ. Eccle. iii. 4.

2d. An animal called a coney;

coney, or rabbit; from its leaping.

וְיָת טַפְוָא And *the coney.* Targ. Onk. Levit. xi. 5.

Plur.

לְטַפְוַיָּא *For the conies.* Targ. Jeruſ. Pſalm. civ. 18.

טפח Toephach; 1ſt. A ſcripture meaſure, called a hands-breath, or palm, ſuppoſed to be about 3 inches, 648 decim, Engliſh meaſure.

וְעָשִׂיתָ לוֹ מִסְגֶּרֶת טֹפַח And thou ſhalt make unto it a border of *an hand-breadth.* Exod. xxv. 25.

Another form.

וְעָבְיוֹ טֶפַח And the thickneſs thereof (was) *an hand-breadth.* 1 King. vii. 26.

Plur. according to the Heb.

הִנֵּה טְפָחוֹת נָתַתָּה יָמָי Behold, thou haſt made my days (as) *an hand-breadth* (or hands-breadth.) Pſalm. xxxix. 6.

The verb in Pieng.

וִימִינִי טִפְּחָה שָׁמָיִם And my right hand *hath ſpanned* the heaven. Iſai. xlviii. 13.

אֲשֶׁר טִפַּחְתִּי וְרִבִּיתִי Thoſe *that I have ſwaddled,* and brought up. Lament. ii. 22.

Noun Maſc. Plur.

עֹלְלֵי טִפָּחִים Children *ſwaddled with their hands.* Ibid. 20.

2d. A vail.

Fem.

הָבִי הַמִּטְפַּחַת אֲשֶׁר עָלַיִךְ Bring *the vail* that (thou haſt) upon thee. Ruth, iii. 15.

Plur.

וְהַמִּטְפָּחוֹת *And the vails.* Iſai. iii. 22.

In *Talm.* Heb. it denotes a palm; alſo a veil.

In *Cha.* it denotes to beat; clap with the hands, &c.

וּטְפַחַת שִׁמְשָׁא עַל רֵישָׁא דְיוֹנָה *And* the ſun *beat* upon the head of Jonah. Targ. Jona. Jonah, iv. 8.

דְּטָפַחְתְּ בִּידָךְ *That thou haſt clapped* with thy hands. Targ. Jona. Ezek. xxv. 6.

וּטְפַחֵית בְּפַרְסָת רַגְלֵי עַמָּא דְעִמִּי *And I have ſtampt* with the ſole of the feet of the people that are with me. Targ. Jona. Iſai. xxxvii. 25.

In *Talm.* Heb. it alſo denotes to ſtrike, &c. Bava Kama, fol. xxiii. and San. fol. xxix. 2.

טופח Toephach; In *Talm.* Heb.

Heb. denotes *moiſt*; *wet*, &c. Yoema, fol. lxxviii. 1.

And טפיח Tepheeach, in *Talm.* Heb. denotes *a pitcher*, or *water pot*. Shab fol. xxv. 2. And in Bechoeroeth, fol. xlv. 2. it denotes a black pitcher.

טפיחין Tepheecheen; In *Talm.* Heb. denotes *bird bottles*. Betſa, fol. xxiv. 1.

טפט Taphat; whence טפיטן Tapheetan; *Talm.* Heb. *a pack ſaddle*. Keleem, fol. 21

טפיטיות Tepheeteeyoeth, and טפיטין Tepheeteen, in *Rab.* Heb. denote *tapeſtry hangings*, &c. Bereſheeth Rabba, ſect. 34. and Vayikra Rabba, ſect. 27.

טפל Taphal; To join.

טָפְלוּ עָלַי שֶׁקֶר זֵדִים The proud *have joined* lies unto me (or forged lies.) They have joined wicked actions to my good ones, in accuſing me of crimes, of which I am not guilty. Pſalm. cxix. 69.

וַתִּטְפֹּל עַל עֲוֹנִי *And joineſt* unto mine iniquity. Job, xix. 17.

טֹפְלֵי שֶׁקֶר *Forgers* (or joiners) of falſneſs. Ibid. xiii. 4.

In *Talm.* Heb. it denotes to join, or connect.

In *Rab.* Heb. it denotes ſomething inferior, or only acceſſary; uſed in contradiſtinction to the principal. Maim. in Moereh Nevucheem, part 1, chap. lxx.

It alſo in *Talm.* Heb. denotes to anoint; to ſmear; daub, &c.

In *Cha.* וְתִטְמְרִנוּן בְּטַפֵּיל בְּגִנְזָא And thou ſhalt hide them *in the plaiſter* of the building. Targ. Jeruſ. Jer, xliii. 9.

It denotes the ſame in *Talm.* Heb.

טפל Tapheal, and טיפולה Teephulah, in *Talm.* Heb, denote *trouble*; *fatigue*, &c. Metſia, fol. lxix. 1.

In *Cha.* it denotes children.

וְנִשְׁיָא וְטַפְלָא And the women *and the children*. Targ. Jona. Jer .xli. 16.

Affix.

אַף טַפְלָנָא Alſo *our little ones*. Targ. Onk. Gen. xliii. 8.

וְיָת כָּל טַפְלְהוֹן And all *their little ones*. Targ. Onk. Ibid. xxxiv. 29.

טפס Taphas; *Cha.* 1ſt. To conſent; acquieſce, &c.

לא תִטְפֵּס *Conſent thou* not. Targ. Jeruſ. Prov. i. 10.

And ſome read with י *yod.* See in פיס.

בְּדָא נְטִפַּס לְכוֹן In this *we will conſent* unto you. Targ. Onk. Gen. xxxiv. 15.

Hith. According to the *Cha.*

וְאִטְפַּסוּ כַּהֲנַיָּא *And* the prieſts *were contented.* Targ. Jona. 2 King. xii. 8.

2d. Clouts; a torn, or ragged thing.

בְּלָאֵי טַפְסָן Old *clouts,* (or rags.) Targ. Jona. Jer. xxxviii. 11.

טפוס Tephus; in *Talm.* Heb. denotes a type, or form. Bava Bathra, fol. xliv. 2.

טפח Taphaph; whence טפופה Tephuphah; in *Talm.* Heb. denotes *equal.* Bathra, fol. 75.

In *Cha.* כְּטִפָּא מִדּוּל *As a drop* of a bucket. Targ. Jeruſ. Iſai. xl. 15.

It denotes the ſame in *Talm.* Heb.

טפקא Taphka; in *Talm.*

Heb. denotes meat dreſt on a tile or ſlate. Shab. fol. cxxv. 1.

טפר Taphar; *Cha.* A nail; or hoof.

בְּטִפַּר שָׁמִיר *With a nail* of adamant. Targ. Jona. Jer. xvii. 1.

טוּפְרֵי סוּסָוָתְהוֹן *The hoofs of* their horſes. Targ. Jona. Judg. v. 22.

Affix.

וְצִפְרוֹהִי כְּטִפְרִין *And his nails* like birds (claws.) Dan. iv. 30.

וּתְרַבֵּי יַת טוּפְרָהָא And ſhe ſhall let *her nails* grow. Targ. Onk. Deut. xxi. 12.

2d. וְטוּפְרָא *And onycha.* Targ. Onk. Exod. xxx. 34.

טפש Taphaſh; Fat.

טָפַשׁ כַּחֵלֶב לִבָּם Their heart is as *fat* as greaſe. Pſal. cxix. 70.

It denotes the ſame in *Cha.* Alſo fooliſh.

Hith.

אִטְפַּשׁ *It is made fat.* Targ. Jeruſ. Pſalm. cxix. 70.

אֲרֵי אִטְפְּשׁוּ מַלְכַיָּא For the kings *are become fooliſh.* Targ. Jona. Jer. x. 21.

Adj.

Adj.

לִבְּהוֹן טַפְּשָׁא Their *fooliſh* heart. Targ. Onk. Levit. xxvi. 41.

The Noun.

אוֹ טַפֵּשׁ *Or a fool.* Targ. Jeruſ. Eccle. ii. 19.

It denotes the ſame in *Talm* and *Rab.* Heb.

טצד Tatſad; whence מצדקא Tatſdeka; in *Talm.* Heb. denotes ſubtility, &c. Bava Kama, fol. lvi. 1.

טקס Takas; *Cha.* 1ſt. To make ready; diſpoſe; ſet in order, &c.

וְטַקֵּס יַת רְתִיכוֹהִי *And he made ready* his chariot. Targ. Onk. Exod. xiv. 6.

Particip. Paſs.

סְפוֹהִי מְטַקְּסִין The poſts, thereof *were diſpoſed.* Targ. Jona. 1 King. vi. 31.

Imp.

טַקֵּיס יַת מַשְׁרְיָתָךְ *Make ready,* (or order) thy hoſt. Targ. Jona. Judg. ix. 29.

2d. A ſtandard, or enſign.

טֶקֶס מַשְׁרִית יְהוּדָה *The ſtandard* of the camp of Judah. Targ. Onk. Numb. ii. 3.

Affix.

עַל שִׁקְסֵיהּ By *his own ſtandard.* Targ. Onk. Ibid. 2.

וְטִקְסֵיהּ עַל רִבּוֹא רִבְבָן מַלְאֲכִין דְּמְשַׁמְּשִׁין קֳדָמוֹי *And his ſtandard* on ten thouſand times ten thouſand angels, that miniſter before him. Targ. Jeruſ. Solom. Song. v. 10.

Noun.

וְיַת טְקוֹס שַׁבְּתָא *And the covert* for the Sabbath. Targ. Jeruſ. 2 King. xvi. 18.

טְקוֹס חַד יְהֵי לְכוֹן Ye ſhall have one *meaſure.* Targ. Jona. Ezek. xlv. 11.

טרא Tera; whence טרייה Terayyah; in *Talm.* Heb. denotes *to move; ſhake,* &c. Chull. fol. xlv. 2.

טרבל Tarbal; In *Talm.* Heb. denotes an inſtrument to threſh corn with. Minachoeth, fol. 22.

And ſome read טרבן.

טרג Tarag; whence טריגון Tereegoen; in *Cha.* A triangle: in the Targ. that paſſes for Jona. Exod. xxviii. 17. and xxxix. 10.

טרד Tarad; whence

טַרְז Taraz; whence טַרְזָא Teroeza; *Talm.* a ſpecie of gourd. Shab. fol. 109.

טוֹרְזִינָא Toerezeena, *Talm.* An officer that has the care of arms. Eruveen, fol. lxxx. 1.

טָרַח Tarach; To weary; trouble, &c.

Hiph.

יַטְרִיחַ עָב *He wearieth* the thick cloud. Job, xxxvii. 11.

Noun Maſc.

הָיוּ עָלַי לָטֹרַח They are *a trouble* unto me. Iſai. i. 14.

Affix.

טָרְחֲכֶם *Your trouble* (or cumberance.) Deut. i. 14.

It denotes the ſame in *Cha.* Alſo in *Talm.* and *Rab.* Heb.

טָרַט Tarat; whence טְרוּטוֹת Terutoeth; in *Talm.* Heb. denotes *cylindrical.* Nedareem, fol. lxvi. 2.

טַרְטִיאוֹת Tarteeoeth; or טַרְטְרִיוֹת Tartereeoeth; in *Talm.* and *Rab.* Heb. denotes *a theatre.* Megillah, fol. vi. 1. Bereſheeth Rabba, ſect. 80. and Jarchi, Zech. ix. 2.

טַרְטִימַר Tarteemar; *Talm.*

וְדֶלֶף טָרֹד *And a continual* dropping. Prov. xix. 13.

In *Cha.* it denotes to drive out; expel, &c. frequently uſed by Jona. and the Jeruſ. Targ. but rarely by Onk.

וּטְרַד יַת אָדָם *And he drove out* the man. Targ. Jeruſ. iii. 24.

וְטַרְדוּנִין *And drove them* away. Targ. Onk. Exod. ii. 17.

Particip.

וְלָךְ טָרְדִין מִן אֱנָשָׁא That *they ſhall drive* thee from men. Dan. iv. 22.

In Targ. Jona. on the Law, it denotes to ſhut; cloſe up, &c.

In *Talm.* Heb. it denotes to empty. Shab. fol. cxxxix. 2.

It alſo in *Talm.* and *Rab.* Heb. denotes to employ a perſon's attention; alſo to trouble; hinder, &c.

טָרָה Tarah; whence לְחִי חֲמוֹר טִרְיָה *A moiſt* jaw-bone of an aſs. Judg. xv. 15.

וּמַכָּה טִרְיָה And *putrifying* (or moiſt) ſores. Iſai. i. 6.

Half a pound. San. fol. xc. 1.

And ſome read with ת *thau.*

טרטין Tarteen; A ſpecie of covering for the head. Keleem, fol. 42.

טרטין Tarteen, or טרטני Tarteenee, *Talm.* A balance. Figuratively, equipoiſe. Nidda, fol. xiv. 1.

טַרְטָקַל *Cha.* Coals. Targ. Jeruſ. Prov. xxvi. 21.

טרך Tarach; *Cha.* whence דְּטָרֵךְ בְּמִלּוֹי *That he purſueth* with words. Targ. Jeruſ. Prov. xix. 7.

And טַרְכוֹנָא In the Jeruſ. Targ. denotes *a palace.*

טרכסיד Tarcheſeed; *Talm.* A pure ſort of lime. Shab. fol. lxxx. 2.

דרך טרכסמון Terech Tarchaſmoen; *Talm.* A public road. Berachoeth, fol. xxv. 1.

טרכסימא Tarchaſeema; *Talm.* A ſpecie of herb, as derived from the Greek.

טרם Terem; An indeclinable adverb, *before.*

טָרֶם כְּלָה לְדַבֵּר *Before* he had done ſpeaking. Gen. xiv. 15.

טרימא Tereema; *Talm.* A kind of thick decoction. Berachoeth, fol. xxxviii. 1.

טורמיות Turmeeyoeth; *Rab.* Troops. Yalkut, fol. lxviii. 1 and 2.

טרמיטא Tarmeeta; *Talm.* An egg boiled ſoft. Nedareem, fol. 49.

טורמנטין Toermanteen; *Talm.* A machine uſed in war. *Talm* Jeruſ. Soeta, chap. viii.

טרימיסא Teremeeſa; *Rab.* A ſpecie of coin. Eacha Rabba, chap. i. 1.

טרן Taran; *Cha.* whence, וְטוֹרָנִין *And princes.* Targ. Jona. Ezek. xxiii. 12.

Conſt.

חַמְשָׁא טוֹרְנֵי פְּלִשְׁתָּאֵי *The* five *lords of* the Philiſtines. Targ. Jona. Judg. iii. 3.

טרוניא Teruneya; In *Talm.* and *Rab.* Heb. denotes *power; tyranny; machination,* &c. Avoedang Zara, fol. iii. 1. and Bereſheeth Rabba, ſect. 41. and 70.

טירון Teeroen; In *Rab.* Heb. denotes *a novice.* Shemoeth Rabba, ſect. 3.

טרס Taras; whence

טרסים

Particip.

אַרְיֵה טֹרֵף The lion *teareth in pieces.* Nahum, ii. 13.

Niph.

אִם טָרֹף יִטָּרֵף If torn *it be torn in pieces.* Exod. xxii. 13.

כָּל הַיּוֹצֵא מֵהֵנָּה יִטָּרֵף Every one that goeth out thence *ſhall be torn in pieces.* Jer. v. 6.

Puang.

טֹרַף יוֹסֵף Joſeph *is rent in pieces.* Gen. xxxvii. 33.

Adj. according to the Heb.

עֲלֵה זַיִת טָרָף בְּפִיהָ An olive leaf *pluckt off* (was) in her mouth. Ibid. viii. 11.

Fem.

נְבֵלָה וּטְרֵפָה That which dieth of itſelf, *or is torn* (of beaſts.) Levit. xxii. 8.

Noun Maſc.

עַד יֹאכַל טֶרֶף Until he eat *the prey.* Numb. xxiii. 24.

Affix.

עַל טַרְפּוֹ On *his prey.* Iſai. xxxi. 4.

In this ſenſe it is uſed figuratively to denote food, &c.

וְיִהְיוּ טֶרֶף בְּבֵיתִי That there may be *meat* in my houſe. Malachi, iii. 10.

טרסיים Tarſeyeem; in *Talm.* Heb. denotes thoſe that work in the compoſition of braſs. Shab. fol. xlvii. 1.

טַרְסִיס *Cha. Tarſhiſh.* Targ. Jeruſ. Pſalm. xlviii. 8.

טריסית Tereaſeeth; *Talm.* A ſpecie of ſmall coin. Bava Metſia, fol. xlvi. 1.

טוריסקי Tureeſekee; *Talm.* The feſtivals of the Perſians. Avoedang Zara, fol. xi. 2.

טרסיקין Tarſeekeen; *Talm.* Boards, or planks. Bava Bathra, fol. xxxi. 7.

טרסקל Teraſkal; In *Talm.* and *Rab.* denotes a table with three feet. Keleem, fol. 34. and Shab. in *Gem.* fol. 5. and Bamidbar Rabba, ſect. 12.

It alſo in *Talm.* Heb. denotes a baſket made of twigs. Metſia, fol xc. 1.

טרף Taraph; 1ſt. To tear; pluck, &c.

כִּי הוּא טָרָף וְיִרְפָּאֵנוּ For *he hath torn,* and he will heal us. Hoſea, vi. 1.

וְטָרַף זְרוֹעַ אַף קָדְקֹד *And he ſhall tear* the arm with the crown of the head. Deut. xxxiii. 20.

וַתִּתֵּן טֶרֶף לְבֵיתָהּ And ſhe giveth *meat* to her houſhold. Prov. xxxi. 15.

Hiph.

הַטְרִיפֵנִי לֶחֶם חֻקִּי *Feed thou me* with food of my allowance. Ibid. xxx. 8.

2. A leaf.

Plur. Conſt.

כָּל טַרְפֵּי צַמְחָהּ *All the leaves of* her ſpring. Ezek. xvii. 9.

In *Cha.* it denotes a leaf. Targ. Onk. Gen. iii. 7. and viii. 11.

2d. To beat; bruiſe, or daſh.

Particip.

מְטָרְפוֹן עַל לְבֵיהוֹן *Beating* on their breaſts. Targ. Jona. Nahum, ii. 7.

Futur.

וְיַנְקֵיהוֹן תְּטָרֵף And their children *wilt thou daſh in pieces.* Targ. Jona. 2 King. viii. 12.

Hith.

אִטְרְפִית וְלָא אֲמַלֵּל *I am ſo confounded* that I cannot ſpeak. Targ. Jeruſ. Pſalm. lxxvii. 5.

כְּמָא דְאִטְרָפוּ גְּבָרַיָּא בְּנַלֵּי יַמָּא As men *that are ſnatched away* by the force of the waves of the ſea. Targ. Jona. Zech. x. 11.

Fem. according to the *Cha.*

וּמִטַּרְפָּא רוּחֵיהּ *And* his ſpirit *was troubled.* Targ. Onk. Gen. xli. 8.

It denotes the ſame in *Talm.* Heb. Alſo perturbation, &c.

טָרְפִיתָא In *Cha.* A kite. Targ. Onk. Levit. xi. 14. and Deut. xiv. 13. and Targ. Jeruſ. Job, xxviii. 7.

טרפיזין Terapheazeen; in *Rab.* Heb. denotes *a table.* Bereſheeth Rabba, ſect. 64.

טרפיעקא Tarpengeeka; *Talm.* A ſpecie of coin, ſuppoſed to be in value about half a crown. Gitteen, fol. 45.

טרפשא Tarpeſha; in *Talm.* Heb. denotes *the caul*; a thin membrane, called in Anatomy the omentum, or reticulum. Chull. fol. xlvi. 1, &c.

טרק Tarak; *Cha.* whence 1ſt. לְחִוְיָא טָרִיק To the *biting* ſerpent. Targ. Jeruſ. Job, xxvi. 13.

Infin. Pahel.

לְטָרָקָה וּלְנַזָקָא *To bite*, and to injure. Targ. Jeruſ. Eccle, x. 11.

It denotes the ſame in *Talm.* Heb. Shab. fol. cix. 2. and Kethub. fol. 50.

2d. To ſtop, &c.

וּטְרוֹק לָאוֹרְעוֹת רָדְפַי *And ſtop* (the way) againſt them that perſecute me. Targ. Jeruſ. Pſalm. xxxv. 3.

וּבֵיתָא טָרָקָא And in *a cloſed* houſe. Targ. Jeruſ. Prov. xxi. 9.

It denotes the ſame in *Talm.* Heb. Bava Kama, fol. cxii. 1, &c.

And טרקו Tarku; in *Talm.* Heb. denotes *to mix*. Bava Kama, fol. 115. And ſome explain it to paſs by, &c.

And according to the Aruch טרק Terak; denotes to ſtrike. Taangneeth, fol. xxv. 1.

טַרְקְיָא *Cha. An agate.* Targ. Onk. Exod. xxviii. 19.

טַרְקְלוֹנָא In the ſecond Targ. Eſth. vii. 9. denotes a dining room; or chief apartment, &c.

It denotes the ſame in *Rab.* Heb.

הרתקן עצמך בפרוזדור כדי שתכנס לטרקלין Prepare thyſelf in the court yard, (or anti chamber) that thou mayeſt enter into *the dining room.* Pirkea Avoeth, chap. iv.

וּטַרְקְלִילִין דִּנְחָשׁ עַל רַגְלוֹהִי *And greaves* of braſs on his legs. Targ. Jona. 1 Sam. xvii. 6.

טרוקנין Teroekeneen; in *Talm.* Heb. denotes a cake baked in the aſhes on the ground. Berachoeth, fol. xxxvii. 2.

טרקסין Terakſeen; in *Talm.* Heb. denotes a partition between the Temple and the Holy of holies. Middoeth, chap. iv. fol. 36. and Yoema, fol. lii. 1.

טורקסא Turkaſa; a throne: alſo lofty, &c. Zoehar Vayikra, fol. i. 4.

טרש Taraſh; whence דמטרשי Dimtarſhea; *Talm. Which hardens.* Chull. fol. xlvi. 2.

טרשין Tarſheen; in *Talm.* and

and *Rab.* Heb. denotes *hard*, or *ſharp ſtones*. Kethubb. fol. cxii. 1. and Jarchi, Numb. xiii. 22.

טרשא Tarſha; in *Rab.* Heb. (derived from the Arabic) denotes *deaf*. Yelamdenu, and Bereſheeth Rabba, ſect. 81.

It alſo in *Talm.* Heb. denotes the ſale of fruit in October; and which are to be paid for according to the current price in the April following, when it is ſuppoſed the price will be higher: and which is a ſpecie of uſury. Metſia, fol. 65.

טרת Tarath; whence טרית Tareeth; *Talm.* A ſpecie of the tunny fiſh. Nedareem, fol. li. 2.

טריתא Tareetha; *Talm.* A kind of paſte, or cake, made of flower and hot water. Berachoeth, fol. 39.

טשה Taſhah; *Cha.* To hide; lay up, &c.

אֱלָהָא יְטַשֵּׁי לִבְנוֹי God *layeth up* for his children. Targ. Jeruſ. Job, xxi. 19.

עֵינוֹ לְמִסְכְּנַיָּא יְטַשְׁוּן His *eyes hide themſelves* againſt the poor. Targ. Jeruſ. Pſalm, x. 8.

Aphel.

דְּאַטְשֵׁיתָא לִדְחָלַיִן מִנָּךְ *Which thou haſt laid up* for them that fear thee. Targ. Jeruſ. Ibid. xxxi. 20.

The Noun.

מַתְּנָא בְּטִישָׁא A gift *in ſecret*. Targ. Jeruſ. Prov. xxi. 14.

טשט Taſhat; whence טשטק Tiſhtak; *Talm.* A general name for earthen veſſels. Nidda, fol. lxviii. 1.

Of ſuch as have FOUR RADICALS.

טאטא Teatea; whence וְטַאטֵאתִיהָ בְּמַטְאֲטֵא הַשְׁמֵד *And I will ſweep it with the beſom* of deſtruction. Iſai. xiv. 23.

Note, the ſecond is the Noun Maſc.

It is uſed in the ſame ſenſe in *Talm.* Heb. Roeſh Haſhanah, fol. xxvi. 2.

טפסר Tiphſar; A prince, or commander.

פִּקְדוּ עָלֶיהָ טִפְסָר Appoint a prince, (or captain) againſt her. Jer. li. 27.

Plur. with *pathach*.

וְטַפְסְרַיִךְ *And thy princes.* Nahum, iii. 7.

It denotes the ſame in *Cha.* Targ. Jona. Ibid.

בעזר האל נשלמה אות הטית
והוא אשר ידו בכל שולטת

י YOD.

Is the tenth letter of the Hebrew Alphabet. It is one of the ſervile letters; and is in number ten. It is uſed both as a prefix and poſtfix; and ſometimes ſuffixed. See the Grammar, chap. ix. ſect. 2. page 129. It anſwers in ſound to the Engliſh Y, at the beginning of a word.

יאב Yaav; whence, כִּי לְמִצְוֹתֶיךָ יָאָבְתִּי For *I longed* for thy commandments. Pſal. cxix. 131.

יאל Yaal; 1ſt. To will; begin, &c.

הוֹאִיל מֹשֶׁה בֵּאֵר אֶת הַתּוֹרָה הַזֹּאת Moſes *began* to declare this law. Deut i. 5.

הוֹאַלְתִּי לְדַבֵּר אֶל אֲדֹנָי *I have taken upon me* to ſpeak unto the Lord. Gen. xviii. 31.

וַיּוֹאֶל מֹשֶׁה לָשֶׁבֶת אֶת הָאִישׁ *And* Moſes *was willing* (or content) to dwell with the man. Exod. ii. 21.

Imp.

וְעַתָּה הוֹאֵל וּבָרֵךְ And now therefore *be thou pleaſed* and bleſs. 2 Sam. vii. 20.

הוֹאֶל נָא וְלִין *Be content*, I pray thee, and tarry all night. Judg. xix. 6.

2d. Fooliſh, &c.

נוֹאֲלוּ שָׂרֵי צֹעַן The princes of Zoan *are become fooliſh*. Iſai. xix. 13.

אֲשֶׁר נוֹאַלְנוּ Wherein *we have done fooliſhly*. Numb. xii. 11.

In *Rab.* Heb. הואיל Hoeeal, denotes *after that*; *as it is*, &c.

יאר Yeoer; A river.

עַל הַיְאֹר By *the river*. Gen. xli. 1.

יְאֹרִים *Rivers*. Ezek. xxxvi. 12.

Conſt.

כָּל יְאוֹרֵי מָצוֹר All *the rivers of* beſieged places. 2 King. xix. 24.

יאש Yaaſh; To deſpair, &c.

Niph.

וְנוֹאַשׁ מִמֶּנִּי שָׁאוּל *And* Saul *ſhall deſpair* of me. 1 Sam. xxvii. 1.

לֹא אָמַרְתְּ נוֹאָשׁ Thou ſaidſt not, *There is no hope*. Iſai. lvii. 10.

אִמְרֵי נוֹאָשׁ Speeches of *one that is deſperate*. Job, vi. 26.

Pieng. Infin.

לְיָאֵשׁ אֶת לִבִּי *To cauſe* my heart *to deſpair*. Eccle. ii. 20.

It denotes the ſame in *Cha*. As alſo in *Rab*. Heb.

יאת Yaath; To conſent, &c.

כִּי לְךָ יָאֲתָה For to thee *it conſenteth*; i. e. it appertains, or is becoming. Jer. x. 7.

אַךְ בְּזֹאת יֵאֹתוּ לָנוּ הָאֲנָשִׁים Only herein *will* the men *be content*. Gen. xxxiv. 22.

וַיֵּאֹתוּ הַכֹּהֲנִים *And* the prieſts *conſented*. 2 King. xii. 8.

אַךְ בְּזֹאת נֵאוֹת לָכֶם But in this *will we conſent* unto you. Gen. xxxiv. 15.

יאת Yaath, and יאה Yaah; *Cha*. Fair; beautiful, &c.

כְּמָה יָאֵה אַנְתְּ How *fair* art thou? Targ. Jeruſ. Solom. Song. vii 6.

וְיָאֶה בְּחֶזְוָא *And of a fair* countenance. Targ. Onk. Gen. xxix. 17.

Plur. according to the *Cha*.

וְעֵינֵי לֵאָה יָאָן And the eyes of Leah *were fair*. Targ. Onk. Ibid.

Conſt.

יָאַת צִדְקָךְ *The beauty of* thy righteouſneſs. Targ. Jeruſ. Job, viii. 6.

Adv.

אֲרֵי יָאוֹת פְּשָׁר That he interpreted it *fairly*. Targ. Onk. Gen. xl. 16.

In *Talm*. Heb. it denotes to receive benefit, &c.

עַד שִׁיאוֹתוֹ לְאוֹרוֹ Until *they receive benefit* (or utility) from its light. Berachoeth, in Miſhna, chap. viii.

יבב Yabav; whence, וַתְּיַבֵּב אֵם סִיסְרָא *And* the mother of Siſera *cried out*. Judg. v. 28.

In *Cha*. it denotes to ſhout.

Plur. Particip.

כַּד מְיַבְּבִין As *they ſhouted*. Targ. Onk. Exod. xxxii. 17.

Imp.

יַבִּיבִי כְּנִשְׁתָּא דְיִשְׂרָאֵל *Shout* ye congregation of Iſrael. Targ. Jeruſ. Pſalm. lx. 10.

Futur.

וְלָא תְיַבְּבוּן But *you ſhall* not *ſound an alarm*. Targ. Onk. Numb. x. 7 and 9.

Hith.

עַל מַלְכוּת פְּלִשְׁתָּאֵי אִתְיַבֵּב

Over the kingdom of Paleſtine *I will ſhout for joy.* Targ. Jeruſ. Pſalm. cviii. 10.

The Noun.

וְתִתְקְעוּן יַבְבְתָּא And ye ſhall blow *an alarm.* Targ. Onk. Numb. x. 5, 6.

It denotes the ſame in *Talm.* Heb. Roeſh Haſhanah, fol. 29.

יבח Yavach; whence יבחושין Yavchuſheen; *Talm.* A ſmall fly, or worm. Nidda, fol. xxii. 1. and Chull. fol. lxvii. 1.

יבל Yaval; 1ſt. To lead.

Hiph.

אוֹבִילֵם *I will lead them.* Jer. xxxi. 9.

מִי יוֹבִילֵנִי עִיר מָצוֹר Who will *lead* (or bring) *me* (into) the ſtrong city. Pſalm. lx. 11.

Huph.

יוּבַל שַׁי The preſent *ſhall be brought.* Iſai. xviii. 7.

לַקֶּבֶר אוּבָל *I ſhould have been carried* to the grave. Job, x. 19.

2d. A river, &c.

וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו And ſhall ſpread out her roots by *the river.* Jer. xvii. 8.

And with א *aleph* inſtead of י *yod.*

עַל אוּבָל אוּלַי By *the river* Ulai. Dan. xviii. 2.

Plur. Conſt.

יִבְלֵי מָיִם *Streams of* water. Iſai. xxx. 25.

3d. The increaſe of the earth.

יְבוּל הָאָרֶץ *The increaſe* of the earth. Judg. vi. 4.

וְנָתְנָה הָאָרֶץ יְבוּלָהּ And the land ſhall yield *her increaſe.* Levit. xxvi. 4.

4th. A horn, or trumpet.

בִּמְשֹׁךְ הַיֹּבֵל When *the trumpet* ſoundeth long. Exod. xix. 13.

It is ſo called, as being made of a ram's horn; and as Jarchi obſerves, in Arabic, a ram is called יובלא.

בְּקֶרֶן הַיּוֹבֵל With *the ram's* horn. Joſhu. vi. 5.

Plur.

שִׁבְעָה שׁוֹפְרוֹת יוֹבְלִים Seven trumpets of *ram's horns.* Ibid. 6.

Hence, יוֹבֵל הִוא תִּהְיֶה לָכֶם It ſhall be *a Jubile* unto you. Levit. xxv. 10.

Becauſe, at its commence-

ment

ment they blowed with a ram's horn. See Jarchi, Aben Ezra, Kimchi, &c.

5th. A wen.

אוֹ יַבֶּלֶת Or *a wen*. Ibid. xxii. 22.

In *Cha.* it denotes, 1ſt. To lead, &c.

2d. A river.

3d. A wen.

4th. A Jubile; as in the Heb. with a ſmall variation in the different forms.

יבלא Yavla; *Talm.* A medicinial herb. Gitteen, fol. 68.

יבם Yabeam; Properly denotes a brother marrying a deceaſed brother's wife; as will be perceived by the following examples. And it alſo denotes a brother or ſiſter in law.

Pieng.

וְיִבְּמָהּ And he ſhall perform the duty of *an huſband's brother unto her*. Deut. xxv. 5.

Imp.

וְיַבְּמָהּ *And marry* her: as her huſbands brother. Gen. xxxviii. 8.

Noun Maſc. Affix.

מֵאֵין יְבָמִי לְהָקִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל *My huſband's brother* refuſeth to raiſe up unto his brother a name in Iſrael. Deut. xxv. 7.

Fem. Affix.

לָקַחַת אֶת יְבִמְתּוֹ To take *his brother's wife*. Ibid.

שָׁבָה יְבִמְתֵּךְ *Thy ſiſter in law* is gone back. Ruth, i. 15.

It denotes the ſame in *Cha.* Alſo in *Talm.* Heb.

יבר Yavar; *Cha.* whence יַבְרוּחִין *Mandrakes*. Targ. Onk. Gen. xxx. 14.

יבש Yaveaſh; To dry up, &c.

יָבְשׁוּ עַצְמוֹתֵינוּ Our bones *are dried*. Ezek. xxxvii. 11.

כִּי יָבְשׁוּ אֲפִיקֵי מָיִם For the rivers of waters *are dried up*. Joel, i. 20.

יָבְשָׁה הָאָרֶץ The earth *was dried*. Gen. viii. 14.

Pieng.

וַיְיַבְּשֵׁהוּ *And he maketh it dry*. Nahum, i. 4.

Hiph.

אֲשֶׁר הוֹבִישׁ ה' אֶת מֵי יַם סוּף מִפְּנֵיכֶם How the Lord *dried up* the waters of the Red Sea before you. Joſhu. ii. 10.

long *will ye vex* my ſoul. Job, xix. 2.

Niph.

נוּגֵי מִמּוֹעֵד *That are ſorrowful* for the ſolemn aſſembly. Zeph. iii. 18.

Fem.

בְּתוּלֹתֶיהָ נוּגוֹת Her virgins *are afflicted*. Lament. i. 4.

Pieng.

וַיְגֶה בְּנֵי אִישׁ *Or he grieves* the children of man. Ibid. iii. 33.

Note, the proper form of this is וַיַּגֵּהּ.

Noun Maſc.

וְנָסוּ יָגוֹן וַאֲנָחָה And *ſorrow* and ſighing ſhall flee away. Iſai. xxxv. 10.

Another form, fem. conſt.

תּוּגַת אִמּוֹ *The heavineſs of* his mother. Prov. x. 1.

יגע Yagang; To labour; toil, &c.

לָרִיק יָגַעְתִּי *I have laboured* in vain. Iſai. xlix. 4.

כִּי יָגַעְתָּ בִּי יִשְׂרָאֵל For *thou haſt been weary* of me, O Iſrael. Ibid. xliii. 22.

Pieng.

אַל תְּיַגַּע שָׁמָּה אֶת כָּל הָעָם *Make* not all the people *to labour* thither. Joſhu, vii. 3.

Hiph.

אַתָּה הוֹבַשְׁתָּ נַהֲרוֹת אֵיתָן Thou *drieſt up* the rivers of ſtrength. Pſalm. lxxiv. 15.

Adj.

עֵץ יָבֵשׁ The *dry* tree. Ezek. xvii. 24.

Fem.

נַפְשֵׁנוּ יְבֵשָׁה Our ſoul (is) *dry*. Numb. xi. 6.

Another form of the Adj.

הַיַּבָּשָׁה *The dry land*. Gen. i. 9.

וְיַבָּשֶׁת יָדָיו יָצָרוּ And his hands formed *the dry land*. Pſalm. xcv. 5.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

יגב Yagav; whence, וְלִיוֹגְבִים *And for huſbandmen*. 2 King. xxv. 12.

וְיֻגְבִים *And fields*. Jer. xxxix. 10.

יגה Yagah; To afflict.

Hiph.

אֲשֶׁר הוֹגָה ה' בְּיוֹם חֲרוֹן אַפּוֹ Wherewith the Lord *hath afflicted* (me,) in the day of his fierce anger. Lament. i. 12.

בְּיַד מוֹגַיִךְ In the hand of *them that afflict thee*. Iſai. li. 23.

Futur.

עַד אָנָא תּוֹגִיוֹן נַפְשִׁי How

Hiph.

הוֹגַעְתַּנִי בַּעֲוֹנֹתֶיךָ *Thou haſt wearied* me with thine iniquities. Iſai. xliii. 24.

Adj.

עָיֵף וְיָגֵעַ Faint *and weary.* Deut. xxv. 18.

Noun Maſc.

וְאֵת יְגִיעַ כַּפַּי And *the labour* of my hands. Gen. xxxi. 42.

Affix.

וְכָל יְגִיעֲךָ And all *thy labour.* Deut. xxviii. 33.

Another form.

מֵשִׁיב יָגָע He ſhall reſtore (*that*) *which he laboured for.* Job, xx. 18.

יגר Yagar; To be afraid.

כִּי יָגֹרְתִּי מִפְּנֵי הָאַף For *I was afraid* of the anger. Deut. ix. 19.

וּבְיַד אֲשֶׁר אַתָּה יָגוֹר מִפְּנֵיהֶם And into the hand (of them) whoſe face thou *feareſt.* Jer. xxii. 25.

יגר Yegar; *Cha.* A heap.

יְגַר שַׂהֲדוּתָא *The heap* of witneſſes. Targ. Onk. Gen. xxxi. 47. And in the text: as Laban expreſſed himſelf in the Chaldee.

Plur.

וְאֶתֵּן אֶת יְרוּשָׁלַם לִיגָרִין And I will make Jeruſalem *heaps.* Targ. Jona. Jer. ix. 11.

יד Yad; In its primary ſenſe, denotes a hand; but is uſed more largely in its figurative ſenſe, as will be ſhewn in the examples.

וַיִּתֵּן יָד And he put out *the hand.* Gen. xxxviii. 28.

Affix.

עַל יָדוֹ Upon *his hand.* Ibid.

Figuratively,

2d. A place.

יַד אַבְשָׁלוֹם Abſalom's place. 2 Sam. xviii. 18.

3d. Metaphorically, Prophecy.

וַתְּהִי עָלָיו יַד ה׳ That *the hand* of the Lord came upon him; i. e. the ſpirit of prophecy. 2 King. iii. 15.

הָיְתָה עָלַי יַד ה׳ *The hand* of the Lord was upon me. Ezek. xxxvii. 1.

4th. Power, &c.

נָתְנוּ יָד תַּחַת שְׁלֹמֹה Gave *the hand* under Solomon; i. e. ſubmitted to his government. 1 Chron. xxix. 24.

אֲשֶׁר בְּיָדֵנוּ Which (ate) *under our charge.* Numb. xxxi. 49.

5th.

5th. Side; or coaſt.

עַל יַד הַיְאֹר By *the ſide* of the river. Exod. ii. 5.

עַל יְדֵי אַרְנֹן By *the coaſts of* Arnon. Judg. vi. 26.

6th. A part, or portion.

וְאַרְבַּע הַיָּדֹת And *the* four *parts*. Gen. xlvii. 24.

7th. A tenon.

שְׁתֵּי יָדוֹת Two *tenons*. Exod. xxvi. 17.

8th. Metaphorically, to denote an oath.

הֲרִמֹתִי יָדִי אֶל ה׳ I have lift up *my hand* unto the Lord. Gen. xiv. 22.

כִּי אֶשָּׂא אֶל שָׁמַיִם יָדִי For I lift up *my hand* to heaven. Deut. xxxii. 40.

In *Cha.* it denotes a hand, &c.

And in *Talm.* and *Rab.* Heb. it denotes the ſame; alſo a handle of a thing.

מִן יַד *Cha.* Suddenly; haſtily. Targ. Jeruſ. Pſalm. lix. 12.

מִיַּד denotes the ſame; and is uſed in the ſame ſenſe in *Rab.* Heb.

יְדִד Yadad; whence, יְדִיד ה׳ *The beloved* of the Lord. Deut. xxxiii. 12.

Affix.

אָשִׁירָה נָּא לִידִידִי Now will I ſing *to my well beloved*. Iſai. v. 1.

Noun Fem.

יְדִידוּת נַפְשִׁי *The love of* my ſoul. Jer. xii. 7.

It denotes the ſame in *Talm.* and *Rab.* Heb.

יָדָה Yadah; 1ſt. To throw; caſt; ſhoot with an arrow, &c.

Imp.

יְדוּ אֵלֶיהָ *Shoot* at her. Jer. l. 14.

Pieng. Infin.

לְיַהוֹת אֶת־קַרְנוֹת הַגּוֹיִם *To caſt out* the horns of the Gentiles. Zech. i. 21.

יַדּוּ גוֹרָל *They caſt* lots. Joel, iv. 3.

וַיַּדּוּ אֶבֶן בִּי *And they threw* a ſtone at me. Lament. iii. 53.

2d. To give thanks; confeſs, &c.

Hiph.

הוֹדִינוּ לְךָ אֱלֹהִים Unto thee O God, *we give thanks*. Pſal. lxxv. 2.

וְהוֹדוּ אֶת שִׁמְךָ *And they ſhall praiſe* thy name. 1 King. viii. 33.

תּוֹדָה וְקוֹל זִמְרָה *Thankſgiving* and the voice of melody. Iſai. li. 3.

3d. A Jew; Jews: the name whereby the nation of Iſrael is called; for as the principal kingdom of the nation was in the tribe of Judah, and from whom the Meſſiah, who is to bear rule over the nation, after its reſtoration, is alſo to deſcend; the whole nation is therefore called יְהוּדִים Jews; from יְהוּדָה Judah.

וְהֶחֱזִיקוּ בִּכְנַף אִישׁ יְהוּדִי And they ſhall take hold of the ſkirt of him that is *a Jew.* Zech. viii. 23.

Plur.

כָּל הַיְּהוּדִים All *the Jews.* Eſth. iii. 6.

Hence the Heb. is called יְהוּדִית *The Jews language.* 2 King. xviii. 26 and 28.

The Verb Hith. Participp.

וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתְיַהֲדִים And many of the people of the land *became Jews.* Eſth. viii. 17.

In *Cha.* it denotes thankſgiving; confeſſion: alſo Jews, &c.

הוֹדוּ לַה" כִּי טוֹב *O give thanks* unto the Lord, for (he is) good. Pſalm, cvi. 1.

הַפַּעַם אוֹדֶה אֶת ה" Now *will I praiſe* the Lord. Gen. xxix. 35.

יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא *Let them praiſe* thy great and terrible name. Pſalm. xcix. 3.

Particip.

וּמוֹדֶה וְעֹזֵב יְרֻחָם *But whoſo confeſſeth* and forſaketh (them) ſhall have mercy. Prov. xxviii. 13.

Hith.

וְהִתְוַדָּה עָלָיו *And he ſhall confeſs* over him. Levit. xvi. 21.

Particip.

וּמִתְוַדֶּה חַטָּאתִי *And was confeſſing* my ſin. Dan. ix. 20.

Noun. Fem.

עַל הַיְדוּת Over *the thankſgiving.* Nehem. xii. 8.

Another form.

אִם עַל תּוֹדָה יַקְרִיבֶנּוּ If he offer it for *a thankſgiving* (or confeſſion.) Levit. vii. 12.

זְבַח לֵאלֹהִים תּוֹדָה Offer unto God *confeſſion.* Pſalm. l. 14.

&c. as in the Heb. with a ſmall variation in the form

In *Talm.* Heb. it denotes the ſame as in the pure Heb.

ודאי Vadday; *Talm.* Certain, &c.

ידע Yadang; 1ſt. To know; be ſenſible of, &c. It is alſo uſed figuratively, to denote Carnal knowledge; alſo a relation; kinſman, &c. alſo to correct; appoint, &c.

וְלֹא יָדַע יַעֲקֹב כִּי רָחֵל גְּנָבָתַם And Jacob *knew* not that Rachel had ſtolen them. Gen. xxxi. 32.

לֹא יָדַעְתִּי אֶת ה׳ *I know* not the Lord. Exod. v. 2.

וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ And the man *knew* Eve his wife. Gen. iv. 1.

לֹא יָדַעְתִּי Or ever *I was aware* (or ſenſible.) Solom. Song. vi. 12.

יוֹדֵעַ סֵפֶר *One that* (is) *learned* in (a) book. Iſai. xxix. 11.

Niph.

כִּי נוֹדַע דָּוִד That David *was diſcovered.* 1 Sam. xxii. 6.

Hiph.

וְהוֹדַעְתָּ לָהֶם אֶת הַדֶּרֶךְ *And thou ſhalt ſhew* them the way. Exod. xviii. 20.

וְאֶת הַנְּעָרִים יוֹדַעְתִּי And *I have appointed* (my) ſervants. 1 Sam. xxi. 2.

וַיֵּדַע בָּהֶם אֶת אַנְשֵׁי סֻכּוֹת *And* with them *he taught* the men of Succoth. Judg. viii. 16.

וְיִדּוּעַ חֹלִי *And made acquainted* with ſickneſs (or grief.) Iſai. liii. 3.

Hith. Infin.

בְּהִתְוַדַּע יוֹסֵף אֶל אֶחָיו *While* Joſeph *made himſelf known* unto his brethren. Gen. xlv. 1.

Noun Maſc. דַּע *Knowledge.*

Affix.

אֶשָּׂא דֵעִי לְמֵרָחוֹק I will fetch *my knowledge* from afar. Job, xxxvi. 3.

אַחֲוֶה דֵּעִי I will ſhew *my opinion.* Ibid. xxxii. 10.

Plur. according to the idiom of the Heb.

תְּמִים דֵּעִים Perfect in *knowledge.* Ibid. xxxvii. 16.

Fem.

כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת ה׳ For the earth ſhall be full of

of *the knowledge* of the Lord. Iſai. xi. 9.

Plur. according to the Heb.

כִּי אֵל דֵּעוֹת ה׳ For the Lord (is) a God *of knowledge*. 1 Sam. ii. 3.

Another form.

דַּעַת וּמְזִמָּה *Knowledge* and diſcretion. Prov. i. 4.

בִּבְלִי דַעַת Without *knowledge*; i. e. unawares. Deut. iv. 42.

Another form.

וּמְבִינִי מַדָּע And underſtanding *ſcience*. Dan. i. 4.

Affix.

גַּם בְּמַדָּעֲךָ מֶלֶךְ אַל תְּקַלֵּל Curſe not the king, no not *in thy thought*. Eccle. x. 20.

Another form of the Noun Maſc.

וְלִנָּעֲמִי מוֹדַע לְאִישָׁהּ And Naomi had *a kinſman* of her huſband's. Ruth, ii. 1. and Prov. vii. 4.

Fem. Affix.

וְעַתָּה הֲלֹא בֹעַז מֹדַעְתָּנוּ And now (is) not Boaz *of our kindred?* Ruth, iii. 2.

Puang.

אַלּוּפִי וּמְיֻדָּעִי My guide *and*

mine acquaintance. Pſalm. lv. 14.

וּמְיֻדָּעַי שְׁכֵחוּנִי *And my familiar friends* have forgotten me. Job, xix. 14.

2d. An inchanter, called a wizard.

אוֹ יִדְּעֹנִי Or *a wizard*. Levit. xx. 27.

In *Cha*. It denotes to know, &c. the ſame as in the Heb. with a ſmall variation in the form; particularly, in מַדָּע Which in *Cha*. is written מַנְדְּעָא.

In *Talm*. and *Rab*. Heb. it denotes the ſame as in the Heb.

ידק Yadak; whence יודקרת Yoedekareth; in *Talm*. Heb. denotes a ſmall matter ſpun out to a great length; uſed in a burleſque ſenſe. Kidduſheen, fol. xvi. 2.

יהב Yahav; whence, 1ſt. הַשְׁלֵךְ עַל ה׳ יְהָבֶךָ Caſt *thy burden* upon the Lord. Pſalm. lv. 23.

2d. To give, or prepare.

לַעֲלוּקָה ׀ שְׁתֵּי בָנוֹת הַב ׀ הַב The horſe leach hath two

daughters (crying) *give, give.* Prov. xxx. 15.

הָבָה אֶת אִשְׁתִּי *Give* (me) my wife. Gen. xxix. 21.

הָבָה נִתְחַכְּמָה לוֹ *Come on,* let us deal wiſely with them. Exod. i. 10.

הָבוּ מִקְנֵיכֶם *Give* your cattle. Gen. xlvii. 16.

In *Cha.* it denotes to give, &c.

In *Talm.* and *Rab.* Heb. it denotes a burden. Megillah, fol. xviii. 1. and Bereſheeth Rabba, ſect. 79.

יהר Yahar; Haughty.

זֵד יָהִיר לֵץ שְׁמוֹ Proud (and) *haughty* ſcorner (is) his name. Prov. xxi. 24.

גֶּבֶר יָהִיר A *proud* man. Habakk. ii. 5.

It denotes the ſame in *Cha.* Targ. Jona. Ibid.

It denotes the ſame in *Talm.* Heb.

יוֹהֲרִין In *Cha.* denotes precious ſtones; rubies; carbuncles. Targ. Jeruſ. Lament. iv. 7. and Targ. Jeruſ. Solom. Song. vii. 2.

יום Yoem; Day; uſed ſome times to denote that

ſpace of time wherein it is light.

וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם And God called the light *day.* Gen. i. 5.

כָּל הַיּוֹם הַהוּא וְכָל הַלָּיְלָה All that *day* and all (that) night. Exod. x. 13.

And with the third radical doubled, it denotes the ſame.

לֹא יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם He took not away the pillar of the cloud *by day.* Ibid. xiii. 22.

And ſome times it denotes a natural, or civil day: which is that ſpace of time wherein the earth performs one rotation on its axis, ſo as its different parts ſhall ſucceſſively enjoy the light of the ſun. This conſiſts of a period of 24 hours.

יוֹם אֶחָד One *day.* Gen. i. 5.

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ Remember the ſabbath *day* to keep it holy. Exod. xx. 8.

Dual.

יוֹם אוֹ יוֹמַיִם A day or *two days.* Ibid. xxi. 21.

Plur.

שִׁבְעַת יָמִים Seven *days*. Gen. viii. 10.

It alſo denotes a year.

תֵּשֶׁב הַנַּעֲרָה אִתָּנוּ יָמִים אוֹ עָשׂוֹר Let the damſel abide with us *a full year*, or ten (months.) Ibid. xxiv. 55.

יָמִים תִּהְיֶה נְאֻלָּתוֹ (Within) *a full year* may he redeem it. Levit. xxv. 29.

מִיָּמִים יָמִימָה *From year to year*. Exod. xiii. 10.

It alſo denotes a certain time.

כְּהַיּוֹם תִּמְצְאוּן אֹתוֹ *About this time* ye ſhall find him. 1 Sam. ix. 13.

Fem.

זְכֹר יְמוֹת עוֹלָם Remember *the days* of old. Deut. xxxii. 7.

It alſo in *Cha.* denotes *a day*, &c. As alſo in *Talm.* and *Rab.* Heb.

בתנועתו היומית In his *diurnal* motion. R. Levi Ben Gerſhom. Job, xxxviii. 24.

יון Yavan; Clay; mire.

מִטִּיט הַיָּוֵן Out of the miry *clay*. Pſalm. xl. 3.

Conſt.

טָבַעְתִּי בִּיוֵן מְצוּלָה I ſunk *into the mire of* depth. Ibid. lxix. 3.

And יְוָנִים *Grecians*. Joel, iii. 6.

It denotes the ſame in *Cha.* Targ. Jeruſ. Ibid.

It denotes the ſame in *Talm.* and *Rab.* Heb.

לשון יון *The Greek* language.

מלה יונית *A Greek* word.

יון Yoen; (The ו *vau* being quieſcent) a pigeon; a dove, &c.

Fem.

וַיְשַׁלַּח אֶת הַיּוֹנָה And he ſent out *the dove*. Gen. viii. 8

אוֹ שְׁנֵי בְנֵי יוֹנָה Or two young (ones) of the *pigeon*. Levit. v. 7.

Affix.

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע *O my dove* (that art) in the cleft of the rock. Solom. Song. ii. 14.

Maſc. Plur. according to the Heb.

עֵינָיו כְּיוֹנִים His eyes (are) *as* (the eyes of) *doves*. Ibid. v. 14.

Conſt.

כְּיוֹנֵי הַנְּאָיוֹת Like *the doves of* the valleys. Ezek. vii. 16.

It denotes the ſame in *Cha* Alſo in *Talm.* and *Rab.* Heb.

יזם Yazam ; whence, אֲשֶׁר יָזְמוּ לַעֲשׂוֹת Which *they have imagined* to do. Gen. xi. 6.

יזן Yazan ; See in זון.

יזע Yazang ; whence, לֹא יַחְגְּרוּ בְיָזֵעַ They ſhall not gird (themſelves) *in ſweating places*, (or with any thing that cauſes ſweat.) Ezek. xliv. 18.

Figuratively, hard labour. בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם *In the ſweat of* thy brow ſhalt thou eat bread. Gen. iii. 19.

In this ſenſe it is uſed in the *Cha.* Targ. Onk. Ibid.

יחד Yachad ; To unite ; together: only, &c.

בְּקָהָלָם אַל תֵּחַד כְּבֹדִי Unto their aſſembly, mine honour, *be thou* not *united.* Gen. xlix. 6.

Pieng. Imp.

יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ *Unite* my heart to fear thy name Pſalm. lxxxvi. 11.

Adj.

אֵבֶל יָחִיד עֲשֵׂה לָךְ Make thee mourning (as for) *an only* (*ſon.*) Jer. vi. 26.

Affix.

אֶת יְחִידֶךָ *Thine only* (*ſon.*) Gen. xxii. 2.

Fem.

הִיא יְחִידָה She (was his) *only child.* Judg. xi. 34.

And the following is uſed figuratively to denote the ſoul ; as being ſimply ſpiritual ; conſequently, ſingle in compariſon of the corporal parts of the body.

מִיַּד כֶּלֶב יְחִידָתִי *My ſoul* from the hand of the dog. Pſalm. xxii. 21.

Another form.

אֹתִי וְאֶת בְּנִי יַחַד Me and my ſon *together.* 2 Sam. xiv. 16.

וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו And they went both of them *together.* Gen. xxii. 6.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

It alſo in *Cha.* denotes the unity of God.

בְּגִין יְחוּדָא דִשְׁמָא דַיְיָ For *the unity* of the name of God. Targ. Jeruſ. Lament. iii. 28.

It denotes the ſame in *Rab.* Heb.

מיוחד Meyuchad; In *Rab.* Heb. denotes *peculiar*; *fit*; *proper*, &c.

יחד Yachah; *Cha.* To haſten, &c.

וְאוֹחִי פַּרְעֹה לִמְקֹרֵי לְמֹשֶׁה *And* Pharaoh *haſtened* to call for Moſes. Targ. Onk. Exod. x. 16.

וְנַבְרָא אוֹחִי And the man *haſtened.* Targ. Jona. 1 Sam. iv. 14.

מָא דֵּין אוֹחֵיתָא How (is) this *that thou haſt haſtened?* Targ. Onk. Gen. xxvii. 10.

Plur. according to the *Cha.*

מוֹחָן לְקַרְבָא *They haſten* to the war. Targ. Jeruſ. Pſalm. xvi. 4.

יחל Yachal; To tarry; wait; hope; expect, &c.

Pieng.

עַל אֲשֶׁר יְחַלְתָּנִי Upon which *thou haſt cauſed me to hope.* Pſalm. cxix. 49.

כִּי לְמִשְׁפָּטֶיךָ יִחָלְתִּי For *I have hoped* in thy judgments. Ibid. 43.

לִי שָׁמְעוּ וְיִחֵלּוּ Unto me (men) gave ear, *and they waited.* Job, xxix. 21.

וַיָּחֶל עוֹד שִׁבְעַת יָמִים *And he waited* yet ſeven days. Gen. viii. 10.

Niph.

וַתֵּרֶא כִּי נוֹחֲלָה And when ſhe ſaw that *ſhe had waited.* Ezek. xix. 5.

Hiph.

הֵן הוֹחַלְתִּי לְדִבְרֵיכֶם Behold, *I have waited* for your words. Job, xxxii. 10.

כִּי לְךָ ה" הוֹחָלְתִּי For unto thee, O Lord, *do I hope.* Pſalm. xxxviii. 16.

לֹא כֵן אוֹחִילָה לְפָנֶיךָ *I may* not *tarry* thus before thee. 2 Sam. xviii. 14.

Noun Fem.

תּוֹחֶלֶת מְמֻשָּׁכָה מַחֲלָה לֵב *Hope* deferred maketh the heart ſick. Prov. xiii. 12.

Affix.

תּוֹחַלְתִּי לְךָ הִיא *My hope* is in thee. Pſalm. xxxix. 8.

הֵן תּוֹחַלְתּוֹ נִכְזָבָה Behold, *his hope* is in vain (or falſe.) Job, xl. 28.

It denotes the ſame in *Rab.* Heb.

יחם Yacheam; To heat, &c. alſo anger.

כִּי יֵחַם לִבָּבוֹ While his heart *is heated.* Deut. xix. 6.

Niph.

הַנֶּחָמִים בָּאֵלִים *Inflaming yourſelves* among the oaks. Iſai. lvii. 5.

Pieng.

יְחָמַתְנִי אִמִּי My mother *warmed* (or conceived) me. Pſalm. li. 7.

בְּעֵת יַחֵם הַצֹּאן At the time that the cattle *were heated* (or conceived.) Gen. xxxi. 10.

Noun Fem.

וַיִּמָּלֵא הָמָן חֵמָה And Haman was filled with *wrath*. Eſth. iii. 5.

Conſt.

חֲמַת אָחִיךָ *The fury of* thy brother. Gen. xxvii. 44.

Affix.

שְׁפֹךְ חֲמָתְךָ עַל הַגּוֹיִם Pour out *thy fury* upon the heathen. Jer. x. 25.

Plur. according to the idiom of the Heb.

שְׁאֵרִית חֵמוֹת תַּחְגֹּר The remainder of *the wrath* ſhalt thou reſtrain. Pſalm. lxxvi. 11.

Figuratively, poiſon; venom, &c.

חֲמַת לָמוֹ כִּדְמוּת חֲמַת נָחָשׁ Their *poiſon* (is) according to the likeneſs of *the poiſon* of ſerpents. Ibid. lviii. 5.

In *Cha.* it denotes heat; anger; as alſo in *Talm.* and *Rab.* Heb.

יחס Yachas; *Cha.* Lineage; kindred; pedigree, &c.

מִן יְחוּס אֱלִימֶלֶךְ Of *the lineage* of Elimelech. Targ. Jeruſ. Ruth, ii. 1.

Plur.

יְחוּסֵי עַמַּיָּא *The kindreds of* the people. Targ. Jeruſ. Pſalm. xcvi. 7.

Hith.

וְאִתְיַחֲסוּ עַל זַרְעֲיָתְהוֹן *And they declared their pedigrees* after their families. Targ. Onk. Numb. i. 18.

It denotes the ſame in *Rab.* Heb. Alſo to attribute.

יחף Yachaph; Barefoot.

Adj.

וְהוּא הוֹלֵךְ יָחֵף And he went *barefoot*. 2 Sam. xv. 30.

מִנְעִי רַגְלֵךְ מִיָּחֵף Withhold thy foot *from being unſhod*. Jer. ii. 25.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb.

יחר Yachar ; whence יחור Yechur ; *Talm.* A branch ; a young plant. Kelayeem, fol. 23.

יחש Yacheas ; Pedigree ; genealogy, &c.

Hith.

כֻּלָּם הִתְיַחְשׂוּ All theſe *were reckoned by genealogies.* 1 Chron. v. 17.

אֵלֶּה בִּקְשׁוּ כִּתָּבָם הַמִּתְיַחְשִׂים Theſe ſought their regiſter (among) *thoſe that were reckoned by genealogy.* Ezra, ii. 62.

Noun Maſc.

וָאֶמְצָא סֵפֶר הַיַּחַשׂ And I found a regiſter of *the genealogy.* Nehem. vii. 5.

יטב Yatav ; To do good; well, &c.

לְמַעַן יִיטַב לִי בַּעֲבוּרֵךְ That it *may be well* with me for thy ſake. Gen. xii. 13.

וַיִּיטְבוּ דִבְרֵיהֶם בְּעֵינֵי חֲמוֹר And their words *were good* in the eyes of Hamor. Ibid. xxxiv. 18.

Hiph.

וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ And *he entreated* Abram *well* for her ſake. Ibid. xii. 16.

וְהֵיטִבְךָ *And he will do thee good.* Deut. xxx. 5.

Particip.

מֵיטִיבִים אֶת לִבָּם *Were making* their hearts *merry.* Judg. xix. 22.

Imp.

הֵיטִיבִי נַגֵּן *Make ſweet* melody. Iſai. xxiii. 16.

וָתִדְרֹשְׁתְּ הֵיטֵב And haſt enquired *diligently.* Deut. xvii. 4.

Noun Maſc. According to the Heb. But in Engliſh it is the Adj. Being the ſuperlative degree of good.

Conſt.

מֵיטַב שָׂדֵהוּ וּמֵיטַב כַּרְמוֹ יְשַׁלֵּם *Of the beſt of* his own field, *and of the beſt of* his own vineyard ſhall he make reſtitution. Exod. xxii. 5.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

יטר Yetar ; *Cha.* Exhalation in the form of a pillar.

יְטוֹר דְּתְנָן *A pillar* of ſmoke. Targ. Jona. Judg. xx. 40.

וְיטוֹר עֲנַן דְּקְטֹרְתָא סְלִיק *And the pillar* of the cloud of incenſe

cenſe went up. Targ. Jona. Ezek. viii. 11.

Plur.

וְטוּרִין דְּתְנָן *And pillars of* ſmoke. Targ. Jona. Joel, ii. 30.

יין Yayin; Wine.

וְיַיִן לַנֶּסֶךְ רְבִיעִית הַהִין *And* the fourth part of an Hin *of* wine for a drink offering. Numb. xv. 5.

Conſt.

יֵין נְסִיכָם *The wine* of their drink offerings. Deut. xxxii. 28.

Affix.

יֵינָם *Their wine.* Ibid. 33.

יֵינֵךְ *Thy wine.* Eccle. ix. 7.

It denotes the ſame in *Talm.* and *Rab.* Heb.

יכח Yachach; To reprove; judge; diſpute; reaſon; chaſten, &c.

Hiph.

וְהוֹכַח אַבְרָהָם אֶת אֲבִימֶלֶךְ *And* Abraham *reproved* Abimelech. Gen. xxi. 25.

וַיּוֹכַח אָמֶשׁ *And he rebuked* (thee) yeſternight. Ibid. xxxi. 42.

וְיוֹכִיחוּ בֵּין שְׁנֵינוּ *And let them judge* betwixt us both. Ibid.

Huph.

וְהוּכַח בְּמַכְאוֹב *And he is chaſtened* with pain. Job, xxxix. 19.

Niph.

נוֹכַח עִמּוֹ *May diſpute* with him. Ibid. xxiii. 7.

Fem.

וְנֹכָחַת *Thus might ſhe reprove.* Gen. xx. 16.

לְכוּ נָא וְנִוָּכְחָה Come now *and let us reaſon together.* Iſai. i. 18.

Hith.

וְעִם יִשְׂרָאֵל יִתְוַכָּח *And he will plead* with Iſrael. Micah, vi. 2.

Noun Fem.

בְּיוֹם תּוֹכֵחָה In the day of *rebuke.* Hoſea, v. 9.

וְשׂוֹנֵא תּוֹכַחַת בָּעַר But he that hateth *reproof*, (is) brutiſh. Prov. xii. 1.

Affix.

עַל תּוֹכַחְתִּי Upon *my reproof.* Habakk. ii. 1.

וְתוֹכַחְתִּי לַבְּקָרִים *And my chaſtiſement* (was) every morning. Pſalm. lxxiii. 14.

שִׁמְעוּ נָא תּוֹכַחְתִּי Hear now *my reaſoning.* Job, xiii. 6.

Plur.

Plur.

תּוֹכָחוֹת בַּלְאֻמִּים *Chaſtiſements* (or rebukes) upon the people. Pſalm. cxlix. 7.

And with *kamets*.

וְאֵין בְּפִיו תּוֹכָחוֹת And in whoſe mouth (are) no *reproofs*. Pſalm. xxxviii. 15.

Figuratively, to appoint, or chooſe; as being judged moſt proper.

אֹתָהּ הֹכַחְתָּ לְעַבְדְּךָ לְיִצְחָק She (that) *thou haſt appointed* for thy ſervant Iſaac. Gen. xxiv. 14.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

יכל Yachoel; 1ſt. To be able; prevail, &c.

וְלֹא יָכֹל יוֹסֵף לְהִתְאַפֵּק *And* Joſeph *was* not *able* to refrain himſelf. Gen. xlv. 1.

וַיַּרְא כִּי לֹא יָכֹל לוֹ And when he ſaw *that he prevailed* not againſt him. Ibid. xxxii. 26.

גַּם יָכֹלְתִּי *I have* alſo *prevailed*. Ibid. xxx. 8.

וּמַה יָּכֹלְתִּי עֲשׂוֹת כָּכֶם And what *was I able* to do in compariſon of you? Judg. viii. 3.

לֹא אוּכַל אָנֹכִי לְבַדִּי I am not *able* alone. Numb. xi. 14.

2d. A brook.

עָבְרוּ אֶת כָּל הַמָּיִם They be gone over *the brook* of water. 2 Sam. xvii. 20.

It denotes the ſame in *Cha.* and in *Rab.* Heb. Alſo poſſible; perhaps, &c.

יכן Yachan; whence בר יוכנה *Talm.* The name of a ſurpriſing great bird. Berachoeth, fol lvii. 2.

יכת See in כתת.

ילל Yalal; To cry out; howl, &c.

Infin.

הָרָה לָלֶת With child (near) *to cry out*, (or be delivered.) 1 Sam. iv. 19

Hiph.

וְהֵילִל כֹּל יוֹשֵׁב הָאָרֶץ *And* all the inhabitants of the land *ſhall howl*. Jer. xlvii. 1.

הֵילִילוּ אַלּוֹנֵי בָשָׁן *Howl*, O *ye* oakes of Baſhan. Zech. xi. 2.

לָכֵן יְיֵלֵל מוֹאָב לְמוֹאָב כֻּלּוֹ יְיֵלֵל Therefore *ſhall* Moab *howl* for Moab, every one *ſhall howl*. Iſai. xvi. 7.

עַל כֵּן עַל מוֹאָב אֵילִיל Therefore *will I howl* for Moab. Jer. xlviii. 31.

Adj. or Noun. Maſc.

יֶלֶל יְשִׁמֹן *The howling* wilderneſs. Deut. xxxii. 10.

Conſt.

יִלֲלַת הָרֹעִים *The howling of* the ſhepherds. Zech. xi. 3.

Affix.

יִלְלָתָהּ *Her howling*, (or the howling thereof.) Iſai. xv. 8.

It denotes the ſame in *Cha.*

יָלָא In *Cha. The ferret.* Targ. Onk. Levit. xi. 30.

In *Talm.* Heb. יילי Yayle; denotes *a horſe leach.* Shab. fol. liv. 2.

ילד Yalad; To bear; bring forth; beget, &c. alſo a child.

מִי יָלַד לִי אֶת אֵלֶּה Who *hath brought* me *forth* (or begotten) theſe? Iſai. xlix. 21.

וְיָלַד שָׁקֶר *And brought forth falſehood.* Pſalm. vii. 15.

וְיָלְדָה לוֹ בָנִים *And ſhe have born* him ſons. Exod. xxi. 4.

תֵּלְדִי בָנִים *Thou ſhalt bring forth* children. Gen. iii. 16.

Niph.

נוֹלַד לוֹ *Were born* uhto him. 1 Chron. ii. 3.

Niph. and Puang.

בְּהִוָּלֵד לוֹ אֶת יִצְחָק בְּנוֹ *When* Iſaac his ſon *was born* unto him. Gen. xxi. 5.

Pieng. according to the idiom of the Heb. and which denotes *a midwife*; becauſe ſhe aſſiſts the woman at the time of her delivery.

וַתֹּאמֶר לָהּ הַמְיַלֶּדֶת And the *midwife* ſaid unto her. Gen. xxxv. 17.

Infin.

בְּיַלֶּדְכֶן אֶת הָעִבְרִיֹּת *When ye do the office of a midwife* to the Hebrew women. Exod. i. 16.

Puang.

אֲשֶׁר יֻלַּד לוֹ Which *were born* unto him. Gen. xlvi. 27.

לַנַּעַר הַיִּוָּלֵד Unto the child *that ſhall be born.* Judg. xiii. 8.

Hiph.

הוֹלִיד אֶת אַבְרָם *He begat* Abram. Gen. xi. 27.

Particip.

אִם אֲנִי הַמּוֹלִיד Shall I *cauſe to bring forth.* Iſai. lxvi. 6.

Infin.

Infin.

וְהוֹלִיד אָוֶן *And bring forth* iniquity. Ibid. lix. 4.

וַיּוֹלֶד בִּדְמוּתוֹ *And he begat* (a ſon) in his own likeneſs. Gen. v. 3.

Huph. Infin.

יוֹם הָלֶּדֶת אֶת פַּרְעֹה Pharaoh's *birth* day. Ibid. xl 20

Adj. according to the Heb.

מוֹלֶדֶת בַּיִת אוֹ מוֹלֶדֶת חוּץ *Born* at home, or *born* abroad. Levit. xviii. 9.

And ſome take it to be the Noun Fem.

Affix.

בְּאֶרֶץ מוֹלַדְתּוֹ In the land of *his nativity*. Gen. xi. 28.

Niph.

הַנּוֹלָדִים לְךָ *Which were born* unto thee. xlviii. 5.

וַיִּתְיַלְּדוּ עַל מִשְׁפְּחֹתָם *And they declared their pedigrees* after their families. Numb. i. 18.

Noun Maſc.

הַיֶּלֶד אֵינֶנּוּ *The child* (is) not. Gen. xxxvii. 30.

Plur.

יְלָדִים *Children*. 1 Sam. i. 2.

Fem.

הַיַּלְדָּה הַזֹּאת This *damſel*. Ibid. xxxiv. 4.

יְלִיד בָּיִת *He that is born* in the houſe. Ibid. xvii. 12.

Another form of the Noun Fem.

הַיַּלְדוּת *The childhood*. Eccle. xi. 10.

Fem Plur.

אֵלֶּה תּוֹלְדוֹת נֹחַ Theſe (are) *the generations* of Noah. Gen. vi. 9.

It denotes the ſame in *Cha*. Alſo in *Rab*. Heb.

תולדה Toledah; In Logic, denotes *concluſion*: the laſt part of an argument, or the conſequence of ſomething either aſſumed or proved before.

ילך Yalach; Ambulation; alſo preamble.

וַיֵּלֶךְ מֹשֶׁה *And* Moſes *went*. Deut. xxxi. 1.

יֵלֶךְ נָא אֲדֹנָי בְּקִרְבֵּנוּ *Let* my Lord, I pray thee, *go* amongſt us. Exod. xxxiv. 9.

Infin.

לְבִלְתִּי לֶכֶת That *he ſhould* not *go*. 1 King. xi. 10.

Particip.

יֵשֵׁר לֶכֶת *Walketh* uprightly. Prov. xv. 21.

Imp.

וְלֵךְ בְּשָׁלוֹם *And go* in peace. 1 Sam. xxix. 7.

And with ה *he* poſtfixed.

לְכָה אִתָּנוּ *Come thou* with us. Numb. x. 29.

And with ו *vau.*

לְכוּ וְנִמְכְּרֶנּוּ *Come*, and let us ſell him. Gen xxxvii. 27.

Futur.

אֵילְכָה שׁוֹלָל וְעָרוֹם *I will go* ſtript and naked. Micah, i. 8.

Hiph.

וְהוֹלַכְתִּי עִוְרִים *And I will bring* (or lead) the blind. Iſai. xlii. 16.

וַיּוֹלֶךְ ה" אֶת הַיָּם *And* the Lord *cauſed* the ſea *to go* (back.) Exod. xiv. 21.

Imp.

וְהוֹלֵךְ מְהֵרָה *And go* quickly. Numb. xvii. 11.

הֵילִיכִי אֶת הַיֶּלֶד *Here take* this child *away.* Exod. ii. 9.

ילף Yalaph; whence, אוֹ יַלֶּפֶת Or *ſcabbed.* Levit, xxi. 20.

ילק Yalak; A ſpecie of locuſt.

יֶלֶק פָּשַׁט וַיָּעָף *The canker worm* ſpreadeth (or ſpoileth) and flieth away. Nahum. iii. 16

אָכַל הַיֶּלֶק Hath *the canker worm* eaten. Joel, i. 14.

ימם Yamam, or ים Yam; 1ſt. The ſea.

יָם הַמֶּלַח The ſalt *ſea.* Gen. xiv. 3.

עַל הַיָּם Over *the ſea.* Exod. xiv. 16.

וְהָיוּ תֹצְאֹתָיו הַיָּמָּה And the out goings of it ſhall be *at the ſea* Numb. xxxiv. 5.

וְהַחֲרַבְתִּי אֶת יַמָּהּ And I will dry up *her ſea.* Jer. li. 36.

Plur.

יַמִּים *Seas.* Gen. i. 10.

2d. Weſt.

יָם וְדָרוֹם *The weſt* and the ſouth. Deut. xxxiii. 23.

יָמָּה וְקַדְמָה *To the weſt* and to the eaſt. Gen. xxviii. 14.

3d. A mule.

Plur.

אֲשֶׁר מָצָא אֶת הַיֵּמִים בַּמִּדְבָּר That found *the mules* in the wilderneſs. Ibid. xxxvi. 24.

It alſo in *Cha.* and *Talm.* and *Rab.* Heb. denotes the ſea.

ימה Yamah; In *Cha.* To ſwear.

וְאִם בְּשִׁמְעָא דַּה" יָמָן And if *they*

יָמִין Yamin; The right hand; alſo the ſouth.

וְאֶפְנֶה עַל יָמִין That I may turn to *the right hand*. Gen. xxiv. 49.

וְאֶת שׁוֹק הַיָּמִין And *the right* ſhoulder. Exod. xxix. 22.

Affix.

בִּי תָּמְכָה יְמִינֶךָ *Thy right hand* upholdeth me. Pſalm. lxiii. 9.

בְּיַד יְמִינִי By *my right* hand. Ibid. lxxiii. 21.

The verb Hiph. Imp.

הֵימִינִי *Set thyſelf to the right hand*. Ezek. xxi. 16.

Particip.

מַיְמִינִים וּמַשְׂמְאִלִים *And could* uſe both *the right hand* and the left. 1 Chron. xii. 2.

Futur.

וְאֵימְנָה *Then I will go to the right*. Gen. xiii. 9.

And with pronounced ת *thau*, inſtead of the radical י *yod*.

כִּי תַאֲמִינוּ When *ye turn to the right hand*. Iſai. xxx. 21.

וְחַדְרֵי תֵמָן And the chambers of the *ſouth*. Job, ix 9.

מִתֵּמָן כָּל אֶרֶץ הַכְּנַעֲנִי *From the*

they have ſworn by the name of God. Targ. Jona. Jer. v. 2.

וְתֵימֵי בִשְׁמִי *And thou ſhouldeſt ſwear* by my name. Targ. Jeruſ. Pſalm. l. 16.

דְיֵימֵי בִשְׁמֵיהּ לְשִׁקְרָא *That ſweareth* by his name falſely. Targ. Onk. Exod. xx. 7.

Imp.

לָא תֵימֵי בִשְׁמָא דַה' אֱלָהָךְ לְמַגְנָא *Thou ſhalt* not *ſwear* by the name of the Lord thy God for nought, (or in vain.) Targ. Onk. Ibid.

Aphel.

וְאוֹמֵי יוֹסֵף יָת בְּנֵי יִשְׂרָאֵל And Joſeph *made* the children of Iſrael *ſwear*. Targ. Targ. Onk. Gen. l. 23.

אֲרֵי אוֹמְאָה אוֹמֵי יָת בְּנֵי יִשְׂרָאֵל For *he had ſtrictly ſworn* the children of Iſrael. Targ. Onk. Exod. xiii. xix.

The Noun.

קָל מוֹמֵי The voice of *an oath*. Targ. Onk. Levit. v. 1.

בְּמוֹמְתָא דְלוּטָא *With an oath of* curſing. Targ. Onk. Numb. v. 21.

Hiph.

עָנִי וְאֶבְיוֹן הוֹנָה The poor and the needy *hath he oppreſſed.* Ezek. xviii. 12.

יָתוֹם וְאַלְמָנָה הוֹנוּ בָךְ The widow and the fatherleſs *have they oppreſſed* (or vexed) in thee. Ibid. xxii. 7.

Particip.

וְהַאֲכַלְתִּי אֶת מוֹנַיִךְ And I will feed them *that oppreſs thee.* Iſai. xlix. 26.

Infin.

לְהוֹנָתָם מֵאֲחֻזָּתָם *To thruſt them* out of their poſſeſſion, *by oppreſſing them.* Ezek. xlvi. 18.

Imp.

לֹא תוֹנוּ אִתּוֹ *Ye ſhall* not *oppreſs,* (or vex) him. Levit. xix. 39.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

In *Talm.* and *Rab.* Heb. it denotes oppreſſion: fraud: deception, &c.

ינח Yanach; To leave; ſuffer; lay by, &c.

Hiph.

אֲשֶׁר הִנִּיחַ ה' Which the Lord *did leave.* Judg. iii. 1.

לֹא הִנִּיחַ אָדָם לְעָשְׁקָם *He did* not

the ſouth, all the land of the Canaanites. Joſhu. xiii. 4.

עַל יֶרֶךְ הַמִּשְׁכָּן תֵּימָנָה On the ſide of the tabernacle *ſouthward.* Numb. iii. 29.

Another form.

צָפוֹן וְיָמִין אַתָּה בְרָאתָם The north *and the ſouth* thou haſt created them. Pſalm. lxxxix. 13.

In *Cha.* it denotes *the right-hand.*

ימס Yamas; *Cha.* To melt.

יִתְמְסוּן בְּחוֹבֵיהוֹן *They ſhall melt* (or pine) *away* in their iniquities. Targ. Onk. Levit. xxvi. 39.

וְיִתְמְסוּן טוּרַיָא מִדְּמְהוֹן *And* the mountains *ſhall be melted* with their blood. Targ. Jona. Iſai. xxxiv. 3. 8. 4.

ימר See in אמר.

ינה Yanah; To oppreſs; deſtroy, &c.

מִפְּנֵי חֶרֶב הַיּוֹנָה From *the oppreſſing* ſword. Jer. xlvi. 16.

הָעִיר הַיּוֹנָה *The oppreſſing* city. Zeph. iii. 1.

נְיָנֵם יָחַד *Let us deſtroy* them together. Pſalm. lxxiv. 8.

not *ſuffer* (any) man to do them wrong. Pſalm. cv. 14.

וַיַּנִּחֵהוּ בְגַן עֵדֶן *And he put him* in the garden of Eden. Gen. ii. 15.

וַתַּנַּח בִּגְדוֹ אֶצְלָהּ *And ſhe laid up* his garment by her. Ibid. xxxix. 16.

וְעַתָּה הַנִּיחָה לִי And now *let me alone.* Exod. xxxii. 10.

Particip.

אֵינֶנּוּ מַנִּיחַ לוֹ לִישֹׁן *Will* not *ſuffer* him to ſleep. Eccle. v. 5.

Huph.

יָגַעְנוּ וְלֹא הוּנַח לָנוּ We labour, (and) *have* no *reſt.* Lament. v. 5.

וְהֻנִּיחָה שָׁם עַל מְכֹנָתָהּ *And be ſet up* there upon her own baſe. Zech. v. 11.

Particip. Preter.

וַאֲשֶׁר מֻנָּח And (that) *which* (was) *left*: the void ſpace. Ezek. xli. 9.

In *Cha.* it denotes to leave; let down; place in order, &c.

וְכַד מַנַּח יְדוֹהִי And when *he let down* his hand. Targ. Onk. Exod. xvii. 11.

וּכְעַן אַנַּח בָּעוּתָךְ And now *leave* (or relinquiſh) thy petition. Targ. Onk. Ibid. xxxii. 10.

וְאַנִּיחַ קֳדָמָךְ *And I ſet it* before thee. Targ. Jona. Judg. vi. 18.

הונח Hunach; in *Rab.* Heb. denotes *given*, or *impoſed.* Maim. in Moreh Nevucheem, part 1, chap. vi.

הנחה Hanachah; In *Rab.* denotes a propoſition; poſition; conceſſion, &c.

עיקר הנחתו The principal of *its ſignification*; i. e. the primary ſenſe. Maim. Moreh Nevucheem, part 1, chap. viii.

It alſo denotes to relinquiſh, &c. Ibid. part 3, chap. xxx. 3.

ינך Yanach; whence יניכא Yaneecha; *Talm.* A moth. Chull. fol. lxxxv. 2.

ינס Yanas; whence פתורא דיונס Pethoera deyunas; *Talm.* A table of *cedar.* Shab. fol. cxxix. 1.

ינק Yanak; To ſuck, &c.

וְיָנַקְתְּ חֲלֵב גּוֹיִם *And thou ſhalt*

ſhalt ſuck the milk of the Gentiles. Iſai. lx. 16.

Particip.

יוֹנֵק שְׁדֵי אִמּוֹ *That ſucked* the breaſts of my mother. Solom. Song. viii. 1.

אֶת הַיּוֹנֵק The *ſucking child.* Numb. xi. 12.

Hiph.

הֵינִיקָה בָנִים שָׂרָה That Sarah *ſhould have given* children *ſuck.* Gen. xxi. 7.

Particip. Fem.

מֵנֶקֶת רִבְקָה Rebekah's *nurſe* Ibid. xxxv. 8.

Figuratively, a young plant; a ſucker.

וַיַּעַל כַּיּוֹנֵק And he grow up *as a tender plant.* Iſai. liii. 2.

Plur. Affix.

יֹנְקוֹתָיו *His branches* ſhall ſtrike (or ſpread.) Hoſea, xiv. 7.

In *Cha.* it denotes to ſuck; a ſuckling, &c.

It denotes the ſame in *Rab.* Heb.

יסד Yaſad; To found

יְסַד ה' בְּחָכְמָה אָרֶץ The Lord by wiſdom *hath founded* the earth. Prov. iii. 19.

וְיִסַּדְתִּיךְ בַּסַּפִּירִים *And I will lay thy foundation* with ſapphires (or diamonds.) Iſai. liv. 11.

Infin.

לְיסוֹד *To lay the foundation.* 2 Chron. xxxi. 7.

Niph.

לְמִן הַיּוֹם הִוָּסְדָה Since the day (*it*) *was founded.* Exod. ix. 18.

וְהֵיכָל תִּוָּסֵד And to the temple *thy foundation ſhall be laid.* Iſai. xliv. 28.

Pieng.

יִסַּדְתָּ עֹז *Thou haſt founded* ſtrength. Pſalm. viii. 3.

יִסַּד הַמֶּלֶךְ The king *had ordained* (or appointed.) Eſth. i. 8.

בְּבְכֹרוֹ יְיַסְּדֶנָּה *He ſhall lay the foundation thereof* in his firſt-born. Joſhu. vi. 26.

Puang.

יֻסַּד בֵּית ה' *Was the foundation* of the houſe of the Lord *laid.* 1 King. vi. 37.

Huph.

עַל הוּסַּד בֵּית ה' Becauſe *the foundation* of the houſe of the Lord *was laid.* Ezra, iii. 11.

Noun Maſc.

אֶל יְסוֹד הַמִּזְבֵּחַ Beſide *the foundation* (or bottom) of the altar. Exod. xxix. 12.

Affix.

וְנִגְלָה יְסֹדוֹ And *the foundation thereof* ſhall be diſcovered. Ezek. xiii. 14.

Fem. Affix.

יְסוֹדָתוֹ בְּהַרְרֵי קֹדֶשׁ *The foundation thereof* (is) in the holy mountains. Pſalm. lxxxvii. 1.

Plur.

וְנֶהֱרְסוּ יְסוֹדֹתֶיהָ And *her foundations* ſhall be broken down. Ezek. xxx. 4.

Another form of the Noun Maſc.

וּמִמְּסַד עַד הַמִּשְׁפָּחוֹת *Even from the foundation* unto the copings. 1 King. vii. 9.

Fem.

וְהָיָה כָּל מַעֲבַר מַטֵּה מוּסָדָה And it ſhall be (in) every paſſing of the rod *founded* (or grounded.) Iſai. xxx. 32.

Plur. Conſt.

מוֹסְדוֹת הַצְּלָעוֹת *The foundations of* the ſide chambers. Ezek. xli. 8.

Fem. Plur.

וְאֶבֶן לְמוֹסָדוֹת Nor a ſtone *for foundations.* Jer. li. 26.

Conſt.

מוֹסְדוֹת תֵּבֵל *The foundations of* the world. Pſalm. xviii. 16.

Figuratively, to take counſel; as being the foundation of an undertaking, buſineſs, or enterpriſe.

Niph.

וְרוֹזְנִים נוֹסְדוּ יָחַד And the rulers *take counſel together.* Pſalm. ii. 2.

בְּהִוָּסְדָם יַחַד עָלָי *When they took counſel* together againſt me. Ibid. xxxi. 14.

It denotes the ſame in *Cha.*

And in *Rab.* Heb. יסוד Yeſoed, denotes fundamental; alſo an element, &c.

ארבע יסודות The four *elements.*

יסך Yaſach; whence, עַל בְּשַׂר אָדָם לֹא יִיסָךְ Upon man's fleſh *ſhall it* not *be poured.* Exod. xxx. 32.

יסם Yaſam; whence יסמין Yaſmeen; *Talm.* Seſame; an oily pulſe from India. Shab. fol. l. 2.

יסף Yaſaph; To add; exceed, &c.

וְלֹא יָסַף עוֹד לְדַעְתָּהּ And he knew her *again* no more (or he added not.) Gen. xxxviii. 26.

יָסַפְתָּ עַל הַשְּׁמוּעָה אֲשֶׁר שָׁמַעְתִּי *Thou exceedeſt* the fame that I heard. 2 Chron. ix. 6.

With *chirik*.

הִנְנִי יוֹסִף עַל יָמֶיךָ Behold, *I will add* unto thy days. Iſai. xxxviii. 6.

Niph.

וְנוֹסַף גַּם הוּא עַל שׂנְאֵינוּ *And they be added* (or joined) alſo to our enemies. Exod. i. 10.

וְנוֹסְפָה נַחֲלָתָן *And* their inheritance *be added*. Numb. xxxvi. 4.

Particip.

יֵשׁ מְפַזֵּר וְנוֹסָף עוֹד There is he that ſcattereth, *and* yet *increaſeth*. Prov. xi. 24.

Hiph.

וְהוֹסַפְתִּי חָכְמָה *And I have gotten more* wiſdom. Eccle. i. 16.

לֹא אֹסִף עוֹד רְאוֹת פָּנֶיךָ *I will* ſee thy face *again* no more. Exod. x. 29.

יֹסֶף ה"י לִי בֵּן אַחֵר The Lord *ſhall add* to me another ſon. Gen. xxx. 24.

It denotes the ſame in *Cha.* Alſo in *Rab.* Heb.

יסר Yaſar; To chaſten, &c.

Particip. Preſ.

יֹסֵר לָץ *He that reproveth* a ſcorner. Prov. ix. 7.

הַיֹּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ *He that chaſtiſeth* the Heathen, ſhall he not correct? Pſalm. xciv. 10.

בְּאַוָּתִי וְאֲסָרֵם (It is) in my deſire *that ſhould I chaſtiſe them*. Hoſea, x. 10.

Niph. Imp.

הִוָּסְרִי יְרוּשָׁלַם *Be thou inſtructed*, O Jeruſalem. Hoſea, x. 10.

הִוָּסְרוּ שֹׁפְטֵי אָרֶץ *Be inſtructed* ye judges of the earth. Pſalm. ii. 10.

בִּדְבָרִים לֹא יִוָּסֵר עָבֶד A ſervant *will* not *be corrected* with words. Prov. xxix. 19.

Pieng.

אָבִי יִסַּר אֶתְכֶם בַּשּׁוֹטִים My father *hath chaſtiſed* you with whips. 1 King. xii. 11.

יִסְּרַנִּי יָהּ The Lord *hath chaſtened me*. Pſal. cxviii. 18.

Particip.

Particip.

מְיַסְּרֶךָּ *Chaſteneth thee.* Deut. viii. 5.

וְיִסַּרְתִּי אֶתְכֶם *And I will chaſtiſe* you. Levit. xxvi. 28.

Hiph. Futur.

אַיְסְרֵם *I will chaſtiſe them.* Hoſea, vii. 12.

Another form; and which is compounded of Hiph. and Hith. with ת *thau* Hith. deficient.

וְנִוַּסְרוּ כָּל הַנָּשִׁים *That* all the women *may be taught* (or corrected) Ezek. xxiii. 48.

And the following, ſome take to be Infin. notwithſtanding that it is pointed with *chirik*.

הַרֹב אִם שַׁדַּי יִסּוֹר Shall he that contendeth with God *inſtruct* (*him?*) Job, xxxix. 31.

Noun Maſc.

חָכְמָה וּמוּסָר Wiſdom and *inſtruction.* Prov i. 7.

Conſt.

מוּסַר ה' *The chaſtening of* the Lord. Ibid. iii. 11.

מוּסַר מְלָכִים *The bond of* kings. Job, xii. 18.

Affix. with *cholem.*

וּבְמוּסָרָם יַחְתֹּם *And* he ſealeth *their inſtruction.* Job, xxxiii. 16.

Affix.

קְחוּ מוּסָרִי Receive *my inſtruction.* Prov. xii. 18.

Another form.

מוֹסְרֵי צַוָּארֵךְ *The bands of* thy neck. Iſai. lii. 2.

Affix.

פִּתַּחְתָּ לְמוֹסְרָי Thou haſt looſed *my bands.* Pſalm. cxvi. 16.

Fem.

נִתְּקוּ מוֹסָרוֹת Have burſt *the bands.* Jer. v. 5.

Affix.

נְנַתְּקָה אֶת מוֹסְרוֹתֵימוֹ Let us break *their bands* aſunder. Pſalm. ii. 3.

In *Cha.* it denotes chaſtiſement; as alſo in *Rab.* Heb.

יעד Yangad; To appoint, &c.

מִן הַמּוֹעֵד אֲשֶׁר יְעָדוֹ Than the ſet time which *he had appointed him.* 2 Sam. xx. 5.

אֲשֶׁר לֹא יְעָדָהּ Who *hath bethrothed her* to himſelf. Exod. xxi. 17. Or *did* not *bethroth her.*

שָׁם יְעָדָהּ There *hath he appointed it.* Jer. xlvii. 7.

וְאִם לִבְנוֹ יְיַעֲדֶנָּה And if *he have bethrothed her* unto his ſon. Exod. xxi. 9.

Niph.

וְנוֹעַדְתִּי לְךָ שָׁם *And* there *I will meet* with thee. Exod. xxv. 22.

כִּי הִנֵּה הַמְּלָכִים נוֹעֲדוּ For lo, the kings *were aſſembled.* Pſalm. xlviii. 5.

אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה Where that *I will meet* with thee. Exod. xxx. 6.

Hiph.

וְאִם לְמִשְׁפָּט מִי יוֹעִידֵנִי And if of judgment, who *ſhall appoint a time* (to plead ?) Job, ix. 19.

This is without *dageſh*; but the following hath *dageſh.*

וּמִי יְעִידֵנִי And who *will appoint me the time.* Jer. xlix. 19.

Huph.

מוּעָדִים *Were ſet.* Ibid. xxiv. 1.

Fem.

אָנָה פָּנֶיךָ מוּעָדוֹת Whitherſoever thy face *is ſet.* Ezek. xxi. 16.

Noun Maſc.

וַיָּשֶׂם ה" מוֹעֵד And the Lord appointed *a ſet time.* Exod. ix. 5.

בִּמְעֹד שְׁנַת הַשְּׁמִטָּה *In the ſolemnity of* the year of releaſe. Deut. xxxi. 10.

מֵהַבֹּקֶר וְעַד עֵת מוֹעֵד From the morning even unto the time *appointed.* 2 Sam. xxiv. 15.

Plur.

בַּמּוֹעֲדִים *In the ſolemn feaſts.* Ezek. xlvi. 9.

וּלְמוֹעֲדִים *And for ſeaſons.* Gen. i. 14.

Conſt.

מוֹעֲדֵי ה" The *feaſts* (or ſolemn times) *of* the Lord. Levit. xxiii. 2.

שָׂרְפוּ כָל מוֹעֲדֵי אֵל בָּאָרֶץ They have burnt up all *the ſynagogues* (or aſſemblies) *of* God in the land. Pſalm. lxxiv. 8.

Fem.

עָרֵי הַמּוֹעָדָה *The appointed* cities. Joſhu. xx. 9.

Another form of the Fem.

נְשִׂיאֵי הָעֵדָה The rulers of *the congregation.* Exod. xvi. 22.

Conſt

Conſt.

בַּעֲדַת צַדִּיקִים *In the congregation of* the righteous. Pſal. i. 5.

עֲדַת דְּבֹרִים *A ſwarm of* bees. Judg. xiv. 8.

In *Cha.* it denotes a ſolemn time or feaſt; alſo a congregation.

In *Rab* Heb. יעוד Yengud, denotes *a promiſe*; as, היעוד הרוחני The ſpiritual *promiſe*. היעודים הגשמיים The corporal *promiſes*. Ikkareem Orat. 4 chap. xxxix. And Angkedah, gate 70.

ועד Vangad; In *Talm.* Heb. denotes an appointed place; a place of reſort. San. fol. lxxvii. 1. and Soeta, chap. laſt.

יעה Yangah; To ſweep, or remove.

וְיָעָה בָּרָד And the hail *ſhall ſweep* (or remove) *away*. Iſai. xxviii. 17.

Noun Maſc. Plur.

וְאֶת הַיָּעִים And *the ſhovels*. Exod. xxxviii. 3.

Affix.

וְיָעָיו *And his ſhovels*. Ibid. xxvii. 3.

It denotes the ſame in Targ. Jeruſ. Ibid.

יעז Yangaz; whence, עַם נוֹעָז *A fierce* people. Iſai. xxxiii. 19.

According to this ſenſe, יעז ſeems to be of the ſame root as עזז and עז. But others are of opinion, that it denotes the ſame as לעז A ſtrange, or barbarous language; by an exchange of נ *nun* and ל *lamed:* as in נִשְׁכָּה and לִשְׁכָּה. See the Grammar, chap. i. ſect. 2. and Jarchi, Aben Ezra, and Kimchi. Ibid.

יועזר Yoengezer; In *Talm.* Heb. denotes a herb, called in Engliſh *pennyroyal*. Shab. chap. xiv. in Miſhna.

יעט Yangat; whence, מְעִיל צְדָקָה יְעָטָנִי *He hath covered me* with the robe of righteouſneſs. Iſai. lxi. 10.

יעט Yangat; *Cha.* To conſult; take counſel, &c.

Hith.

אִתְיָעֲטוּ כֹּל סָרְכֵי מַלְכוּתָא All the preſidents of the kingdom *conſulted together*. Dan. vi. 8.

The

The Noun.

בֵּאדַיִן דָּנִיֵּאל הֲתִיב עֵטָא וּטְעֵם Then Daniel anſwered (or returned) *with counſel* and wiſdom. Ibid ii. 14.

בְּגִין עֵטְתָא דְּמַשְׁתִּי Becauſe of *the counſel* of Vaſhti. Targ. Jeruſ. Eſth. i. 1.

Plur. Affix.

וְשִׁבְעַת יַעֲטוֹהִי And *his* ſeven *counſellors*. Ezra, vii. 14 and 15.

It denotes the ſame in *Talm.* Heb. Shab. fol. lv. 2.

יעל Yangal; 1ſt. Profit; utility, &c.

Hiph.

מָה הוֹעִיל פֶּסֶל What *profiteth* the graven image? Habakk. ii. 18.

הֶבֶל וְאֵין בָּם מוֹעִיל Vanity, and (things) wherein (there is) no *profit*. Jer. xvi. 19.

2d. A wild goat.

Plur.

הָרִים הַגְּבֹהִים לַיְעֵלִים The high hills are a refuge *for the wild goats*. Pſalm. civ. 18.

Conſt.

יַעֲלֵי סָלַע *The wild goats of* the rock. Job, xxxix. 1.

Adj. Fem.

וְיַעֲלַת חֵן *And the pleaſant* roe. Prov. v. 19.

In *Rab.* Heb. it denotes utility, &c. And in the *Cha.* wild goats.

יען Yangan; 1ſt. An indeclinable adverb: Becauſe, &c. Gen xxii. 16. Iſai. lxi. 1, &c. &c.

2d. An owl.

וְאֶת בַּת הַיַּעֲנָה And *the ſcreech howl*. Levit. xi. 16.

Plur.

כַּיְעֵנִים בַּמִּדְבָּר *Like the ſcreech owls* in the wilderneſs. Lament. iv. 1.

יעף Yangaph; weary, &c.

וְיָעֵפוּ *And they ſhall be weary*. Jer. li. 58.

לֹא יִיעַף *He is* not *weary*. Iſai. xl. 28.

Adj.

נֹתֵן לַיָּעֵף כֹּחַ He giveth power *to the faint*. Ibid. 49.

Plur. According to the idiom of the Heb.

לַאֲנָשֶׁיךָ הַיְּעֵפִים Unto thy men (that are) *weary*. Judg. viii. 15.

2d. Strength.

כְּתוֹעֲפֹת רְאֵם לוֹ He hath

as it were the ſtrength of an unicorn. Numb. xxiii. 22. and xxiv. 8.

וְתוֹעֲפוֹת הָרִים לוֹ *And the ſtrength* (or height) *of* the hills (is) his alſo. Pſalm. xcv. 4.

יעץ Yangats; To counſel, &c.

אֲשֶׁר יָעַץ אֲחִיתֹפֶל Which Ahitophel *hath counſelled.* 2 Sam. xvii. 7.

כִּי ה" צְבָאוֹת יָעַץ וּמִי יָפֵר For the Lord of hoſts *hath purpoſed,* and who ſhall diſannul (it.) Iſai. xiv. 27.

אֲשֶׁר יְעָצָנִי Who *hath given me counſel.* Pſalm. xvi. 7.

Futur.

אִיעָצְךָ *I will give thee counſel.* Exod. xviii. 19.

Niph.

אֶת מִי נוֹעַץ With whom *took he counſel.* Iſai xl. 14.

וְאֶת נוֹעָצִים חָכְמָה But with *the well adviſed* (is) wiſdom. Prov. xiii. 10.

וְנִוָּעֲצָה יַחְדָּו *And let us take counſel* together. Nehem. vi. 7.

וַיִּוָּעַץ הַמֶּלֶךְ *And* the king

took counſel; (or conſulted.) 1 King. xii. 6.

Hith.

וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ *And they have conſulted* againſt thy hidden ones. Pſalm. lxxxiii. 4.

Noun Fem.

לִי עֵצָה *Counſel* (is) mine. Prov. viii. 14.

Affix.

לֹא הָבוּ לַעֲצָתִי They would none of *my counſel.* Prov. i. 30.

עֲצָתְךָ *Thy counſel.* Prov. xx. 5.

עֲצָתוֹ *His counſel.* 2 Sam. xvii. 23.

Conſt.

וַיַּעֲזֹב אֶת עֲצַת הַזְּקֵנִים But he forſook *the counſel of* the old men. 1 King. xii. 8.

Plur.

כִּי גוֹי אֹבֵד עֵצוֹת הֵמָּה For they (are) a nation void of *counſels.* Deut. xxxii. 28.

Affix. Maſc.

נִלְאֵית בְּרֹב עֲצָתָיִךְ Thou art wearied in the multitude of *thy counſels.* Iſai. xlvii. 13.

Another form of the Plur. Fem.

וַיֵּלְכוּ בְּמוֹעֲצוֹת But they walked *in the counsels*. Jer. vii. 24.

Affix.

יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם They walked *in their own counsels*. Pſalm. lxxxi. 13.

It denotes the ſame in *Cha*. And alſo in *Rab*. Heb.

יעק *Cha*. See in עוק.

יער Yangar; A foreſt; wood, &c.

יַעַר וְכָל עֵץ בּוֹ *A foreſt*, and every tree therein. Iſai. xlvi. 23.

בַּיַּעַר *In the wood*. Deut. xix. 5.

Affix.

וּכְבוֹד יַעְרוֹ And the glory of *his foreſt*. Iſai. x. 18.

וְהִצַּתִּי אֵשׁ בְּיַעְרָהּ And I will kindle a fire *in the foreſt thereof*. Jer. xxi. 14.

Maſc. Plur.

מִן הַיְעָרִים Out of *the foreſts*. Ezek. xxxix. 10.

Plur. Fem.

יְעָרוֹת *The foreſts*. Pſalm. xxix. 9.

2d. A honey-comb.

Affix.

אָכַלְתִּי יַעְרִי עִם דִּבְשִׁי I have eaten *my honey-comb* with my honey. Solom. Song. v. 1.

Fem. Conſt.

בְּיַעֲרַת הַדְּבָשׁ *In the comb* of the honey. 1 Sam. xiv. 27.

In *Cha*. 1ſt. Flags; a water plant.

וְשַׁוִּיתָהּ בְּיַעֲרָא And ſhe put it *in the flags*. Targ. Onk. Exod. ii. 3.

2d. Thorns.

וְהָא סְלִיק כֻּלֵּיהּ יַעְרִי And lo, it was all grown over, (or gone up) *with thorns*. Targ. Jeruſ. Prov. xxiv. 31.

3d. A honey-comb; as in the Heb. Targ Jeruſ. Solom. Song. iv. 11.

יפה Yaphah; Fair, &c.

מַה יָּפִית How *fair art thou?* Solom. Song. vii. 6.

מַה יָּפוּ דֹדַיִךְ *How fair* is thy love! Ibid. iv. 10.

וַיְהִי בְּגָדְלוֹ *And* (thus) *was he fair* in his greatneſs. Ezek. xxxi. 7.

וַתִּיפִי בִּמְאֹד And thou waſt exceeding *beautiful*. Ibid. xvi 13.

Pieng.

בְּכֶסֶף וּבְזָהָב יְיַפֵּהוּ *They deck it* with ſilver and gold. Jer. x. 4.

And with the firſt and ſecond radicals doubled.

יָפְיָפִיתָ מִבְּנֵי אָדָם *Thou art fairer* than the reſt of the children of men. Pſalm. lxv. 3.

Hith.

לַשָּׁוְא תִּתְיַפִּי In vain *ſhalt thou make thyſelf fair*. Jer. iv. 30.

Noun Maſc.

מִכְלַל יֹפִי The perfection of *beauty*. Pſalm. l. 3.

Affix.

וּמַה יָּפְיוֹ And how great (is) *his beauty*. Zech. ix. 17.

Adj.

הִנָּךְ יָפָה דוֹדִי Behold, thou (art) *fair* my beloved. Solom. Song. i. 16.

Conſt.

יְפֵה תֹאַר *Fair of* form. Gen. xxxix. 6.

Fem.

הִנָּךְ יָפָה רַעְיָתִי Behold, thou (art) *fair* my love. Solom. Song. i. 15.

Conſt.

יְפַת תֹּאַר *Fair of* form: i. e. beautiful. Gen. xxix. 17.

Plur. according to the Heb.

נָשִׁים יָפוֹת (So) *fair* women. Job, xlii. 15.

And with the ſecond and third radicals doubled: for although it is generally written as two words; yet, (as Kimchi obſerves) its ſenſe is, as if formed of but one; as I have obſerved of הַבּוּז לְנָאֲיוֹנִים See in נאה.

עֶגְלָה יְפֵה פִיָּה מִצְרָיִם Egypt (is like) *a very fair* heifer. Jer. lxvi. 20.

It denotes the ſame in *Talm.* and *Rab.* Heb.

יפח Yaphach; To breathe, or ſpeak.

וְיָפֵחַ לַקֵּץ וְלֹא יְכַזֵּב *But* at the end *it ſhall ſpeak*, and not lie. Habakk. ii. 3.

Conſt. according to the Heb.

וְיָפֵחַ חָמָס *And breathe out* cruelty. Pſalm. xxvii. 12.

Hith.

תִּתְיַפַּח (That) *bewaileth herſelf*; (i. e. breathes out her woe with difficulty.) Jer. iv. 31.

יפע, Yaphang; To ſhine, &c.

Hiph.

הוֹפִיעַ מֵהַר פָּארָן *He ſhined forth* from mount Paran. Deut. xxxiii. 2.

וְעַל עֲצַת רְשָׁעִים הוֹפָעְתָּ And *that thou ſhouldeſt ſhine* upon the couuſel of the wicked. Job, x. 5.

וְאַל תּוֹפַע עָלָיו נְהָרָה Neither *let* the light *ſhine* upon it. Ibid. iii. 4.

וַתּפַע כְּמוֹ אֹפֶל *And* (where) *the light* (is as) darkneſs. Ibid. x. 22.

Noun Fem.

Affix.

וְחִלְּלוּ יִפְעָתֵךְ *And* they ſhall defile *thy brightneſs*. Ezek. xxviii. 7.

It denotes the ſame in *Cha.*

יפת Yaphath; whence, תְּנוּ לָכֶם מוֹפֵת Shew *a miracle* for you. Ezod. vii. 9.

אוֹת אוֹ מוֹפֵת A ſign or *a wonder*. Deut. xiii. 1.

Affix.

אֲנִי מוֹפֶתְכֶם I (am) *your ſign*. Ezek. xii. 11.

Plur.

וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם And I will ſhew *wonders* in the heavens. Joel, ii. 30.

Affix.

וּמוֹפְתָיו בִּשְׂדֵה צֹעַן *And his wonders* in the field of Zoan. Pſalm. lxxviii. 43.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

In *Rab.* Heb. it denotes logically, demonſtration.

מופת חותך An evident *demonſtration*.

אין צורך להביא עליהם מופתים לאמתם There is no neceſſity to produce *demonſtrations* in ſupport of the truth of them. Kav Venakee, Prov. xxx. 4.

מופתי *Demonſtrative*.

יצא Yatſa; To go forth, &c.

מִן הָאֶרֶץ הַהִוא יָצָא אַשּׁוּר Out of that land *went forth* Aſhur. Gen. x. 11.

יָצָאתָ לְיֵשַׁע עַמֶּךָ *Thou went-eſt forth* for the ſalvation of thy people. Habakk. ii. 13.

And with the third radical dropt.

עָרֹם יָצָאתִי מִבֶּטֶן אִמִּי Naked *came I out* of my mother's womb. Job, i. 21.

The

The following may be termed Affix

בָּנַי יְצֵאנִי My children *are gone forth of me.* Jer. x. 20.

Particip. Fem.

וְהִנֵּה בִתּוֹ יֹצֵאת לִקְרָאתוֹ And behold, his daughter *cometh out* to meet him. Judg. xi. 34.

And in Deut. xxviii. 57. it is written without א *aleph.*

Futur.

לֹא יֵצֵא בַּצָּבָא *He ſhall* not *go out* to war. Deut. xxiv. 5.

Hiph.

הוֹצִיא לֶחֶם וְיַיִן *He brought forth* bread and wine. Gen. xiv. 18.

הוֹצִיא ה׳ אֶת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם The Lord *did bring forth* the children of Iſrael out of the land of Egypt. Exod. xii. 51.

וְהוֹצֵאתִי אֶתְכֶם *And I will bring* you *out.* Ibid. vi. 6.

Imp. With pronounced ׳ *yod.*

הַיְצֵא אִתְּךָ *Bring forth* with thee. Gen. viii. 17.

Huph.

וְהָיָא מֵעַמִּים הוּצָאָה But *it is brought forth out* of the nations. Ezek. xxxviii. 8.

Fem.

הִוא מוּצֵאת *When* ſhe *was brought forth.* Gen. xxxviii. 25.

Noun Maſc.

וּלְהַצְמִיחַ מוֹצָא דֶשֶׁא And to cauſe *the bud* of the tender graſs to ſpring forth. Job, xxxviii. 27.

וּמוֹצָא שְׂפָתַי לֹא אֲשַׁנֶּה Nor alter *the thing* (*that is*) *gone out* of my lips. Pſalm. lxxxix. 35.

כִּי לֹא מִמּוֹצָא וּמִמַּעֲרָב For promotion (cometh) neither *from the eaſt,* (or begining: becauſe the ſun begins to riſe there) nor from the weſt. Ibid. lxxv. 7.

Affix.

מוֹצָאוֹ *His going forth.* Hoſea, vi. 3.

וְלָדַעַת אֶת מוֹצָאֶךָ And to know *thy going out.* 2 Sam. iii. 25.

Plur. Conſt.

מוֹצָאֵי בֹקֶר וָעֶרֶב *The out goings of* the morning and evening. Pſalm. lxv. 9.

אַתָּה הִצַּבְתָּ כָּל גְּבוּלוֹת אָרֶץ *Thou haſt ſet* all the borders of the earth. Pſalm. lxxiv. 17.

Particip.

וְהִנֵּה מַצִּיב לוֹ יָד And behold, *he ſet* him *up* a place. 1 Sam. xv. 12.

Imp.

הַצִּיבִי לָךְ צִיֻּנִים *Set thee up* way-marks. Jer. xxxi. 21.

Huph.

מֻצָּב אַרְצָה *Set upon* the earth. Gen. xxviii. 12.

Niph.

וְהִנֵּה ה' נִצָּב עָלָיו And behold the Lord *ſtood* above him. Ibid. 13.

וְנִצַּבְתָּ לִקְרַאתוֹ *And thou ſhalt ſtand* againſt he come. Exod. vii. 5.

Particip.

נִצָּב לָרִיב ה' The Lord *ſtandeth up* to plead. Iſai. iii.

Hith.

וְהִתְיַצְּבוּ שָׁם עִמָּךְ *That they may ſtand* there with thee. Numb. xi. 16.

הִתְיַצְּבוּ *Stand ye ſtill.* Exod. xiv. 13.

וַתִּתְנַצֵּב אֲחֹתוֹ מֵרָחֹק *And* his ſiſter

לְמוֹצָאֵי מָיִם *To the ſpring of* water. Ibid. cvii. 35.

Affix.

וּמוֹצָאָיו *And the goings out thereof.* Ezek. xliii. 11.

וַיִּכְתֹּב מֹשֶׁה אֶת מוֹצָאֵיהֶם And Moſes wrote *their goings out.* Numb. xxxiii. 2.

Fem. Plur.

לַמָּוֶת תּוֹצָאוֹת *The iſſues* to (or from) death. Pſalm. lxviii. 21.

Conſt.

תּוֹצְאוֹת חַיִּים *The iſſues of* life. Prov. iv. 24.

See farther in צוא.

In *Rab.* Heb. it denotes to go, or bring forth: alſo to except, &c.

צֵית and צֵאת In *Cha.* denotes *to go forth*, &c.

הוצאה Hoetſaah; In *Rab.* Heb. denotes *expence.*

In Heb. Grammar, מוצא Moetſa; denotes *pronunciation.*

יצב Yatſav; To ſet up; erect; ſtand, &c.

Hiph.

הִצִּיב דְּלָתֶיהָ *He ſet up* the gates thereof. 1 King. xvi. 34.

ſiſter *ſtood* (or placed herſelf) afar off. Ibid. ii. 4.

Noun Maſc.

מַצַּב רַגְלֵי הַכֹּהֲנִים *The ſtand of* the feet of the prieſts. Joſhu. iv. 9.

אֶל מַצַּב פְּלִשְׁתִּים Unto *the ſtand* (or garriſon) of the Philiſtines. 1 Sam. xiv. 11.

Fem.

הַמַּצָּבָה *The ſtand* (or garriſon.) Ibid. 12.

Another form of the Fem.

וַיִּצֶּב יַעֲקֹב מַצֵּבָה And Jacob ſet up *a pillar*. Gen. xxxv. 14.

Conſt.

מַצֶּבֶת קְבֻרַת רָחֵל *The pillar of* Rachel's grave. Ibid. 20.

Another form of the Conſt.

מַצְּבַת הַבָּעַל *The image of* Baal. 2 King. x. 27.

Plur.

מַצֵּבוֹת *Statutes* (or pillars.) Ibid. xvii. 10.

Conſt.

אֶת מַצְּבוֹת בֵּית הַבָּעַל *The ſtatutes of* the houſe of Baal. Ibid. x. 26.

Another form.

וְצַרְתִּי עָלַיִךְ מָצָב And I will lay ſiege againſt thee (with) *a mount*. Iſai. xxix. 3.

In *Rab.* Heb. מצבה Matſevah; denotes *a ſepulchral monument*.

יצב Yatſav; *Cha.* 1ſt. True; certain, &c.

וְיַצִּיב חֶלְמָא And the dream *is true* (or certain.) Dan. ii. 45.

מִן יַצִּיב יָדַע אֲנָא I know of *a certainty*. Ibid. 8.

אֲרֵי שְׁמֵיהּ יַצִּיב בְּעָלְמָא For his name *ſhall be true* (or certain) in the world. Targ. Jona. Zech. xiv. 9.

Another form with נ *nun*, inſtead of *dageſh*.

וּלְאַנְצָבָא זַקְתָּ *And to ſet* (or ſharpen) the goad. Targ. Jona. 1 Sam. xiii. 21.

2d. A native; an original inhabitant.

וּבְיַצִּיבָא דְאַרְעָא *Or be born* (or a native) in the land. Targ. Onk. Exod. xii. 19. and Levit. xix. 34.

הֵידְ אִילָן יַצִּיב As *a native* tree. Targ. Jeruſ. Pſalm. xxxvii. 34.

יצב Yatſag; To ſet; leave, or place, &c.

Hiph.

וצדקה בארץ · ויגר שם עד שהיה
בן ארבעים וחמש שנים · שבשנת
ר'מ'ב ליצירה מת מלך צדיק דון
אלפונסו וימלוך תחתיו בנו דון
יואן מלך חדש אשר הפך לבו
לשנוא כל שרי אביו ואוהביו ·
ויתנכל להמיתם בשומו עליהם
עלילות דברים לאמר כי קשר
קשרו עליו לתת אתו ואת ארצו
ביד מלכי ספרד · גם בו התאנף
על לא חמס בכפיו נתן אתו
בקושרים · ובקרבו שם ארבו ·
וישלח משלחת מלאכי רעים לאמר
המלך דבר רדה אל תעמוד · והוא
פי מלך שמר שם לדרך פעמיו
ולא ידע כי בנפשו הוא · לולי
חסדי ה' כי לא תמו · וידי בדרך
במלון ויבא המניד אליו ויאמר לו
אל תקרב הלום · כי עת רעה
היא · על כן המלט על נפשך כי
רבים חללים הפיל המלך אף כי
לא פעלו עולה · וכשמעו הדברים
האלה להציל ממות נפשו בגפו
יצא באישון לילה ואפלה · וישם
רגליו יום ולילה ולא ישבות עד כי
בחצות ליל שני הגיע בגבול
מלכות קסטילייא בארץ מגורי
אבותיו · ובזה בחמלת ה' עליו
הציל נפשו · כי הבקר אור הרצים
יצאו דחופים במצות המלך לאמר
תפשוהו חי או מת · אבל אלהים
הבין דרכו ולא ידעו את מקומו ·
וירא המלך דון יואן כי לא יכול לו
ויקח את כל אשר לו מקרקעי
ומשלטלי בסף וזהב עד בלתי
השאיר

Hiph.

הִצִּיגַנִי כְּלִי רִיק *He hath ſet* (or made) *me* an empty veſſel. Jer. li. 34.

וְהַצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ *And I ſet her* as in the day that ſhe was born. Hoſea, ii. 3.

וַיַּצֵּג אֶת הַמַּקְלוֹת *And he ſet* the rods. Gen. xxx. 38.

Huph.

רַק צֹאנְכֶם וּבְקַרְכֶם יֻצָּג Only *let* your flocks and your herds *be ſtayed*. Exod. x. 24.

הרב דון יצחק אברבנאל משורש
ישי בית הלחמי · שכך היה מקובל
אצל הרב מבית אבות אבותיו
ומספר היחס הנאבד בתוך
הגרושין והנזרות · כי המשפחה
הרמה והנשאה משפחת בני
אברבנאל · היא חוטר מנוע ישי
ונצר משרשי משפחת בית דוד
אשר באו בספרד מגלות חרבן
בית ראשון · כי כן כתב בפירושו
לספר זכריה י"ב · ז' · ואבות אבותיו
היו מספרד אבל עיר מולדתו
היתה ליסבונה במלכות פורטוגל
כי לסבת איזו גזרה נתדלדלו
ונטלטלו אבותיו מספרד
לפורטוגל · ושם נולד שנת ה'
אלפים קצ"ז ליצירה · ושם נתגדל
בטוב טעם ודעת ויראת ה" · שם
צוה ה" את הברכה באסמיו ·
גדול לידודים משנה למלך דון
אלפונסו · מלך עושה חסד משפט

דברו · וישמע העם את הדבר
הרע הזה ויתאבלו · ויאמרו איש
אל אחיו חזק ונתחזק בעד דתינו
ובעד תורת אלהינו מקול מחרף
ומגדף מפני אויב ומתנקם · אם
יחיונו נחיה ואם ימיתונו ומתנו ·
לא נחלל בריתנו לא נסוג אחור
לבנוי ואנחנו נלך בשם ה" אלהינו ·
וילכו בלא כח שלש מאות אלף
רגלי כמחציתם של יוצאי מצרים ·
והוא בתוך הגולה בא עם כל
ביתו בעיר נאפולי שנת רנ"ג
תחת ממשלת פירנאנדו מלך
צדיק חסיד ורחמן · וקבלו המלך
בסבר פנים יפות ומצא חן בעיניו
כמו שכתב בפתיחת פירוש ספר
מלכים אשר עשה בנאפולי בשנה
ההיא · זה היה גלותו השני · שם
השקיף ה" עליו ממעון קדשו
והרחיב לו ופרץ בארץ ביתו בית
ועד לחכמים · ובקש לישב בשלוה
אבל קפץ עליו רגזו של מלך צרפת
קראלו אשר עלה למלחמה על
מלכות נאפולי וקודם בואו מת
מלך פירנאנדו · וימלוך בנו דון
אלפונסו תחתיו ותוך שנתו כבש
מלך קראלו מלכותו · ויברח מפניו
לציסיליה · והוא תמיד עם המלך ·
ואת כל ביתו שבו ויבוזו כל
ספריו ומחמדיו הטובים ספו תמו
מן בלהות · והוא לבדו נשאר עם
המלך עד כי המלך חלה חליו
אשר מת בו · ואחר כך הלך
השר לנפשו נע ונד בארץ
ותשאהו רוח באי קדפו וכאורח
נטה

השאיר לו שריד · וזה היה גלותו
הראשון כמו שכתב בפתיחת
פירושו לספר יהושע · שם במלכות
קסטילייה בשנת רימ"ד חבר
פירוש שלשה ספרים מן הנביאים
ראשונים · פירוש ספר יהושע
נעשה מעשרה ימים לחדש השון
עד כ"ו בו · פירוש ספר שופטים
מיום ראשון לחדש כסלו עד כ"ה
בו · פירוש ספר שמואל מיום
ראשון לחדש טבת עד י"ג אדר ·
כלם בפחות מארבעה חדשים ·
וכאשר הסכים להתחיל פירוש
ספר מלכים נקרא לבא אל החצר
ההפנימית לפני המלך דון
פירנאנדו מלך ספרד · ויתן ה'
חנו בעיני המלך והמלכה
והשרים אשר אתו · ויקרבוהו
המלך לעבודתו · ובה נתעסק
שמנה שנים · עד שנת רנ"ב שהיה
אז בן נ"ה שנה · היא שנת הגזירה
מהגרוש · ותהי חרדה גדולה
צרה כמבכירה · והדת נתנה כי
כמשלש חדשים לא תשאר פרסה
בכל מדינות מלכות ספרד מכל
איש אשר בשם ישראל יכונה אם
לא יעברו על ראשם המים
הקדשים · אז ישבו בארץ ויסדורה ·
וכל זה עשה המלך להקריב זבח
תודה לאלהיו על אשר נתן ביד
מלכות נראנטה · ואף כי זה הרב
דרש טוב לעמו ויתנפל לפניו
להתחנן לו לאמר הושיעה המלך
לא שוה לו · כי השגל היתה
עומדת על ימינו לשטנו שלא יחל

Rabbi Don Iſaac Abarbanal, of the root of Jeſſe the Bethlehemite. For this was a received tradition by him from his anceſtors, and the genealogical regiſter, which the family were poſſeſſed of; but which was loſt, through then umerous baniſhments and perſecutions they underwent. For it is well known, that the exalted and illuſtrious family of Abarbanal was deſcended from David; and who were carried to Spain, after the deſtruction of the firſt temple, as he himſelf has obſerves in his Comment on Zech. xii. 7.

This family had for many centuries reſided in Spain; but he was born in Liſbon, in the kingdom of Portugal. For it is ſuppoſed that, on account of ſome perſecution, they retired from Spain to Portugal; where he was born, Anno Mundi, 5197, and was there brought up, and educated in the knowledge and fear of God: there it alſo pleaſed God to bleſs him with abundance;

נטה ללון התחיל שם פירוש ספר ישעיה שנת ר'נ'ה · אמנם נפסקה מלאכת הפירוש הזה מפני חבורים אחרים עלה בדעתו · כי שם באי קרפו הקרה ה" לפניו מה שעשה בפירוש משנה תורה בהיותו בליסבונה אשר טרוף טורף מבית מדרשו כשברח מלפני דון יואן ולא ראה עד היום ההוא. ושמח בפעלו כמוצא שלל רב · והוסיף עליו כי מעט אשר היה לפניו כשהלך משם אל עיר נאפולי . שם לבדד שכן והשלים ספר מרכבת המשנה שהוא פירוש ספר אלה הדברים בעשרים לחדש שבט שנת ר'נ'ו · ובשנה ההיא בערב פסח חבר זבח פסח ' וביי"א תמוז בשנה ההיא נשלם חבור נחלת אבות · אשר חבר לשם השר דון שמואל בנו הקטן · זה היה נלותו השלישי · לא שלו בחיותו · וילך למסעיו ויתנהל לאט · ועיר נאפולי היתה עיר מקלטו ימים רבים · משם נסע עם בנו הב' דון יוסף אברבנאל וילכו שניהם יחדו לוניציאה · וכראת השרים והיועצים את קירות לבו הכניסוהו בעצתם ודברו היה יקר בעיניהם · שם בוניציאה נעשה פירוש ירמיה · ונשלם ערב שבועות שנת ר'ס'ו · ויהי בשנת ר'ס'ח ויגוע יצחק ויאסף אל עמיו · וכל שרי העיר וגדולי היהודים עשו לו כבוד גדול במותו · ויביאוהו עיר פאדובה · ויקברוהו שם :

abundance; great in honor among the Jews, and ſecond to king Alphonſo, a moſt juſt and pious prince. There he ſojourned till the age of 45.

For in the year (of the creation) 5242, died the pious Prince Don Alphonſo; who being ſucceeded by his ſon Don John, a party aroſe in his court, which infuſed ſuch notions into his mind, as not only induced to diſcard all his father's faithful ſervants, but alſo to accuſe them of having conſpired againſt him, in forming a ſcheme for delivering him and his kingdom into the hands of the king of Spain; in conſequence of which, he put a number of them to death. The ſame fate awaited Abarbanal, whom he alſo accuſed as being concerned in the conſpiracy; and therefore, under the maſk of friendſhip, ſent him a meſſage to come to court, intending, when he had him in his power, to put him to death alſo. Abarbanal, who knew no greater happineſs than to obey his prince, immediately ſet forward, not knowing that he was going as a lamb to the ſlaughter, and which had really been the caſe, but for God's mercy to him: for being at an inn on the road, a certain perſon came to him, and ſaid, Come not hither, for this is an evil time; therefore eſcape for thy life, for numbers hath the king already ſlain, although no iniquity was found in them. When he was thus informed, he thought it moſt prudent inſtantly to make his eſcape; which he actually did that night, by himſelf, without any attendants; and having travelled night and day, he, on the ſecond night, (about midnight) arrived on the borders of the kingdom of Caſtile; where his anceſtors had formerly lived. And happy was it for him that he did: for the king being informed of his flight, diſpatched meſſengers after him, with ſtrict charge, to take him either dead, or alive.

Having by God's bleſſing thus

thus eſcaped them; the king was ſo enraged at his diſappointment, that he inſtantly ſeized on all his property, both perſonal and real. This was his firſt exile, as he himſelf obſerves in the beginning of his Comment to the Book of Joſhua.

There, in the kingdom of Caſtile, A. M. 5244, he wrote a commentary on the three books of (what are called) the firſt prophets; viz. 1ſt. The Commentary on Joſhua, was perfected in ſixteen days; viz. from the 10th of the month *Heſhvoen* to the 26th of the ſame.

2d. That on Judges, was begun on the firſt day of the month *Kiſlav*, and was finiſhed on the 25th day thereof.

3d. That on the two books of Samuel, from the firſt day of the month *Tebeth* till the thirteenth day of the month *Adar*: the whole, in leſs than the ſpace of four months (a thing almoſt incredible to thoſe that underſtand the work.) And when he had come to the reſolution of writing a commentary on Kings, and was on the point of putting it into execution, he was ſent for to court, by Don Ferdinand king of Spain; by whom he was greatly favored, as alſo by the queen, and all the nobility.

The king having taken him into his ſervice, he remained therein eight years; viz. till the year 5252; (at which time he was about the age of 55) which was the year of perſecution and baniſhment; a time of trouble and anguiſh, as for the firſt-born. For an edict was publiſhed, which ordained, that in the ſpace of three months, there ſhould not remain in the whole kingdom of Spain any one that was ſurnamed *Iſrael*; except they would agree to receive *baptiſm*. On that condition, they might remain as heretofore.

Thus, he undertook to convert the Jews, as a grateful acknowledgment to his God, for having conquered the kingdom of Grenade.

And,

And, although Abarbanal did all that man could do, in order to avert this ſtorm; yet was he not able to effect his purpoſe; eſpecially, as the queen urged the king not to break his vow. When the nation were informed of this calamity, they mourned, and ſaid to each other, Let us ſtrengthen ourſelves in behalf of our law, and the law of our God, notwithſtanding the threatnings of the reviler and blaſphemer, the enemy and avenger; if he lets us live, we ſhall live, and if he puts us to death, we can but die: we are indifferent of the conſequence; we will by no means profane our covenant (with God): neither ſhall our heart turn back. We will go in the name of the Lord our God. And there actually embarked about three hundred thouſand foot men: (which was half the number that went out of Egypt. And ſome reckon one hundred and ſeventy thouſand families, and ſeventy thouſand ſouls.) and he with all his family among the reſt.

From Spain, he retired to Naples; where he was moſt kindly received by Ferdinand. He quickly procured his favor, and rendered him great ſervices: as may be obſerved in his preface to the Book of Kings, which he compoſed in Naples, An. Mun. 5253. This was his ſecond exile.

In Naples by the bleſſing of God, he proſpered greatly: his houſe became a houſe for the meeting, or entertaining of wiſe men; and he had hopes of ſpending his days in peace there. But Ferdinand dying, and Charles the 8th of France, having poſſeſſed himſelf of the kingdom of Naples, without any oppoſition; Abarbanal was obliged to fly to Sicily, with Alphonſo the 2d, who ſucceeded his father.

He preſerved his fidelity to this prince, in the midſt of his diſtreſſes, which deſpoiled him of his crown, and Abarbanal of his riches; and what he

he valued more, his books and writings.

Alphonſo died in Sicily; and Abarbanal was again obliged to change his place of ſanctuary. He went to Corfu, and there he began the Comment on Iſai. A. M. 5255; but which was afterwards interrupted, on account of other works that he was employed in: for in Corfu, it pleaſed God, that he found what he had written on Deutronomy, while he was yet in Liſbon, and which was loſt or ſtolen from him, when all his writings were taken out of his ſtudy, when he was obliged to leave Portugal.

On this occaſion he was very happy, and therefore took great pains to compleat and perfect it; and which he accordingly did in Corfu, on the twentieth day of the month *Shevat*, A. M. 5256.

He alſo in the ſame year, on the day preceding the Paſſover, finiſhed another work, entitled The Offering of the Paſſover. And on the

11th day of the month *Tamuz*, in the ſame year, he finiſhed Nachlath Avoeth; which he compoſed to the name of his youngeſt ſon Don Samuel. This was his third exile.

Thus was he continually toſſed about: and as I may ſay, became accuſtomed to exile; though he for ſome time took refuge in Naples.

From thence he went with his ſecond ſon, Don Joſeph, to Venice. The nobles and council, when they were acquainted with his great abilities, took his advice (about the negotiation of the ſpices, between that republic and the then reigning king of Portugal;) and intruſted him with all their ſecrets; and his counſel was followed in all matters; ſo great was their confidence in his abilities and integrity.

At Venice, on the day preceding the Feaſt of Weeks, A. M. 5264, he compleated the Comment on Jeremiah.

He died there, A. M. 5268. Chriſ. 1508, aged 71 years.

At

At his death, the nobles of Venice, and the moſt illuſtrious among the Jews, honored him greatly, and carried his body to Padua; where he was buried.

His character as a writer, is of the firſt rate: for he is the moſt uſeful of all the Rabbinical writers, or commentators, for the true underſtanding of ſcripture: as he explains the literal ſenſe of ſcripture; and at the ſame time handles the moſt important queſtions that are to be found therein, with a facility and perſpicuity not to be met with in any other writer.

And I ſincerely declare, that I am extremely happy in thus having the opportunity of acknowledging my gratitude to the memory of this exalted character. For I muſt freely own, that I am greatly indebted to his writings for my knowledge in ſcripture; as they have been of the utmoſt utility to me, in the courſe of my ſtudies.

His ſtyle is pure and intel-

ligible; and his diction elegant and energetic: his manner of commenting is alſo peculiar to himſelf: for he does not comment on ſingle verſes, as the other commentators; but takes a portion, ſtarts ſuch objections to it, as at firſt ſight ſometimes appear almoſt inſurmountable; and afterwards explains them with the utmoſt facility. This method has two advantages: for in the firſt place, it explains the whole context, by which the ſenſe of it is by far better preſerved than in ſingle verſes: and, ſecond, all ſuch paſſages as at firſt ſight, may ſeem to be contradictions, and which both Deiſts and Atheiſts have looked upon as ſuch, are clearly explained, and done away.

As a man, it is impoſſible to ſay too much; and it would extend far beyond my preſent limits, to ſay enough in his praiſe; as he was in every reſpect truly valuable. In private life, he was amiable,

and

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and

and in the employment of his prince faithful and honorable; a zealous friend, and ſteady in his principles of Judaiſm: as may be obſerved from the perſecutions which he ſuffered on account of it. His hoſpitality was unbounded: for he ſpent his fortune in that, and in acts of charity, and true piety.

It now remains to give an account of his works; which are as follows.

1ſt. A Comment on the Pentateuch; the Books of Joſhua, Judges, Samuel, and Kings: as alſo on Iſaiah, Jeremiah, Ezekiel, and the twelve minor prophets.

2d. מעיני הישועה The Springs of Salvation; an excellent Comment on Daniel.

3d. משמיע ישועה The Publiſhing of Salvation. This is a valuable work: as it contains a review of all the prophecies concerning the Meſſiah, the reſtoration of the Jews, &c. And which are explained according to the true ſenſe of prophecy.

יצח

4th. ישועות משיחו The Salvation of his Anointed: and which contains all the paſſages in the Talmud, and Medraſheem, concerning the Meſſiah.

5th. ראש אמנה The Head of Faith. This is written in defence of Maimonide's Fundamentals on the Law, againſt Rab. Chaſdea, and R. Joſeph Alboe; and is a laſting monument of his candor, impartiality, and integrity: for notwithſtanding that he in many things differs materially from him in his comment on Scripture; yet, whenever, according to the beſt of his judgment, he is certain that the opinion of Maim. is juſt, and conformable to truth; he immediately, from an antagoniſt, becomes his moſt ſtrenuous advocate. For I am clear, that he had no other motive in this undertaking, than the love of truth: as may be obſerved from the preface of the work itſelf; to which I refer the learned reader.

6th. צדק עולמים Everlaſting

ing Righteouſneſs. This treats of the nature of rewards and puniſhments in both this and a future ſtate. This was unfortunately loſt; and which he greatly laments in the fourth chapter of Nachloeth Avoeth. And I cannot but obſerve, that I alſo ſincerely regret the loſs thereof; as I have not the leaſt doubt but that he threw a great light on the ſubject.

7th. ימות עולם The Days of the World. A chronological hiſtory from Adam till the year of his compiling it. This was alſo loſt.

8th. מחזה שדי The Viſion of the Almighty. This is on the ſubject of prophecy, in oppoſition to the opinion of Maimonides; as he obſerves in his Comment on Dan.

9th. Tract on the Viſion of Ezekiel, called The Mertava: alſo againſt Maimonides, as mentioned in Dan. Neither of which, have I yet ſeen.

10th. עטרת זקנים The Crown of the Elders.

יצח

11th. מפעלות אלהים The Works of God.

12th. נחלת אבות The Inheritance of the Fathers.

13th. זבח פסח The Offering of the Paſſover.

He alſo writ a Comment on the Oration or Hiſtory of the Paſſover, &c.

Cotemporary with Abarbanal was ר' יצחק בן ערמאה R. Iſaac the ſon Aramah; who was alſo one of the famous Spaniſh refugees. A great Philoſopher, and Cabaliſt. He was the author of an excellent work, entitled, עקדה Angkedah: A Commentary on the Pentateuth. It is a very valuable work; and is held in the higheſt eſteem by all the learned Jews. It is written in a pure, elegant, and nervous ſtyle; and contains great and convincing proofs, that the knowledge of a future ſtate was inculcated by Moſes in his diſpenſation. In ſhort, it is almoſt impoſſible to do juſtice to it in the limits allotted here; for which reaſon, I

muſt

must refer the learned reader to the work itself.

He also writ a Commentary on the Megilath; i. e. Solom. Song. Ruth, Lament. Eccle. and Esth. Also another work, entitled, Chazoeth Kashah, &c.

יצע Yatsang; To spread, &c. Also a bed.

Hiph.

וְאַצִּיעָה שְׁאוֹל הִנָּךְ *And if I make my bed* (or descend) into hell, behold, thou (art there.) Psalm. cxxxix. 8.

וְשַׂק וָאֵפֶר יַצִּיעַ And *that he spread* sackcloth and ashes *under* (him.) Isai. lviii. 5.

Hiph.

תַּחְתֶּיךָ יֻצַּע רִמָּה The worm *is spread* under thee. Ibid. xiv. 11.

שַׂק וָאֵפֶר יֻצַּע לָרַבִּים Sackcloth and ashes *were spread under* many. Esth. iv. 3.

Noun Masc. Affix.

יְצוּעִי *My bed*, (or couch.) Gen. xlix. 4.

אִם זְכַרְתִּיךָ עַל יְצוּעָי When I remember thee upon *my bed*. Psalm. lxiii. 7.

Another form.

הַיְצִיעַ הַתַּחְתֹּנָה *The* nethermost *floor*, (or chamber.) 1 King. vi. 6.

Another form.

כִּי קָצַר הַמַּצָּע מֵהִשְׂתָּרֵעַ For *the bed* is shorter, than that (a man) can stretch himself on (it.) Isai. xxviii. 20.

It denotes the same in *Cha.* with a small variation in the form.

הצעה Hatsangah; in *Rab.* Heb. denotes something prefatory or introductory; a presupposition, &c.

יצף Yatsaph; *Cha.* To be afraid of; also solicitous, &c.

וְיָת מַן יְצֵיפְתְּ And of whom *hast thou been afraid*, (or grieved.) Targ. Jona. Isai. lvii. 11.

Particip.

אֲנָא יָצֵף מִן יְהוּדָאֵי *I am afraid* of the Jews. Targ. Jona. Jer. xxxviii. 19.

וְיָצִיף לָנָא *And be solicitous* for us. Targ. Jona. 1 Sam. ix. 5.

Pahel. Infin.

וְלָא יוֹסִפוּן לְיַצָּפָא עוֹד And they *shall* not *sorrow* any more

more at all. Targ. Jona. Jer. xxxi. 12.

Hith. Futur.

אֶתְיַצַּף מִן חֲטָאַי *I will sorrow* for my ſin. Targ. Jeruſ. Pſalm. xxxviii. 19.

The Noun. מִיתְצַפָּא *For fear.* Targ. Jona. Joſhu. xxii. 24.

יצק Yatſak; To pour out, &c.

יָצַק אֶל יְסוֹד דַּמִּזְבֵּחַ *He poured out* at the bottom of the altar. Levit. viii. 15.

וַיִּצֹק עָלֶיהָ שָׁמֶן *And he poured* oil thereon. Gen. xxxv. 14.

בְּכִכַּר הַיַּרְדֵּן יְצָקָם הַמֶּלֶךְ In the plain of Jordan *did* the king *caſt* them. 1 King. vii. 46.

Another form, in which the firſt radical is dropt: and additional נ *nun* poſtfixed.

צָקוּן לַחַשׁ *They poured out* a ſecret ſpeech (or prayer) Iſai. xxvi. 16.

וַיֵּצֶק דַּם הַמַּכָּה *And* the blood *ran out* of the wound. 1 King. xxii. 35.

Imp.

וְיִצְקוּ עַל הָעֹלָה *And pour* (it) on the burnt ſacrifice. Ibid. xviii. 33.

צֹק לָעָם *Pour out* for the people. 2 King. iv. 41.

Futur.

כִּי אֶצֹק מַיִם עַל צָמֵא For *I will pour* water upon him that is thirſty. Iſai. xliv. 3.

Hiph. Particip.

וְהִיא מוֹצֶקֶת And ſhe *poured out.* 2 King. iv. 5.

Huph.

הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ Grace *is poured* into thy lips. Pſalm. xlv. 3.

Another form.

וְאֶבֶן יָצוּק נְחוּשָׁה And braſs (is) *molten* (out) of the ſtone. Job, xxviii. 2.

And the following, denotes *firm.*

לִבּוֹ יָצוּק כְּמוֹ אָבֶן His heart is as *firm* as a ſtone. Ibid. xli. 15.

Another form.

וְהָיִיתָ מָצָק Yea, thou ſhalt be *ſtedfaſt.* Ibid. xi. 14.

מוצק Mutſak; In Aſtronomy, denotes the centre, or point. Aben Ezra, Job, xxxviii. 38.

יצר Yatſar; To form, &c.

מִי יָצַר אֵל Who *hath formed* a god. Iſai. xliv. 10.

אֶת הָאָדָם אֲשֶׁר יָצַר The man whom *he had formed.* Gen. ii. 8.

וַיִּצֶר יְהוָה אֱלֹהִים אֶת הָאָדָם *And* the Lord God *formed* man. Gen. ii. 7.

בְּטֶרֶם אֲצָרְךָ בַּבֶּטֶן *Before I formed thee* in the belly Jer. i. 5.

Niph.

לְפָנַי נוֹצַר אֵל Before me *there was* nothing *formed of* a God: i. e. there was no god that had power to form any thing. Iſai. xliii. 10.

Puang.

יָמִים יֻצָּרוּ (In) what days *they ſhould be faſhioned.* Pſalm. cxxxix. 16.

Huph.

כָּל כְּלִי יוּצַר Every weapon *that is formed.* Iſai. liv. 17.

Noun Maſc.

בֵּית הַיּוֹצֵר The houſe of *the potter.* Jer. xviii. 2.

Plur.

הֵמָּה הַיּוֹצְרִים Theſe (were) *the potters.* 1 Chron. iv. 23.

It is uſed figuratively, to denote the imagination or thoughts of man.

יֵצֶר מַחְשְׁבֹת לִבּוֹ *The imagination* of the thoughts of man. Gen. vi. 5. and viii. 21.

Affix.

יִצְרוֹ *His imagination.* Deut. xxxi. 21.

כִּי הוּא יָדַע יִצְרֵנוּ For he knoweth *our frame* (or imagination.) Pſalm. ciii. 14.

Plur. Affix.

וְיֻצָרַי כֻּצֵּל כֻּלָּם *And* all *my members* (are) as a ſhadow. Job, xvii. 7.

It denotes the ſame in *Cha.* As alſo in *Rab.* Heb.

יצת Yatſath; To kindle, &c.

וַתִּצַּת בְּסִבְכֵי הַיָּעַר *And it ſhall kindle* in the thickets of the foreſt. Iſai. ix. 18.

בָּאֵשׁ יֻצַּתוּ *They ſhall be burnt* in the fire. Ibid. xxxiii. 12.

Niph.

אֲשֶׁר הִיא נִצְּתָה בָּנוּ That *is kindled* againſt us. 2 King. xxii. 13.

עָרָיו נִצְּתָה מִבְּלִי יֹשֵׁב His cities *are burnt* (or waſted) without

without inhabitants. Jer. ii. 15.

Hiph.

הִצִּית אֵשׁ עָלֶיהָ *He hath kindled* fire upon it. Jer. xi. 16.

הִצִּיתוּ מִשְׁכְּנֹתֶיהָ *They have burnt* her dwellings. Ibid. li. 30.

וַיַּצֵּת אֵשׁ בְּצִיּוֹן *And he hath kindled* a fire in Zion. Lament. iv. 11.

יקב Yakav; A wine preſs.

וְגַם יֶקֶב חָצֵב בּוֹ And he alſo hewed *a wine preſs* therein. Iſai. v. 2.

Affix.

וּמִיִּקְבֶךָ *And out of thy wine preſs.* Deut. xv. 14.

Plur.

יְקָבִים *Wine preſſes.* Job, xxiv. 11.

In *Talm.* Heb. it denotes the vats under the wine, or olive preſs; and according to the Aruch, it denotes the baſkets wherein they bring the olives to the preſs. Bava Bathra, fol. lxvii. 2.

יקד Yakad To burn, &c.

Particip.

אֵשׁ יֹקֶדֶת כָּל הַיּוֹם A fire *that burneth* all the day. Iſai. v. 5.

Infin.

וְתַחַת כְּבוֹדוֹ יָקֹד יָקוֹד And under his glory *he ſhall kindle a burning.* Iſai. x. 16.

Note, the ſecond is the Noun Maſc.

וַתִּיקַד עַד שְׁאוֹל תַּחְתִּית *And it ſhall burn* (or hath burned) unto the loweſt hell. Deut. xxxii. 22.

Huph.

וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ And the fire upon the altar *ſhall be burning* on it. Levit. vi. 5.

Another form of the Noun Maſc.

וְעַצְמוֹתַי כְּמוֹקֵד נָחָרוּ And my bones are burnt (or parched) *as an hearth.* Pſalm. cii. 4.

Fem.

עַל מוֹקְדָה For *the burning.* Levit. vi. 2.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb. Tameed, chap. i.

יקה Yakah; whence, וְלוֹ יְקַהַת עַמִּים And unto him (ſhall) *the gathering* of the people be: (or the obedience of the people.) Gen. xlix. 10.

וְתָבֶז לִיקֵדַת אֵם And deſpiſeth *to obey* (his) mother. Prov. xxx. 17.

יקם Yakam; whence יקמין Yekameen; In *Talm.* Heb. denotes Linen cloaths uſed to cover the head in the baths. Bava Bathra, fol. lvii. 2.

יקע Yakang; To looſen; disjoint, &c. Alſo to hang up.

פֶּן תֵּקַע נַפְשִׁי מִמֵּךְ Leſt my ſoul *be looſened* (or depart) from thee. Jer. vi. 8.

וַתֵּקַע כַּף יֶרֶךְ יַעֲקֹב *And* Jacob's thigh *was* (put) *out of joint.* Gen. xxxii. 25.

Niph.

כַּאֲשֶׁר נָקְעָה נַפְשִׁי מֵעַל אֲחוֹתָהּ Like as my mind (or ſoul) *was looſened* (or alienated) from her ſiſter. Ezek. xxiii. 18.

Hiph.

וְהוֹקַעֲנוּם לַיי *And we will hang them up* unto the Lord. 2 Sam. xxi. 6.

וַיּוֹקִיעֵם בָּהָר לִפְנֵי יי *And they hanged them up* in the hill before the Lord. Ibid. 9.

Imp.

וְהוֹקַע אוֹתָם לַיי נֶגֶד הַשָּׁמֶשׁ

And hang them up before the Lord againſt the ſun. Numb. xxv. 4.

Huph. Particip.

אֶת עַצְמוֹת הַמּוּקָעִים And the bones of *them that were hanged.* 2 Sam. xxi. 13.

יקף Yakaph; To go round; compaſs, &c.

Hiph.

כִּי הַקִּיפָה הַזְּעָקָה אֶת גְּבוּל מוֹאָב For the cry *is gone round about* the border of Moab. Iſai. xv. 8.

כִּי הַקִּיפוּ יְמֵי הַמִּשְׁתֶּה When the days of the feaſting *were gone about.* Job, i. 5.

הַקִּיפוּנִי *They have incloſed me.* Pſalm. xxii. 17.

Imp.

הַקֵּף אֶת הָעִיר פַּעַם אֶחָת *Go round about* the city once. Joſhu. vi. 3.

לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם *Ye ſhall* not *round* the corners of your beard. Levit. xix. 27.

Noun Fem. Conſt.

תְּקוּפַת הַשָּׁנָה *The revolution of* the year. Exod. xxxiv. 22.

In *Cha.* it denotes to compaſs, &c.

וַאֲקִיף יַת אַרְעָא דֶאדוֹם *And he compaſſed* the land of Edom. Targ. Jona. Judg. xi. 18.

אֲרֵי אַקְפַת צְוָחֲתָא יַת תְּחוּם מוֹאָב For the cry *is gone round about* the border of Moab. Targ. Jona. Iſai. xv. 8.

אַקִיפוּן עֲלַי *They compaſſed* me *about*. Targ. Jeruſ. Pſal. lxxviii. 18.

Fem.

מַקְפָּא שׁוּר *Encompaſſed* (with) a wall. Targ. Onk. Levit. xxv. 29.

In *Rab.* Heb. היקף Heakeph; denotes *compaſſing*, &c.

גלגל היקף *The compaſſed* orb; i. e. a leſſer orb, whoſe centre is in the circumference of a greater. Maim. Moreh Nevucheem, part 2, chap. xxiv.

מקף Makkaph; In Heb. Grammar, denotes a ſmall ſtroke like a hyphen, uſed to join words. See the Grammar, chap. xiv. ſect. vi. page 363.

מקיף Makkeeph; In *Rab.* Heb. denotes *credit*. Pirkea Avoeth, chap. iii.

It alſo in *Talm.* Heb. denotes to join; compare; equal; &c. Betſa, fol. xxxii. 2. and Chull. fol. xlvi. 2.

תקופה Tekupha; In Aſtronomy, denotes the equinox, and ſolſtice; i. e. the four ſeaſons of the year.

יקץ Yakats; to awake.

וַיִּיקַץ נֹחַ מִיֵּינוֹ *And* Noah *awoke* from his wine. Gen. ix. 24.

וָאִיקָץ *And I awoke*. Ibid. xli. 21.

וְיִקְצוּ מְזַעְזְעֶיךָ *And* they that vex thee *ſhall awake*. Habakk. ii. 7.

יקר Yakar; Precious.

תַּחַת אֲשֶׁר יָקְרָה נַפְשִׁי בְּעֵינֶיךָ Becauſe my ſoul *was precious* in thine eyes. 1 Sam. xxvi. 21.

מֵאֲשֶׁר יָקַרְתָּ בְעֵינַי Since *thou waſt precious* in my ſight. Iſai. xliii. 4.

וְיִיקַר דָּמָם בְּעֵינָיו And their blood *ſhall be precious* in his ſight. lxxii. 14.

Hiph.

הַקַּר רַגְלְךָ מִבֵּית רֵעֶךָ *Withdraw* thy feet from thy neighbour's houſe: i. e. be ſeldom

Ephraim my *precious* (or dear) ſon? Jer. xxxi. 20.

Noun Maſc.

יִתְּנוּ יָקָר לְבַעֲלֵיהֶן They ſhall give *honour* to their huſbands. Eſth. i. 20.

Conſt.

כְּיֵקַר הָרִים *As the* (moſt) *precious of* lambs. Pſalm. xxxvii. 20.

Fem. Plur. According to the Heb.

אוֹר יְקָרוֹת *A precious* (or clear) light. Zech. xiv. 6.

Affix.

בִּיקָרוֹתַיִךְ *Among thy honourable women.* Pſalm. xlv. 10.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

It alſo in *Cha.* denotes heavy, &c.

וְעֵינֵי יִשְׂרָאֵל יְקָרָן מִסֵּבוּ And the eyes of Iſrael *were heavy*, (or dim) of age. Targ. Onk. Gen. xlviii. 13.

וִידֵי מֹשֶׁה יְקָרָן And the hands of Moſes *were heavy.* Targ. Onk. Exod. xvii. 12.

הֵיךְ מַטוּל יַקִּיר יְקָרוּ מִנִּי As *an heavy* burden *they are too heavy*

ſeldom in his houſe; and by that means, your preſence will be precious to him. Prov. xxv. 17.

אוֹקִיר אֱנוֹשׁ מִפָּז *I will make* man *more precious* than fine gold. Iſai. xiii. 12.

Adj.

וּדְבַר יְיָ הָיָה יָקָר בַּיָּמִים הָהֵם And the word of the Lord was *precious* in thoſe days. 1 Sam. iii. 1.

Conſt.

יְקַר רוּחַ אִישׁ תְּבוּנָה *Precious of* ſpirit is a man of underſtanding. Prov. xxv. 17.

Note, it is written with ו *vau*, but read with י *yod*.

Plur. According to the idiom of the Heb. הַיְקָרִים *The precious.* Lament. iv. 2.

Fem.

יְקָרָה הִיא מִפְּנִינִים She (is) *more precious* than rubies. Prov iii. 15.

Plur. According to the Heb.

אֲבָנִים יְקָרוֹת *Coſtly* ſtones. 1 King. v. 17.

Another form of the Adj. Maſc.

הֲבֵן יַקִּיר לִי אֶפְרַיִם (Is)

heavy for me. Targ. Jeruſ. Pſalm. xxxviii. 5.

Pahel.

אֲרֵי אֲנָא יַקֵּרִית יַת לִבֵּיהּ For *I have hardened* his heart. Targ. Onk. Exod. x 1.

Adj.

אֲרֵי יַקִּיר מַמְלַל For (I am) *heavy* of ſpeech. Targ. Onk. Exod. iv. 10. and vi. 12.

וְיָקָר שַׂגִּיא *And* great *honour*. Dan. ii. 6.

מִלִּין דִּיקָר אִתְמַלֵּל עָלָךְ *Glorious* words are ſpoken of thee. Targ. Jeruſ. Pſalm. lxxxvii. 3.

לִשְׁמָךְ הַב אַיְקָרָא Unto thy name give *glory*. Targ. Jeruſ. Ibid. cxv. 1.

Another form.

מִלֵּי מֵיקָרְתָא *Glorious* words Targ. Jeruſ. Prov. xxv. 27.

It alſo denotes marrow.

וּמוֹקָרָא דַּגַרְמוֹי *And the marrow* of his bones. Targ. Jeruſ. Job, xxi. 42.

It alſo denotes the crown of the head.

מוּקְרָא דְּרִישָׁךְ *The crown* of thy head. Targ. Jeruſ. Eccle. xii. 6.

Affix.

מִפַּרְסַת רַגְלֵיהּ וְעַד מוּקְרֵיהּ From the ſole of his foot unto *his crown*. Targ. Jeruſ. Job, ii. 7.

It alſo in *Talm.* Heb. denotes the brain, &c. Berachoeth, fol. lvi. 1. and Chull. fol. xxxix. 1.

יקש Yakaſh; To enſnare, &c.

יָקַשְׁתִּי לָךְ וְגַם נִלְכַּדְתְּ בָּבֶל *I have laid a ſnare* for thee, and thou art alſo taken, O Babylon. Jer. l. 24.

שָׁמְרֵנִי מִידֵי פַּח יָקְשׁוּ לִי Keep me from the ſnare (which) *they have laid* for me. Pſalm. cxli. 9.

Niph.

נוֹקַשְׁתָּ בְּאִמְרֵי פִיךָ *Thou art enſnared* with the words of thy mouth. Prov. vi. 2.

פֶּן תִּוָּקֵשׁ בּוֹ Leſt *thou be enſnared* therein. Deut. vii. 27.

Adj. according to the Heb.

פַּח יָקוּשׁ A ſnare of *the fowler*. Hoſea, ix. 8.

וּכְצִפּוֹר מִיַּד יָקוּשׁ And as a bird from the hand of *the fowler*. Prov. vi. 5.

Plur.

יָשׂוּר בְּשַׁד יְקוּשִׁים They pry

as

as *fowlers* lie in wait. Jer. v. 26.

Another form.

כָּהֵם יוֹקְשִׁים בְּנֵי הָאָדָם Like them *are* the ſons of men *ſnared*. Eccle. ix. 12.

Noun Maſc.

כִּי מוֹקֵשׁ הוּא לָךְ For that (will be) *a ſnare* unto thee. Deut. vii. 16.

Plur.

מֹקְשִׁים שָׂתוּ לִי They have ſet *gins* for me. Pſalm. cxl. 6.

Conſt.

מוֹקְשֵׁי מָוֶת *The ſnares of* death. Ibid. xviii. 6.

Fem. Plur.

וּמִקְשׁוֹת פֹּעֲלֵי אָוֶן *And the gins* of the workers of iniquity. Ibid. cxli. 9.

יָרֵא Yara; To fear, &c.

כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר For he feared to dwell in Zoar. Gen. xix. 30.

וַיְהִי כִּי יָרְאוּ הַמְיַלְּדֹת אֶת הָאֱלֹהִים And it came to paſs, becauſe the midwives *feared* God. Exod. i. 22.

כִּי יָרְאָה For *ſhe was afraid*. Gen. xviii. 15.

וַיִּירָא *And he was afraid*. Ibid. xxviii. 17.

וָאִירָא כִּי עֵירֹם אָנֹכִי *And I was afraid*, becauſe I (was) naked. Ibid. iii. 10.

Infin.

וַיֹּאסֶף שָׁאוּל לְרָא מִפְּנֵי דָּוִד עוֹד And Saul was yet more *afraid* of David. 1 Sam. xviii. 29.

לְיִרְאָה אֹתִי *To fear me*. Deut. iv. 10.

Imp.

יְרָא אֶת ה' וְסוּר מֵרָע Fear the Lord, and depart from evil. Prov. iii. 7.

Futur.

ה' אוֹרִי וְיִשְׁעִי מִמִּי אִירָא The Lord is my light, and ſalvation of whom *ſhall I be afraid?* Pſalm. xxvii. 1.

אַל תִּירָא אַבְרָם *Fear* not Abram. Gen. xv. 1.

Fem.

אַל תִּירְאִי *Fear* not. Ibid. xxi. 17.

Niph.

מַה נּוֹרָא הַמָּקוֹם הַזֶּה How *dreadful* is this place? Ibid. xxvii. 17.

נוֹרָא מְאֹד Very *terrible*. Judg. xiii. 6.

אֵל גָּדוֹל וְנוֹרָא A mighty God *and terrible*. Deut. vii. 21.

Plur.

נוֹרָאוֹת ׀ בְּצֶדֶק תַּעֲנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ (By) *terrible things* in righteouſneſs wilt thou anſwer us, O God of our ſalvation. Pſalm. lxv. 6.

Another form.

לְמַעַן תִּוָּרֵא That *thou mayeſt be feared*. Ibid. cxxx. 4.

Another form. Particip.

אַשְׁרֵי אִישׁ יָרֵא אֶת ה׳ Bleſſed is the man (that) *feareth* the Lord. Pſalm. cxii. 1.

Adj.

הַיָּרֵא וְרַךְ הַלֵּבָב (That is) *fearful* and faint hearted. Deut. xx. 8.

Conſt. according to the idiom of the Heb.

יָרֵא ה׳ *That feareth* the Lord (or hath the fear of the Lord.) Pſalm. cxxviii. 1.

Fem. Conſt.

יִרְאַת ה׳ *The fear of* the Lord (or feareth the Lord) Prov. xxxi. 30.

Noun Maſc.

שִׁיתָה ה׳ ׀ מוֹרָה לָהֶם Put them (in) *fear*, O Lord. Pſalm. ix. 20.

מוֹרָא *Fear*. Malachi, ii. 5.

Affix.

וְאֶת מוֹרָאוֹ לֹא תִירָאוּ Neither fear ye *his fear*. Iſai. viii. 12.

וּמוֹרַאֲכֶם *And the fear of you*. Gen. ix. 2.

Plur.

וּבְמוֹרָאִים גְּדֹלִים *And with* great *terrors*. Deut. iv. 34.

Fem.

יִרְאָה וָרַעַד *fearfulneſs* and trembling. Pſalm. lv. 6.

Conſt.

יִרְאַת ה׳ רֵאשִׁית דַּעַת *The fear of* the Lord (is) the beginning (or principal part) of knowledge. Prov. i. 7.

Affix.

בְּיִרְאָתֶךָ *In thy fear*. Ibid. v. 8.

Pieng.

כִּי יָרֵאנִי הָעָם Becauſe the people *have made me afraid*. 2 Sam. xiv. 15.

Particip.

מְיֹרָאִים אוֹתָנוּ *Made* us *afraid*. Nehem. vi. 9.

Infin.

לְיִרְאֵנִי *To put me in fear.* Ibid. 19.

It denotes the ſame in *Rab.* Heb.

It is alſo uſed figuratively in *Talm.* and *Rab.* Heb. to denote an idol.

הוציאה יראתה מתוך חיקה She drew forth *her idol* from out of her boſom. San. fol. cvi. 1. alſo Jarchi Exod. viii. 22.

ירב Yarav; whence ירבוז Yarbuz; *Talm. Aſpargus.*

הירבוזין שוטין *The* fooliſh *aſparagus*; i. e. that grows wild in the fields, &c. Sheveengeth, fol. lxiv. and Succa, fol. xxxix. 2.

ירד Yarad; To deſcend, &c.

מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה' בָּאֵשׁ Becauſe the Lord *deſcended* upon it in fire. Exod. xix. 18.

וְלֹא יָרַד אֶל בֵּיתוֹ And *he went* not *down* to his houſe. 2 Sam. xi. 9.

וְהַיּוֹם רַד מְאֹד And the day was far *ſpent.* Judg. xix. 11.

מִיָּרְדִי בוֹר *That I ſhould not deſcend* to the pit. Pſalm. xxx. 4.

Infin.

עַד רֶדֶת חוֹמֹתַיִךְ Until thy walls *have come down.* Deut. xxviii. 52.

Hiph.

וְכֶסֶף אַחֵר הוֹרַדְנוּ בְיָדֵנוּ And other money *have we brought down* in our hands. Gen. xliii. 21.

וְאֶת הַיָּם הוֹרִיד And *he took down* the ſea. 2 King. xvi. 17.

Futur.

וְהוֹרַדְתֶּם אֶת אָבִי הֵנָּה *And ye ſhall bring down* my father hither. Gen. xlv. 13.

וּבְנֻסַּע הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם And when the tabernacle ſetteth forward, the Levites *ſhall take* it *down.* Numb. i. 52.

Hiph. Preter.

וְיוֹסֵף הוּרַד מִצְרַיְמָה And Joſeph *was brought down* to Egypt. Gen. xxxix. 1.

Futur.

אֶל שְׁאוֹל תּוּרַד *Thou ſhalt be brought down* to hell. Iſai. xiv. 15.

Noun Maſc.

כְּמַיִם מֻגָּרִים בְּמוֹרָד As the waters (that are) poured down

down *a declivity*. Micah, i. 4.

Conſt.

הֵם בְּמוֹרַד בֵּית חוֹרֹן They were *in the deſcent of* Beth-haran. Joſh. x. 11.

Another form.

מַעֲשֵׂה מוֹרָד Of *thin plate* work: (or drawing work.) 1 King. vii. 29.

וַיֵּרֶד עַל הַכְּרוּבִים *And he ſpread* upon the cherubims. Ibid. vi. 32.

In *Cha.* it denotes a dragon.

כְּיָרוֹדָא *As a dragon*. Targ. Jona. Jer. ii. 24.

Plur.

מְדוֹר יְרוֹדִין The dwelling of *dragons*. Targ. Jona. Ibid. ix. 11.

וּגוּשְׁמֵיהוֹן לְיָרוֹדֵי And their bodies *to the dragons*. Targ. Jeruſ. Pſalm. lxxiv. 14.

ירוד Yeroed; in *Talm.* Heb. denotes the ſame. Kethubb, fol. xlix. 2.

יריד Yereed; in *Talm.* and *Rab.* Heb. denotes *a fair*; or market. Avoedang Zara, fol. xiii. 1.

And in Yalkut, fol. 343.

יְרִידִים Yereedeem; According to the Gloſſ. denotes *ſtreets*.

מְדָרוֹן *Cha.* A declivity, or deſcent. Targ. Jeruſ. Pſalm. lxxxiii. 14.

It denotes the ſame in *Talm.* Heb. Peſacheem, fol. 42.

יַרְדֵּן *The river Jordan*. Numb. xiii. 29. And in the *Talm.* it is obſerved that it is thus called, becauſe שיורד מדן it deſcends from Dan. Bechoeroeth, fol. lv. 1.

ירה Yarah; 1ſt. To throw; caſt; ſhoot, &c.

יָרָה בַיָּם *Hath he caſt* into the ſea. Exod. xv. 4.

יָרָה הַחֵצִי *He ſhot* the arrow. 1 Sam. xx. 36.

אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינֶךָ Which *I have caſt* between me and thee. Gen. xxxi. 51.

וְיָרִיתִי לָכֶם גּוֹרָל *And I will caſt* lots for you. Joſh. xviii. 6.

וַיֹּרוּ *And they ſhot*. 2 Chron. xxxv. 23.

Niph.

יָרֹה יִיָּרֶה *Caſt, he ſhall be caſt down*, (or *ſhot* he ſhall be ſhot through.) Exod. xix. 13.

Infin.

לְהוֹרֹת לְפָנָיו גֹּשְׁנָה *To direct* his face unto Goſhen. Gen. xlvi. 28.

Another form.

וַיְהִי מוֹרֶה אֹתָם And (he) *taught* them. 2 King. xvii. 28.

וְלֹא שָׁמַעְתִּי בְּקוֹל מוֹרָי And I have not obeyed the voice of *my teachers*. Prov. v. 13.

Hence, Noun Fem.

תּוֹרָה אַחַת One *law*. Exod. xii. 49.

Conſt.

בְּתוֹרַת ה׳ *In the law of* the Lord. Pſalm. i. 2.

Affix.

וּבְתוֹרָתוֹ *And in his law*. Ibid.

Plur.

וְאֶת הַתּוֹרוֹת *And the laws*. Exod. xviii. 20.

3d. Rain.

יוֹרֶה וּמַלְקוֹשׁ *The firſt rain* and the latter rain. Deut. xi. 14.

Another form.

וּמַרְוֶה גַּם הוּא יוֹרֶא *And he that watereth ſhall be watered* alſo himſelf. Prov. xi. 25.

Another form.

מוֹרֶה וּמַלְקוֹשׁ *The former rain* and the latter rain. Joel, ii. 23.

לִירוֹא בַּחִצִּים *To ſhoot* with arrows. 2 Chron. xxvi. 15.

In this example the א *aleph* is inſtead of the third radical ה *he*.

לִירוֹת בְּמִסְתָּרִים תָּם *That they may ſhoot* in ſecret at the perfect. Pſalm. lxiv. 5.

וַנִּירֶם *We have ſhot at them*. Numb. xxi. 30.

Hiph.

וַיֹּרְאוּ הַמּוֹרִאִים *And* the ſhooters *ſhot*. 2 Sam. xi. 24.

וַיֹּרֵם אֱלֹהִים *And* God *ſhall ſhoot at them*. Pſalm. lxiv. 8.

וַיִּמְצָאֻהוּ הַמּוֹרִים *And the ſhooters* found him (or hit him.) 1 Sam. xxxi. 3.

הֹרַנִי לַחֹמֶר *He hath caſt me* into the mire. Job, xxx. 19.

2d. To teach; inſtruct, &c.

Hiph.

אֲשֶׁר הוֹרָהוּ יְהוֹיָדָע הַכֹּהֵן Wherein Jehoiada the prieſt *had inſtructed him*. 2 King. xii. 2.

כִּי אַתָּה הוֹרֵתָנִי For thou *haſt inſtructed me*. Pſalm. cxix. 102.

וַיֹּרֵנִי *And he taught me*. Prov. iv. 4.

Infin.

הַמּוֹרֶה לִצְדָקָה *The former rain* moderately. Ibid. This is the opinion of Aben Ezra, and Kimchi; but Jarchi, and Abarbanal, are of opinion, that it denotes *a teacher*; and which I judge to be right. See Jarchi, Aben Ezra, Kimchi, and Abarbanal. Ibid.

In *Rab.* Heb. it denotes to teach; inſtruct, &c. Alſo a law.

In *Cha.* it alſo denotes the law: and is written אוֹרַיְתָא.

הוראה Hoeraah; *Talm.* Doctrine; demonſtration, &c.

תורי Toereayee; *Talm.* Belonging to the law; divine.

דברים התוריים Words of *the law*, or divine words. For it is the Pentateuch, that is ſtyled by way of eminence תורה *The law*.

מורה Moereh; *Rab. A doctor*; a title of the higheſt degree in divinity among the Jews.

יורה Yoerah; In *Talm.* Heb. denotes *a dyers vat*. Avoedang Zara, fol. lxxvi. 1. and Nidda, fol. xxxi. 1.

יֶרַח Yarach; The moon; alſo a month.

יָרֵחַ וְכוֹכָבִים *The moon* and the ſtars. Pſalm. viii. 4.

אוֹ לַיָּרֵחַ Or *to the moon*. Deut. xvii. 3.

Affix.

וְיִרְחֵךְ לֹא יֵאָסֵף Neither ſhall *thy moon* withdraw itſelf. Iſai. lx. 20.

Hence the lunar month is called יֶרַח.

Conſt.

יֶרַח יָמִים *A month of* days; i. e. a full month. Deut. xxi. 13.

Plur. according to the Heb.

וּמִמֶּגֶד גֶּרֶשׁ יְרָחִים And for the precious things thruſt forth by *the moon*; i. e. in their ſeveral months. Ibid. xxiii. 14.

In *Cha.* it alſo denotes a month.

In *Talm.* Heb. שמואל ירחינאה Samuel Yarcheenaah; The name of a Rabbi, who was ſo called becauſe he was well verſed in the intercalations of the moon. Bava Métſia, fol. lxxxv. 2.

ירט Yarat; To pervert; turn aſide, &c.

כִּי יָרַט הַדֶּרֶךְ לְנֶגְדִּי Becauſe the way *is perverted* before me (or thy way is perverſe.) Numb. xxii. 32.

וְעַל יְדֵי רְשָׁעִים יָרְטֵנִי And *hath turned me aſide* by the hands of the wicked. Job, xvi. 11.

Note, ſome are of opinion, that the proper root of the latter, is רטה.

ירך Yarach; The thigh.

שׁוֹק עַל יָרֵךְ Hip and *thigh*. Judg. xvi. 8.

אֲשֶׁר עַל כַּף הַיָּרֵךְ Which (is) upon the hollow of *the thigh*. Gen. xxxii. 32.

Conſt.

יֶרֶךְ יַעֲקֹב *The thigh of* Jacob. Ibid.

Affix.

תַּחַת יְרֵכִי Under *my thigh*. Ibid. xxiv. 2.

Dual.

וְעַד יְרֵכַיִם Even unto *the thighs*. Exod. xxviii. 42.

Affix.

חַמּוּקֵי יְרֵכַיִךְ The joints *of thy thighs*. Solom. Song. vii. 2.

It is uſed figuratively to denote the ſide of a thing.

Conſt.

עַל יֶרֶךְ הַמִּשְׁכָּן Upon *the ſide of* the tabernacle. Exod. xl. 22.

Affix.

יְרֵכָהּ וְקָנָהּ *The ſhaft thereof*, and the branch thereof. Ibid. xxv. 31.

Plur.

בִּירֵכָתַיִם *In the two ſides*. Ibid. xxvi. 23.

Conſt.

וְלִירֵכְתֵי הַמִּשְׁכָּן יָמָּה *And for the ſide of* the tabernacle weſtward. Ibid. xxii.

וְקִבַּצְתִּים מִירַכְתֵי אָרֶץ And I will gather them from *the coaſts of* the earth. Jer. xxxi. 8.

It alſo in *Cha.* denotes the thigh, &c.

ירע Yerang; Grievous.

נַפְשׁוֹ יָרְעָה לוֹ His life *ſhall be grievous* unto him. Iſai. xv. 4.

אַל יֵרַע בְּעֵינֶיךָ *Let it* not *be grievous* in thy ſight. Gen. xxi. 12.

וְלֹא יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ *And* thine heart *ſhall* not *be grieved* when

when thou giveſt unto him. Deut. xv. 10.

וַיֵּרַע בְּעֵינֵי ה׳ *And it was evil* (or diſpleaſing) in the eyes of the Lord. Gen. xxxviii. 10.

וַיֵּרַע לְמֹשֶׁה בַּעֲבוּרָם *And it went ill* with Moſes for their ſakes. Pſalm. cvi. 32.

עַתָּה יֵרַע לָנוּ שֶׁבַע בֶּן בִּכְרִי מִן אַבְשָׁלוֹם Now *ſhall* Sheba the ſon of Bichri *do* us *more harm* than (did) Abſalom. 2 Sam. xx. 6.

מַדּוּעַ לֹא יֵרְאוּ פָנַי Why *ſhould* not my countenance *be ſad?* Nehem. ii. 3.

2d. A curtain.

הַיְרִיעָה הָאַחַת *The* one *curtain.* Exod. xxvi. 2.

Plur.

הַיְרִיעֹת *The curtains.* Ibid.

In *Cha.* it alſo denotes a curtain. Targ. Onk. Ibid.

ירק Yarak; 1ſt. To ſpit; to eject ſpittle from the mouth.

יָרַק בְּפָנֶיהָ *Had ſpit* in her face. Numb. xii. 14.

וְיָרְקָה בְּפָנָיו *And ſhe ſhall ſpit out* before him. Deut. xxv. 9.

2d. Green herb; alſo the colour of green.

כָּל יֶרֶק עֵשֶׂב Every *green* herb. Gen. i. 30.

יֶרֶק הַשָּׂדֶה *The graſs* of the field. Numb. xxii. 4.

לְגַן יָרָק For *an herb* garden. 1 King. xxi. 2.

Another form, with the ſecond and third radicals doubled.

וְהָיָה הַנֶּגַע יַרְקְרַק And if the plage be *greeniſh.* Levit. xiii. 49.

It alſo denotes a faint yellow: ſuch as greens contract when they wither, or are over ripe.

בִּירַקְרַק חָרוּץ *With yellowiſh* gold. Pſalm. lxviii. 14.

Another form.

וּבַיֶּרְקוֹן *And with mildew.* Deut. xxviii. 22.

וְנֶהֶפְכוּ כָל פָּנִים לִיֶּרְקוֹן And all faces are turned *into paleneſs.* Jer. xxx. 6.

It alſo in *Cha.* denotes green herbs: alſo yellowiſh, &c. as in the Heb.

ירקון Yerakoen; and ירוקה Yeroekah; in *Talm.* Heb. denotes *the yellow jaundice.*

Yoema

Yoema, fol. lxxxiv. 1. and Shab. chap. xiv. in Miſhna.

וְיַרְקְרִיקָא *Cha. And the gier eagle.* Targ. Onk. Levit. xi. 18.

ירקומי Yarkumee; In *Talm.* Heb. denotes the name of an angel ſet over the hail. Peſacheem, fol. cxviii. 1.

ירש Yaraſh; 1ſt. To poſſeſs; inherit; drive out, &c. Alſo poor.

וְיָרַשׁ אֹתָהּ *And he ſhall poſſeſs* it. Numb. xxvii. 11.

וְגַם יָרַשְׁתָּ And *thou haſt* alſo *taken poſſeſſion.* 1 King. xxi. 19.

הוּא יִירָשֶׁךָ He *ſhall be thine heir.* Gen. xv. 4.

כִּי אִירָשֶׁנָּה That *I ſhall inherit it.* Ibid. 8.

Imp Perfect.

יָם וְדָרוֹם יְרָשָׁה *Poſſeſs thou* the ſouth and the weſt. Deut. xxxiii. 23.

And with the firſt radical dropt.

הָחֵל רָשׁ Begin, *poſſeſs* (it.) Ibid. ii. 24.

עֲלֵה רָשׁ Go up (and) *poſſeſs* (it.) Ibid. i. 21,

Adj. according to the idiom of the Heb.

Fem.

וְהָיָה אֱדוֹם יְרֻשָּׁה And Edom ſhall be *a poſſeſſion.* Numb. xxiv. 18.

Noun Fem.

נָתַתִּיהָ יְרֻשָּׁה Have I given it (for) *a poſſeſſion?* Deut. ii. 19.

Conſt.

יְרֻשַׁת יִרְאֵי שְׁמֶךָ *The heritage of* thoſe that fear thy name. Pſalm. xvi. 6.

Affix.

וְשַׁבְתֶּם אִישׁ לִירֻשָּׁתוֹ And ye ſhall return every man *unto his poſſeſſion.* Deut. iii. 20.

Noun Maſc. Conſt.

וְשַׂמְתִּיהָ לְמוֹרַשׁ קִפּוֹד And I will make it *a poſſeſſion for* the bittern. Iſai. xiv. 23.

Plur. Affix.

Figuratively, the thoughts of man.

Plur. Conſt.

מוֹרְשֵׁי לִבִּי *The thoughts* (or poſſeſſions) *of* my heart. Job, xvii. 11.

מוֹרָשֵׁיהֶם *Their poſſeſſions.* Obad. i. 17.

Noun.

Noun Fem.

מוֹרָשָׁה קְהִלַּת יַעֲקֹב *The inheritance of* the congregation of Jacob. Deut. xxxiii. 4.

Hiph.

וְלֹא הוֹרִישׁ מְנַשֶּׁה אֶת בֵּית שְׁאָן Neither *did* Manaſſeh *drive out* (the inhabitants of) Beth Sheon. Judg. i. 27.

גּוֹיִם הוֹרַשְׁתָּ *Thou didſt drive out* the Heathen. Pſalm. xliv. 3.

וְהוֹרַשְׁתֶּם לִבְנֵיכֶם *And ye ſhall leave* (it) *for an inheritance* to your children. Ezra, ix. 13.

וְהוֹרַשְׁתָּם וְהַאֲבַדְתָּם מַהֵר *And thou ſhalt drive them out* and deſtroy them quickly. Deut. ix. 3.

מוֹרִישׁ אוֹתָם מִפָּנֶיךָ *Doth drive* them *out* from before thee. Ibid. xviii. 12.

ה' מוֹרִישׁ וּמַעֲשִׁיר The Lord *maketh poor*, and maketh rich. 1 Sam. ii. 7.

אַכֶּנּוּ בַדֶּבֶר וְאוֹרִשֶׁנּוּ I will ſmite them with the peſtilence, and I will *reject* (or diſinherit) *them*. Numb. xiv. 12.

Niph.

וּפֶן אִוָּרֵשׁ וְגָנַבְתִּי Or leſt *I be poor*, and I ſteal. Prov. xxx. 9.

פֶּן תִּוָּרֵשׁ Leſt *thou come to poverty*. Gen. xlv. 11.

Pieng.

יְיָרֵשׁ הַצְּלָצַל The locuſt *ſhall poſſeſs*; i. e. conſume; and by that means, the trees will become poor, being deprived of their fruit. Deut. xxviii. 42.

2d New wine.

וְכָל חֵלֶב תִּירוֹשׁ And all the beſt (or fat) of *the new wine*. Numb. xviii. 12.

Affix.

תִּירוֹשִׁי *My wine*. Judg. ix. 13.

תִּירְשֶׁךָ *Thy new wine*. Deut. xiv. 23.

It denotes the ſame in *Rab.* Heb.

ירושלם Jeruſhalem; The city of Jeruſalem: and it is this, that is meant in the *Gem.* of Shab. by עיר של זהב A city of gold; called alſo ירושלם דדהבא Golden Jeruſalem: and which denotes a crown of gold, with the city of Jeruſalem engraved on it. Shab. fol. lix. 1.

ירת Yarath; *Cha.* To poſſeſs; inherit, &c.

וְיֵרֵית יַת אַרְעֵיה *And he poſſeſſed* his land. Targ. Onk. Numb. xxi. 24.

Fem.

וְכָל בְּרַתָּא יָרְתַת אַחְסָנָא And every daughter *that poſſeſſeth* an inheritance. Targ. Onk. Ibid. xxxvi. 8.

וִירִיתוּן יַת אַרְעֲהוֹן *And ye poſſeſſed* their land. Targ. Jona. Joſhu. xxiv. 8.

Particip.

יָרֵית יָרְתִי Is mine *heir.* Targ. Onk. Gen. xv. 3.

Infin.

לְמֵירַת יַת אַרְעֵיהּ *To inherit* his land. Targ. Onk. Deut. ii. 3.

Aphel.

נַבְרָא טָבָא מוֹרִית לְבְנֵי בְנוֹהִי A good man *leaveth an inheritance* to his childrens children. Targ. Jeruſ. Prov. xiii. 22.

The Noun is יְרוּתָא and יְרוּתָתָא Targ. Onk. Deut. ii. 5. and Targ. Jeruſ. Prov. xvii. 2.

ישש Yaſhaſh; Very old; i. e. have long had being; from יש.

נַם שָׁב נַם יָשִׁישׁ בָּנוּ With us (are) both the grey headed, and alſo *very aged men.* Job, xv. 10.

זָקֵן וְיָשֵׁשׁ Old man, *or him that ſtoopeth for age.* 2 Chron. xxxvi. 17.

Plur. According to the idiom of the Heb.

בִּישִׁישִׁים חָכְמָה *With the ancient* (*men*) is wiſdom. Job, xii. 12.

ישב Yaſhav; To ſit; dwell, &c.

אַבְרָם יָשַׁב בְּאֶרֶץ כְּנָעַן Abram *dwelled* in the land of Canaan. Gen. xiii. 12.

לֹא יָשָׁב *He doth* not *ſit.* Pſalm. i. 1.

וְיָשַׁב מִחוּץ לְאָהֳלוֹ שִׁבְעַת יָמִים *And he ſhall tarry* abroad out of his tent ſeven days. Levit. xiv. 8.

וַתֵּשְׁבוּ בְקָדֵשׁ יָמִים רַבִּים *And ye abode* in Kadeſh many days. Deut. i. 46.

Imp.

שְׁבוּ נָא בָזֶה I pray you, *tarry ye here.* Numb. xxii 19.

וְשֶׁב שָׁם *And dwell* there. Gen. xxxv. 1.

Niph.

כֶּעָרִים אֲשֶׁר לֹא נוֹשָׁבוּ Like the cities that *are* not *inhabited.* Ezek. xxvi. 19.

עַד בֹּאָם אֶל אֶרֶץ נוֹשָׁבֶת Until they came to a land *inhabited.* Exod. xvi. 35.

Pieng.

וְיָשְׁבוּ טִירוֹתֵיהֶם בָּךְ *And they shall set* their palaces in thee. Ezek. xxv. 4.

Hiph.

הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל *I made* the children of Iſrael *to dwell.* Levit. xxiii. 43.

הוֹשִׁיבַנִי בְמַחֲשַׁכִּים *He hath made me to dwell* in darkneſs. Pſalm. cxliii. 3.

וְהוֹשִׁיבוּ אֶת נָבוֹת *And ſet ye* Naboth. 1 King. xxi. 9.

מוֹשִׁיבִי ׀ עֲקֶרֶת הַבַּיִת *He maketh* the barren woman *to dwell* in an houſe. Pſalm. cxiii. 9.

And the following is compounded from ישב and שוב.

וְהוֹשְׁבוֹתִים כִּי רִחַמְתִּים *And I will bring them again to place them,* for I have mercy upon them. Zech. x. 6.

Huph.

וְהוּשַׁבְתֶּם לְבַדְכֶם *That ye may be placed* alone. Iſai. v. 8.

Noun Maſc.

בֵּית מוֹשָׁב *A dwelling* houſe. Levit. xxv. 29.

Conſt.

מוֹשַׁב הָעִיר *The ſituation of* the city. 2 King. ii. 19.

וּבְמוֹשַׁב לֵצִים *And in the ſeat of* the ſcorners. Pſalm. i. 1.

Affix.

מוֹשָׁבֶךָ *Thy dwelling.* Gen. xxvii. 39.

וַיֵּשֶׁב הַמֶּלֶךְ עַל מוֹשָׁבוֹ And the king ſat upon *his ſeat.* 1 King. xx. 25.

Plur. Conſt.

וּבְכֹל מוֹשְׁבֵי הָאָרֶץ *And in all the inhabited places of* the country. Ezek. xxxiv. 13.

Affix Fem.

בְּכֹל מוֹשְׁבֹתֵיכֶם In all *your dwellings.* Levit. iii. 17.

Adj. according to the idiom of the Heb.

גֵּר וְתוֹשָׁב אָנֹכִי עִמָּכֶם I (am) a ſtranger *and a ſojourner* with you. Gen. xxiii 4.

Conſt.

It is alſo uſed as a pronoun.

אִם יֶשְׁךָ נָא מַצְלִיחַ דַּרְכִּי If now *thou do* proſper my way. Gen. xxiv. 42.

אִם יֶשְׁכֶם If *you will.* Ibid. 49.

כִּי אֶת אֲשֶׁר יֶשְׁנוֹ פֹּה But with (him) *that is* here. Deut. xxix. 14. i. e. that has *being*, or *exiſtence* at preſent with us. Hence, 2d. Wiſdom; rectitude, &c. are called, תּוּשִׁיָּה As the true eſſence or ſubſtance of exiſtence: right; ſubſtantial, &c.

הַגְדִּיל תּוּשִׁיָּה Excellent in working; i. e. in works of wiſdom. Iſai. xxviii. 29.

נְצֹר תּוּשִׁיָּה וּמְזִמָּה Keep *ſound wiſdom* and diſcretion. Prov. iii. 21.

It denotes the ſame in *Rab.* Heb.

ישח Yaſhach; whence,

וְיִשְׁחֲךָ בְּקִרְבֶּךָ *And thy caſting down* (ſhall be) in the midſt of thee. Micah, vi. 14.

ישט Yaſhat; To hold out, or reach.

Hiph.

תּוֹשַׁב כֹּהֵן *A ſojourner of* the prieſt. Levit. xxii. 10.

Plur.

וְתוֹשָׁבִים *And ſojourners.* 1 Chron. xxix. 15.

In *Rab.* Heb. it denotes the ſame; alſo the proper placing, or diſpoſition of Scripture, as לישב המקרא To *diſpoſe*, or *adapt* the Scripture.

ואין לבי מרתיישב לפרשו כן But my mind *is* not *diſpoſed* to explain it ſo. Jarchi. Pſal. lxxviii. 63.

מיושב Meyuſhav; in *Talm.* and *Rab.* Heb. denotes ſedate; compoſed, &c. alſo ſolid.

Eruveen, fol. lxv. 1. and Jarchi, Hoſea, xiv. 2.

ישוב Yeſhuv; in *Rab.* Heb. denotes an inhabited country. It alſo denotes compoſed, &c. as in the former.

ישיבה Yeſhevah; *Rab.* An aſſembly; properly, a college or ſchool, &c.

ישה Yaſha; whence, 1ſt. יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי אִישׁ *There is* a way which ſeemeth right unto man. Prov. xiv. 12.

וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת שַׁרְבִיט הַזָּהָב *And* the king *held out* to Eſther the golden ſcepter. Eſth. v. 2, &c.

It alſo in *Cha.* denotes to reach, or hold out, &c. with ſome variation in the form.

ישם Yaſham; Deſolate.

וְהָאֲדָמָה לֹא תֵשָׁם That the land *be* not *deſolate*. Gen. xlvii 19.

לְמַעַן תֵּשַׁם אַרְצָהּ That her land *may be deſolate*. Ezek. xii. 19.

וְהַבָּמוֹת תִּישָׁמְנָה And the high places *ſhall be deſolate*. Ibid. vi. 6.

Hence, 2d. A wilderneſs.

Noun Maſc.

וּבְתֹהוּ יְלֵל יְשִׁימֹן And in the waſte howling *wilderneſs*. Deut. xxxii. 10.

ישן Yaſhan; To ſleep.

יָשַׁנְתִּי אָז ו נָנוּחַ לִי *I ſhould have ſlept*, then had I been at reſt. Job, iii. 13.

וַיִּישָׁן *And he ſlept*. Gen. ii. 21.

פֶּן אִישַׁן הַמָּוֶת Leſt *I ſleep* (the ſleep of) death. Pſalm. xiii. 4.

Noun Maſc.

וְהִנֵּה שָׁאוּל שֹׁכֵב יָשֵׁן And behold, Saul lay *aſleep*. 1 Sam. xxvi. 8.

Plur. according to the Heb.

כִּי כֻלָּם יְשֵׁנִים For *they* (were) all *aſleep*. Ibid. 13.

Fem.

אַל תֶּאֱהַב שֵׁנָה פֶּן תִּוָּרֵשׁ Love not *ſleep*, leſt thou come to poverty. Prov. xx. 13.

Conſt.

מְתוּקָה שְׁנַת הָעֹבֵד *The ſleep of* the labouring man (is) ſweet. Eccle. v. 12.

Affix.

וּשְׁנָתוֹ נָהְיְתָה עָלָיו *And his ſleep* brake from him. Dan. ii. 1.

Pieng.

וַתְּיַשְּׁנֵהוּ עַל בִּרְכֶּיהָ *And ſhe made him ſleep* upon her knees. Judg. xvi. 19.

2d. Old.

Niph.

וְנוֹשַׁנְתֶּם בָּאָרֶץ *And ye ſhall have remained long* in the land. Deut. iv. 25.

צָרַעַת נוֹשֶׁנֶת הִוא It (is) *an old* leproſy. Levit. xiii. 11.

Noun Maſc.

וַאֲכַלְתֶּם מִן הַתְּבוּאָה יָשָׁן And ye

ye ſhall eat of *the old* fruit. Ibid. xxv. 22.

Plur. according to the Heb.

כָּל מְגָדִים חֲדָשִׁים גַּם יְשָׁנִים All manner of pleaſant (or rare) (fruits) new and alſo *old*. Solom. Song. vii. 13.

Fem.

הַבְּרֵכָה הַיְשָׁנָה *The old* pool. Iſai. xxii. 11.

In *Cha.* it denotes ſleep; but is only uſed as a noun: for the verb is דמך. Which ſee.

It alſo in *Rab.* Heb. denotes ſleep.

It alſo in *Talm.* Heb. denotes ancient, &c.

החזירו עטרה ליושנה They (the men of the great ſynagogue) reſtored the crown *to its priſtine ſtate*. Yoema, fol. lxix. 2.

ישע Yaſhang; To ſave; deliver, &c. Alſo ſalvation.

Hiph.

הוֹשִׁיעַ ה' מְשִׁיחוֹ The Lord *hath ſaved* his anointed. Pſal. xx. 7.

יָדִי הוֹשִׁיעָה לִי Mine own hand *hath ſaved* me. Judg. vii. 2.

וַיְהִי לָהֶם לְמוֹשִׁיעַ And he was their *ſaviour*: i. e. he *ſaved* them. Iſai. lxiii. 8.

Imp.

הוֹשַׁע ה' אֶת עַמְּךָ O Lord, *ſave* thy people. Jer. xxxi. 7.

הוֹשִׁיעֵנוּ נָא מִיָּדוֹ *Save thou us* I beſeech thee out of his hand. 2 King. xix. 19.

Niph.

עַם נוֹשַׁע בַּה' O people *ſaved* by the Lord. Deut. xxxiii. 29.

וְנוֹשַׁעְתֶּם מֵאֹיְבֵיכֶם *And ye ſhall be ſaved* from your enemies. Numb. x. 9.

Noun Maſc.

בִּגְבוּרוֹת יֵשַׁע יְמִינוֹ By the ſtrength of *the ſalvation* of his right hand. Pſalm. xx. 7.

יָצָאתָ לְיֵשַׁע עַמֶּךָ Thou wenteſt forth *for the ſalvation* of thy people. Habakk. iii. 13.

Affix.

וְקֶרֶן יִשְׁעִי And the horn of *my ſalvation*. 2 Sam. xxii. 3.

הָשִׁיבָה לִי שְׂשׂוֹן יִשְׁעֶךָ Reſtore unto me the joy of *thy ſalvation*. Pſalm. li. 14.

Fem.

For the thing *was right* in the eyes of all the people. 1 Chron. xiii. 14.

וַיֵּשַׁר הַדָּבָר בְּעֵינָיו *And* the thing *was right* in his eyes: i. e. pleaſed him. 1 Sam. xviii. 20.

Pieng.

יָשַׁרְתִּי *I eſteem right.* Pſal. cxix. 128.

הַמְיַשְּׁרִים אֹרְחוֹתָם *Who go right on* their way. Prov. ix. 15.

יַשְּׁרוּ בָעֲרָבָה מְסִלָּה לֵאלֹהֵינוּ *Make ye ſtraight* in the deſert a high way for our God. Iſai. xl. 3.

וְהוּא יְיַשֵּׁר אֹרְחֹתַיִךְ And he *will direct* thy paths. Prov. iii. 6.

וַיְיַשְּׁרֵם לְמַטָּה *And he brought them ſtraight* down. 2 Chron. xxxii. 30.

Note, according to the proper grammatic form, it ought to be pointed וַיְיַשְּׁרֵם with both *yods* pronounced; but as the radical *yod* is quieſcent, its point is affixed to the additional *yod*.

Hiph. in which the radical *yod* is pronounced.

קוֹל רִנָּה וִישׁוּעָה The voice of rejoicing *and ſalvation.* Ibid. cxviii. 15.

Conſt.

יְשׁוּעַת אֱלֹהֵינוּ *The ſalvation* of our God. Ibid. xcviii. 3.

Another form of the Fem. with the firſt radical dropt, and ת *thau* prefixed.

וַיַּעַשׂ ה' תְּשׁוּעָה גְדוֹלָה And he wrought a great *ſalvation.* 1 Sam. xix. 5.

Conſt.

וְשָׁוְא תְּשׁוּעַת אָדָם For vain (is) *the ſalvation of* man. Pſalm. lx. 13.

Plur.

הָאֵל לָנוּ אֵל לְמוֹשָׁעוֹת He that is our God, (is) the God *of ſalvations.* Ibid. lxviii. 21.

It denotes the ſame in *Rab.* Heb.

And ישוע Yeſhuang; in *Talm.* Heb. denotes *redemption.* Bava Kama, fol. lxxx. 1.

ישפה Yaſhaph; whence וַיִּשְׁפֵּה *And a jaſper.* Exod. xxviii. 20.

ישר Yaſhar; Right; ſtraight, &c. alſo a plain.

כִּי יָשַׁר הַדָּבָר בְּעֵינֵי כָל הָעָם

יְשָׁרוֹ *His uprightneſs.* Job, xxxiii. 23.

Another form of the Maſc.

וּנְחֵנִי בְּאֹרַח מִישׁוֹר And lead me in *a plain* path. Pſalm. xxvii. 11.

כָּל עָרֵי הַמִּישׁוֹר All the cities of *the plain.* Deut. iii. 10.

Plur.

עֵינֶיךָ תֶּחֱזֶינָה מֵישָׁרִים Thine eyes behold *the things that are right* (or equal.) Pſalm. xvii. 2.

מֵישָׁרִים אֲהֵבוּךְ *The upright* (ones) love thee. Solom. Song. i. 4.

In *Cha.* it denotes a plain; and is generally written מֵישַׁר or מֵישְׁרָא. Targ. Onk. Gen. xxxv. 8.

יָת Yath; *Cha.* The ſame as אֶת in the Heb. Which ſee.

יתב Yathav; *Cha.* To ſit; dwell, &c. alſo an habitation.

אַבְרָם יָתֵיב בְּאַרְעָא דִכְנָעַן Abram *dwelt* in the land of Canaan. Targ. Onk. Gen. xiii. 12.

וְלוֹט יָתֵיב בְּתַרַע דְּסְדוֹם And Lot

וְעַפְעַפֶּיךָ יַיְשְׁרוּ נֶגְדֶּךָ And *let* thine eye-lids *look ſtraight* before thee. Prov. iv. 25.

Imp.

הַיְשַׁר לְפָנַי דַּרְכֶּךָ *Make* thy way *ſtraight* before me. Pſal. 5. 9.

Adj.

כִּי יָשָׁר אַתָּה That thou art *upright.* 1 Sam. xxix. 6.

Conſt. according to the Heb.

וְתוֹעֲבַת רָשָׁע יְשַׁר דָּרֶךְ And (he that is) *upright in* the way (is) abomination to the wicked. Prov. xxix. 27.

Plur. according to the idiom of the Heb.

מוֹת יְשָׁרִים The death of *the righteous.* Numb. xxiii. 10.

Fem.

רֶגֶל יְשָׁרָה *A ſtraight* foot. Ezek. i. 7.

Noun Maſc.

אִמְרֵי יֹשֶׁר *Right* words. Job, vi. 25.

הָעֹזְבִים אָרְחוֹת יֹשֶׁר Who leave the paths of *uprightneſs.* Prov. ii. 13.

Affix.

Lot *ſat* in the gate of Sodom. Targ. Onk. Ibid. xix. 1.

Note, it denotes the ſame throughout, as ישב in the Heb. the ת *thau* being ſubſtituted for the ש *ſhin*.

And תּוֹתָבָא In *Cha.* denotes *a ſojourner*; the ſame as תּוֹשָׁב in Heb. Targ. Onk. Exod. xii. 45, &c.

יתד Yathad; a nail, or pin, &c.

וּתְקַעְתִּיו יָתֵד בְּמָקוֹם נֶאֱמָן And I will faſten him (as) *a nail* in a ſure place. Iſai. xxii. 23.

Conſt.

יְתַד הָאֹהֶל *The nail of* the tent. Judg. iv. 21.

Plur.

וְכָל הַיְתֵדֹת And all *the pins*. Exod. xxxviii. 20.

Conſt.

וְכָל יִתְדֹת הֶחָצֵר And all *the pins of* the court. Ibid. xxvii. 19.

Affix.

וְכָל יְתֵדֹתָיו And all *his pins*. (or the pins thereof.) Ibid.

It denotes the ſame in *Talm.* and *Rab.* Heb.

יתך Yathach; whence,

יתכים Yeteecheem; In *Talm.* Heb. denotes *a ſpoon*, or *ladle*. And according to ſome, it denotes *a pair of tongs*, or *pincers*. Keleem, chap. xii. fol. 13.

יתם Yathoem; An orphan; a fatherleſs child.

כָּל אַלְמָנָה וְיָתוֹם לֹא תְעַנּוּן Ye ſhall not afflict any widow *or fatherleſs child*. Exod. xxii. 21.

Plur. according to the idiom of the Heb.

וּבְנֵיכֶם יְתֹמִים And your children *fatherleſs*. Ibid. 23.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

Note, In *Talm.* Heb. we meet with the Fem. יתומה Yethoemah. Kethub. fol. lxvii. 1. and Yevamoeth, fol. cx.

יתר Yathar; 1ſt. To leave; remain; abound, &c. Alſo to excel, &c.

Hiph.

אֲשֶׁר הוֹתִיר הַבָּרָד Which the hail *had left*. Exod. x. 15.

הוֹתִיר לָנוּ שָׂרִיד *Had left* unto

unto us a remnant. Iſai. i. 9.

Infin.

וְהוֹתֵר *And too much.* Exod. xxxvi. 7.

Niph.

וְלֹא נוֹתַר בָּל יֶרֶק And *there remained* not any green thing. Ibid. x. 15.

אֲנִי נוֹתַרְתִּי נָבִיא לַה' לְבַדִּי I (even) I only *remain* a prophet of the Lord. 1 King. xviii. 22.

וְאִם יִוָּתֵר מִבְּשַׂר הַמִּלֻּאִים And if *there remain ought* of the fleſh of the conſecration. Exod. xxix. 34.

Huph.

אַל תּוֹתַר *Do thou* not *excel* (or thou ſhalt not excel.) Gen. xlix. 4.

Adj.

יָתֵר מֵרֵעֵהוּ צַדִּיק The righteous (is) *more abundant* (or excellent) than his neighbour. Prov. xii. 26.

Noun Maſc.

יֶתֶר שְׂאֵת וְיֶתֶר עָז *The excellency* of dignity, *and the excellency* of power. Gen. xlix. 3.

וּמְשַׁלֵּם עַל יֶתֶר עֹשֵׂה גַּאֲוָה And *plentifully* rewardeth the proud doer. Pſalm. xxxi. 34.

Another form.

מַה יִּתְרוֹן לָאָדָם What *profit* hath man? (or how profitable to man?) Eccle. i. 3.

וְאֵין יִתְרוֹן תַּחַת הַשָּׁמֶשׁ And (there is) nothing *profitable* under the ſun. Ibid. ii. 11.

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן הַסַּכְלוּת כִּיתְרוֹן הָאוֹר מִן הַחשֶׁךְ Then I ſaw that wiſdom is *more excellent* (or that there is an excellency in wiſdom more) than folly, as far as the light *is more excellent* than darkneſs: (or excelleth darkneſs.) Ibid. 13.

Another form.

וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן So that man hath no *pre-eminence* above a beaſt. Ibid. iii. 19.

Noun Maſc.

וְאָכַל אֶת יֶתֶר הַפְּלֵטָה And they ſhall eat *the reſidue* of that which is eſcaped. Exod. x. 5.

2d. A ſtring; cord; withe, &c.

כּוֹנְנוּ חִצָּם עַל יֶתֶר They make ready their arrow upon *the ſtring*. Pſalm. xi. 2.

Affix.

כִּי יִתְרִי פִּתַּח Becauſe he hath looſed *my cord*. Job, xxx. 11.

Plur.

בְּשִׁבְעָה יְתָרִים לַחִים With ſeven moiſt *withes*. Judg. xvi. 7.

Affix.

הַאֲרִיכִי מֵיתָרַיִךְ Lengthen *thy cords*. Iſai. liv. 2.

וְאֶת מֵיתְרֵיהֶם And *their cords*. Exod. xxxv. 18

3d. A caul; in Anatomy, the omentum, or reticulum; a membrane in the abdomen, which covers a great part of the guts, contains them in their place, and keeps thoſe parts warm.

And ſome think it denotes *the diaphragm*, a nervous muſcle, vulgarly called *the midriff*.

וְאֵת יֹתֶרֶת הַכָּבֵד And *the caul* (above) the liver. Exod. xxix. 22.

In *Cha*. it denotes, 1ſt, To leave; remain; abundant, &c. Alſo profit; excellence, &c.

2d. A ſtring; cord, &c. as in the Heb. with a ſmall variation in the form.

יתרת Yoethereth; In *Talm*. Heb. denotes *redundant*. Kidduſheen, fol. xxv. 1.

יתור Yetur; In *Rab*. Heb. denotes *ſuperfluous*, &c.

יתור הלשון *Superfluous* language; i. e. pleonaſm.

ותרן Vatran; In *Talm*. and *Rab*. Heb. denotes *a perſon that is liberal*; alſo profuſe; prodigal, &c. Bava Kama, fol. l. 1. San. fol. cii. 2. and Bereſheeth, ſect. 67.

And the Fem. is וותרנית. Jarchi, Amos, iv. 4.

יתש Yataſh; whence יתוש Yetuſh; In *Talm* and *Rab*. Heb. denotes *a fly* (or *gnat*.) Shab. fol. lxxvii. 2. and Vayikra Rabba. ſect. 14.

השלמתי אות היוד
בעזר צור עולמים בה' ויוד

כ KAPH.

Is the eleventh letter of the Hebrew Alphabet. It is one of the ſervile letters: and is in number 20. It is prefixed, and poſtfixed. See the Grammar, chap. ix. ſect. 3d. page 140. And (the table) chap. xiii. ſect. 1. page 331.

כאב Chaav; Sorrow; grief, &c.

Particip.

וַאֲנִי עָנִי וְכוֹאֵב But I (am) poor, and ſorrowful. Pſalm. lxix. 30.

Plur. According to the Heb.

בְּהִיוֹתָם כֹּאֲבִים When they were *ſore*. Gen. xxxiv. 25.

Futur.

אַךְ בְּשָׂרוֹ עָלָיו יִכְאָב But his fleſh upon him *ſhall have pain*. Job, xiv. 22.

Hiph.

וַאֲנִי לֹא הִכְאַבְתִּיו And I *have* not *made him ſad*. Ezek. xiii. 22.

כִּי הוּא יַכְאִיב וְיַחְבֹּשׁ For he *maketh ſore* and bindeth up. Job, v. 18.

Particip.

וְקוֹץ מַכְאִיב Or *a grieving* thorn. Ezek. xxviii. 24.

Noun Maſc

וְכָאֵב אֲנוּשׁ *And* deſperate (or deadly) *ſorrow*. Iſai. xvii. 11.

Affix.

וּכְאֵבִי נֶעְכָּר *And my ſorrow* was ſtirred, (or rubbed.) Pſal. xxxix. 3.

Another form.

אִם יֵשׁ מַכְאוֹב כְּמַכְאֹבִי If there be any *ſorrow like unto my ſorrow*. Lament. i. 12.

Plur.

רַבִּים מַכְאוֹבִים Many *ſorrows*. Pſalm. xxxii. 10.

Affix.

מַכְאֹבָיו *His ſorrows*. Exod. iii. 7.

Fem.

מַכְאֹבוֹת *Sorrows*. Iſai. liii. 3.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

כאה Chaah; To make ſad; brake, &c.

Infin.

יַעַן הַכְאוֹת לֵב צַדִּיק Becauſe (*ye*) *have made* the heart of the

וְחַטָּאתָם כִּי כָבְדָה מְאֹד And becauſe their ſin *is* very *heavy* (or grievous.) Gen. xviii. 20.

כָּבְדָה מְאֹד יַד הָאֱלֹהִים שָׁם The hand of God *was* very *heavy* there. 1 Sam. v. 11.

וַיִּכְבַּד לֵב פַּרְעֹה *And* the heart of Pharaoh *was hardened.* Exod. ix. 7.

וְלֹא נִכְבַּד עָלֶיךָ And *we be* not *heavy* upon thee; i. e. chargeable. 2 Sam. xiii. 25.

Adj.

כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי As *an heavy* burden they are too heavy for me. Pſalm. xxxviii. 5.

It is alſo uſed figuratively, to denote chargeable, ſlow.

Conſt.

כִּי כְבַד פֶּה וּכְבַד לָשׁוֹן אָנֹכִי But I (am) *ſlow of* (or heavy of) ſpeech, *and ſlow of* tongue. Exod. iv. 10.

Another form.

עַם כֶּבֶד עָוֹן A people *heavy* (or laden) with iniquity. Iſai. i. 4.

Noun Maſc.

כֹּבֶד אֶבֶן וְנֵטֶל הַחוֹל A ſtone (is)

the righteous *ſad.* Ezek. xiii. 22.

Niph.

וְנִכְאָה *And he ſhall be grieved.* Dan. xi. 30.

Conſt. According to the Heb.

וְנִכְאֵה לֵבָב *And broken in* heart. Pſalm. cxix. 16.

Fem.

וּבְעַצְבַּת לֵב רוּחַ נְכֵאָה And by ſorrow of heart, the ſpirit *is broken.* Prov. xv. 13.

כְּאַר Caar; in *Talm.* Heb. denotes *an aſs.* San. fol. xcix. 1.

And כְּאוֹר Caur; in *Talm.* Heb. denotes deformed; filthy, &c. Bava Kama, fol. c. 2.

And ſome editions read כְּעוֹר with ע *ain*, inſtead of א *aleph*, which denotes the ſame.

כְּבַב Chevav; whence גִּיבָּא Cheeva; in *Talm.* Heb. denotes *roaſted.* San. fol. lxxi. 1.

And according to the Gloſſ. it denotes parched in the coals.

כָּבֵד Cavead; 1ſt. Heavy.

(is) *heavineſs* and the ſand weighty. Prov. xxvii. 3.

Fem.

וְאֶת הַכְּבוּדָה לְפָנֵיהֶם And *the carriage* before them. Judg. xviii. 21.

Another form.

וַיְנַהֲגֵהוּ בִכְבֵדוּת And he made them to go *with heavineſs* (or heavily.) Exod. xiv. 25.

Pieng.

כַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם וּפַרְעֹה אֶת לִבָּם As the Egyptians and Pharaoh *hardened* their hearts. 1 Sam. vi. 6.

Hiph.

אָבִיךָ הִכְבִּיד אֶת עֻלֵּנוּ Thy father *made* our yoke *heavy*. 1 King. xii. 10.

הִכְבַּדְתִּי אֶת לִבּוֹ *I have hardened* his heart. Exod. 10. 1.

הִכְבִּידוּ עַל הָעָם *Were heavy* upon the people; i. e. chargeable. Nehem v 15.

It alſo denotes many.

Hith.

הִתְכַּבֵּד כַּיֶּלֶק הִכְבִּדִי כָּאַרְבֶּה *Make thyſelf many* as the canker worm, *make thyſelf many* as the locuſts. Nahum, iii. 15.

And ſome explain it to denote *to ſweep away*: figuratively, as the locuſts deſtroy the fruits and herbs, and fly away. See Aben Ezra, Jarchi, Kimchi, and Abarbanal. Ibid.

2d. Glory; honor, &c.

יִכְבַּד ה׳ *Let* the Lord *be glorified*. Iſai. lxvi. 5.

Pieng.

וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ *And thou ſhalt honour him*, not doing thine own ways, Ibid, lviii. 13.

כִּי יָבֹא דְבָרְךָ וְכִבַּדְנוּךָ That when thy ſaying comes to paſs, *we may do thee honour*, Judg. xiii. 17.

Imp.

כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ *Honour* thy father and thy mother. Exod xx. 12.

Puang. Futur.

וְשֹׁמֵר תּוֹכַחַת יְכֻבָּד But he that regardeth reproof *ſhall be honoured*. Prov. xiii. 18.

Niph.

מַה נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל How *glorious was* the king of Iſrael to day. 2 Sam. vi. 20.

וְהָאִישׁ נִכְבָּד And (he is) *an honourable man*. 1 Sam. ix 6.

Plur.

Plur. according to the Heb.

רַבִּים וְנִכְבָּדִים מֵאֵלֶּה More, *and more honourable* than they (or theſe.) Numb. xxii. 15.

Conſt.

נִכְבַּדֵי אָרֶץ *The honourable of* the earth. Iſai. xxiii. 8.

Affix.

וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל *And their nobles* with fetters of iron. Pſalm. cxlix. 8.

Fem. Plur. according to the idiom of the Heb.

נִכְבָּדוֹת מְדֻבָּר בָּךְ *Glorious things* are ſpoken of thee. Ibid. lxxxvii. 3.

וְעַל פְּנֵי כָּל הָעָם אֶכָּבֵד And before all the people *I will be glorified.* Levit. x. 3.

Hith.

מִמִּתְכַּבֵּד וַחֲסַר לָחֶם *Than he that honoureth himſelf*, and lacketh bread. Prov. xii. 19.

Noun Maſc.

שִׂים נָא כָּבוֹד לַה" אֱלֹהֵי יִשְׂרָאֵל Give, I pray thee, *glory* to the Lord God of Iſrael. Joſhu. vii. 19.

Conſt.

וּרְאִיתֶם אֶת כְּבוֹד ה" And ye ſhall ſee *the glory of* the Lord. Exod. xvi. 7.

Affix.

וְהִגַּדְתֶּם לְאָבִי אֶת כָּל כְּבוֹדִי בְּמִצְרַיִם And ye ſhall tell my father of all *my glory* in Egypt. Gen. xlv. 13.

הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ Shew me, I beſeech thee, *thy glory.* Exod. xxxiii. 18.

3d. The liver; in Anatomy, a ſolid maſs of a dark red colour, a little inclined to yellow, ſituated immediately under the diaphragm.

וְאֶת הַיֹּתֶרֶת עַל הַכָּבֵד And the caul (that is) above *the liver.* Ibid. xxix. 13.

Affix.

כְּבֵדוֹ *His liver.* Prov. vii. 23.

In *Cha.* it denotes *the liver.*

In *Talm.* and *Rab.* Heb. it denotes heavy, &c. Alſo honor; glory, &c. Alſo the liver; the ſame as in the pure Heb.

כבה Cavah; To quench; extinguiſh, &c.

כַּפִּשְׁתָּה כָּבוּ *They are quenched* as tow. Iſai. lxiii. 17.

לֹא תִכְבֶּה It *ſhall* not *be put out.* Levit. vi. 5.

Pieng.

וְכִבּוּ אֶת נִּחַלְתִּי *And* (ſo) *they ſhall quench* my coal. 2 Sam. xiv. 7.

וְלֹא תְכַבֶּה אֶת נֵר יִשְׂרָאֵל That *thou quench* not the lamp of Iſrael. Ibid. xxi. 17.

It denotes the ſame in *Rab.* Heb.

כבוי Cavoeyeay; *Talm. Excrement.* Eruveen, fol. xxix. 2.

כוביתא Cuveyatha; *Talm. A circle.* Roeſh Haſhanah, fol. xxiv. 1.

כבי Cavee; whence, כביכול Cavyachoel; A word uſed by the Rabbinical writers when they, or the law, ſpeak of the Supreme Being, in the language of mankind. See Elias in Tiſhbee, page 154.

כבל Caval; 1ſt. A fetter, or chain.

עִנּוּ בַכֶּבֶל רַגְלוֹ They hurt his foot *with the fetter.* Pſal. cv. 18.

Plur. Conſt.

בְּכַבְלֵי בַרְזֶל *With fetters of* iron. Ibid. cxlix. 8.

2d. Dirty, or miry; in which the feet ſink faſt as in fetters.

אֶרֶץ כָּבוֹל The land of *dirt* (or mire.) 1 King. ix. 13.

Or, as ſome think, ſandy, or barren. Jarchi, Ibid, and Kimchi on the Roots.

It alſo in *Cha.* denotes *a fetter,* or *chain.*

It denotes the ſame in *Talm.* Heb.

כובלת Coeveleth; *Talm.* An ornament anciently worn by the women, in the form of a ball, in which they put a certain perfume. Shab. fol. lxii. 1.

כבן Cavan; *Cha.* A veil. Plur.

וּכְבִינָתָא *And the veils.* Targ. Jona. Iſai. iii. 23.

It denotes the ſame in *Talm.* Heb. Gitteen, fol. 14.

מַכְבִּין In *Cha.* Fine tent linen, for a veil, or curtain. Targ. Jona. 2 Sam. xvii. 28.

It denotes the ſame in *Talm.* Heb. Shab. fol. lxi. 1.

כבונות Cavunuth; *Talm.* denotes *to tie about.* Shab. fol. 58.

It denotes the ſame in *Cha.*

וְעַמַּר מֵילַת כְּבִינָא *And bound* (or tied) wool of Malta.

called

Targ. Jona. Ezek. xxvii. 18.

This ſpecie of wool was ſo called, becauſe they took the lamb as ſoon as brought forth, and wrapt it up, to make its wool fine and pure.

כבס Chabas: To waſh, or cleanſe.

Pieng.

וְכִבֶּס בְּגָדָיו *And he ſhall waſh* his clothes. Levit. xiii. 6.

Imp.

כַּבְּסֵנִי *Waſh me.* Pſalm. li. 4.

Puang.

וְכֻבַּס שֵׁנִית *And it ſhall be waſhed* the ſecond time. Levit. xiii. 58.

Hiph. Infin. Or as ſome think, compounded from Hiph. and Hith.

אַחֲרֵי הָכְבֵּס After *the waſhing of it.* Ibid. 56.

Noun Maſc. or Adj. according to the Heb.

שְׂדֵה כוֹבֵס The field of *the fuller.* Iſai. vii. 3.

Plur.

וּכְבֹרִית מְכַבְּסִים And as *fullers* ſoap. Malachi, iii. 2.

It denotes the ſame in *Talm.* and *Rab.* Heb.

כבע Coevang; A helmet.

וְכוֹבַע נְחשֶׁת עַל רֹאשׁוֹ *And* (he had) *an helmet* of braſs upon his head. 1 Sam. xvii. 5.

Plur.

בְּכוֹבָעִים *With helmets.* Jer. xlvi. 4.

In *Cha.* it denotes *a bonnet.*

Plur.

כּוֹבָעִין *Bonnets.* Targ. Onk. Exod. xxix. 8, &c.

It alſo in *Talm.* Heb. denotes a cap, or bonnet. Alſo the head of an ear of corn.

כבר Cavar; 1ſt. Strong; abundant; many, &c.

וְרוּחַ כַּבִּיר אִמְרֵי פִיךָ And the words of thy mouth (like) *a ſtrong* wind. Job, viii. 2.

כַּבִּיר מֵאָבִיךָ יָמִים *More abundant* in days than thy father. Ibid. xv. 10.

הֵן אֵל כַּבִּיר וְלֹא יִמְאָס Behold God (is) *mighty*, and he diſpiſeth not (any.) Ibid. xxxvi. 5.

וּשְׁאָר מְעַט מְזֹעָר לוֹא כַבִּיר And the remnant ſhall be very ſmall not *many.* Iſai. xvi. 14.

Plur.

כְּשְׁאוֹן מַיִם כַּבִּירִים Like the

ruſhing of *mighty* (or many) waters. Ibid. xvii. 12.

יָרַעַ כַּבִּירִים לֹא יֵחָקֵר He ſhall break in pieces *mighty men* without ſearching out (or number.) Job, xxxiv. 24.

Hiph.

בִּבְלִי דַעַת מִלִּין יַכְבִּיר *He multiplieth* words without knowledge. Ibid. xxxv. 16.

Noun Maſc. with מ *mem* prefixed.

יִתֵּן אֹכֶל לְמַכְבִּיר He giveth meat *in abundance*. Ibid. xxxvi. 31.

2d. A ſeive; alſo a grate, &c.

בַּכְּבָרָה *In a ſeive*. Amos, ix. 9.

וְעָשִׂיתָ לוֹ מִכְבָּר מַעֲשֵׂה רֶשֶׁת And thou ſhall make for it *a grate* of net work. Exod. xxvii. 4.

3d. A pillow.

כְּבִיר הָעִזִּים *A pillow* of goats (hair.) 1 Sam. xix. 13.

Another form.

וַיִּקַּח הַמַּכְבֵּר And he took *the pillow* (or a thick cloth.) 2 King. viii. 15.

4th. כִּבְרַת *A little way*. See in ברה.

5th. Already; a great diſtance paſt.

הוּא כְּבָר הָיָה It hath been *already*. Eccle. i. 10.

שֶׁכְּבָר מֵתוּ *Which are already* dead. Ibid. iv. 2.

In *Talm.* and *Rab.* Heb. it denotes a ſeive. Shab. fol. cxl. 1. and Bereſheeth Rabba, ſect. 4.

In *Cha.* it denotes 1ſt. Brimſtone.

וְכָבְרִיתָא *And brimſtone*. Targ. Jeruſ. Pſalm. xi. 6.

2d. A honey comb.

וְכִבְרִיתָא חֲלִיאַתָא And the ſweetneſs of *an honey comb*. Targ. Jeruſ. Ibid. xix. 11.

מְטוּל דְּכִבְרִיתָא מְנַטְּפָן שִׂפְוָתָא דְנוּכְרִיתָא For the lips of a ſtrange woman drop like *an honey comb*. Targ. Jeruſ. Prov. v. 3. and xvi. 24, &c.

In *Talm.* Heb. לכברוי Lechevroeyea; denotes *brimſtone*: or more properly, to fumigate with brimſtone. Berachoeth, fol. xxvii. 2.

כבש Cavaſh; 1ſt To ſubdue; ſubject; force, &c.

וכבשו

וְכָבְשׁוּ אַבְנֵי קֶלַע *And they shall subdue* with slingstones, (or the stones of the sling.) Zech. ix. 15.

יִכְבּוֹשׁ עֲוֹנֹתֵינוּ *He will subdue* our iniquities. Micah, vii. 19.

הַגַּם לִכְבּוֹשׁ אֶת־הַמַּלְכָּה עִמִּי בַּבָּיִת *Will he* also *force* the queen with me in the house? Esth. vii. 8.

וְכִבְּשָׁהּ *And subdue it.* Gen. i. 28.

וַתִּכְבְּשׁוּ אֹתָם *And ye brought* them *into subjection.* Jer. xxxiv. 16.

Niph.

וְנִכְבְּשָׁה הָאָרֶץ *And* the land *be subdued.* Numb. xxxii. 22.

Pieng. Preter.

אֲשֶׁר כִּבֵּשׁ Which *he had subdued.* 2 Sam. viii. 11.

2d. A foot-stool, or an ascent.

וְכֶבֶשׁ בָּזָהָב *And a foot-stool* (or ascent) of gold. 2 Chron. ix. 18.

3d. A furnace.

פִּיחַ כִּבְשָׁן Ashes of *the furnace.* Exod. ix. 8.

כְּקִיטוֹר הַכִּבְשָׁן Like the smoke of *a furnace.* Gen. xix. 28.

In *Cha.* it denotes, 1st. To subdue; subject, &c. as in the Heb. with a small variation in the form.

2d. To hide; cover, &c.

וְכַבְּשִׁנוּן מֹשֶׁה לְאַפּוֹהִי *And* Moses *hid* his face. Targ. Onk. Exod. iii. 6.

Infin. Futur.

וְאִם מִכְבָּשׁ יְכַבְּשׁוּן עַמָּא יִשְׂרָאֵל יָת עֵינֵיהוֹן מִן גַּבְרָא הַדֵּוּא And if *hiding* the people of the house of Israel *should hide* their eyes from that man. Targ. Onk. Levit. xx. 4.

Particip. Pahel.

דִּמְכַבְּשָׁן בְּשֶׁן דְּפִיל *That are covered* with ivory (or the teeth of the Elephant.) Targ. Jona. Amos, vi. 4.

3d. A foot-stool.

וְאַרְעָא כְּבַשׁ קֳדָמַי And the earth is *a foot-stool* before me. Targ. Jona. Isai. lxvi. 1.

Another form.

כְּבִישׁ לְרַגְלָךְ *A stool* for thy foot (or thy foot-stool.) Targ. Jerus. Psalm. cx. 1.

4th. A

4th. A highway.

בְּגוֹ כַבְשָׁא In the midſt of *the highway*. Targ. Jona. 2 Sam. xx. 12.

וִיהֵי כַבָּשׁ מַקְדְּשָׁא בְּגַוֵּיהּ And *the way* of the ſanctuary ſhall be in the midſt thereof. Targ. Jona. Ezek. lxviii. 8 and 10.

בְּכַבְּישׁ תּוּקְפֵּיהּ *In the way* of his wrath. Targ. Jeruſ. Pſalm. lxxviii. 50.

In *Talm.* Heb. it denotes to ſeaſon, &c. alſo a ſauce, or pickle. Taangneeth, fol. xxiv. 2. and Berachoeth, fol. xliii. 1.

מכבשין דרידיים They pick, clean, or ſharpen the mill-ſtones. Moengead Katoen, fol. x 1.

כבש Cheaveſh; *Talm. An aſcent*; alſo a ladder. Zaeven, fol. xx. and Yoema, fol. xxii. 1.

כבוש Cavuſh; *Talm. Hidden*; *ſecret*, &c. Berachoeth, fol. x. 1. Maccoeth, fol. xxiii. 2.

כבשו Cavſhu; In *Talm.* Heb. denotes *a furnace*. Keleem, chap. viii.

מכבש Michbaſh; In *Talm.* Heb. denotes *a cloathes preſs*. Keleem, chap. xxvi.

כבש Cavas; A lamb.

אִם כֶּבֶשׂ הוּא מַקְרִיב If he offer *a lamb*. Levit. iii. 7.

Plur.

כְּבָשִׂים *Lambs*. Exod. xxix. 38.

Fem.

וְכַבְשָׂה אַחַת *And* one *ewe-lamb*. Levit. xiv. 10.

Plur.

כְּבָשׂוֹת *Ewe-lambs*. Gen. xxi. 29.

Conſt.

שֶׁבַע כִּבְשׂוֹת הַצֹּאן Seven *ewe-lambs of* the flock. Ibid. 28.

כגן Cagan; whence, כגני Cagnea; *Talm.* According to the Gloſſ. *broken veſſels*. Berachoeth, fol. lviii. 1.

כדד Cadad; whence, 1ſt.

כִּידוֹדֵי אֵשׁ *Sparks of* fire. Job, xli. 10.

2d. A pitcher.

וְתִשָּׁבֵר כַּד עַל הַמַּבּוּעַ And *the pitcher* be broken at the fountain. Eccle. xii. 6.

Affix.

וַתְּמַלֵּא כַדָּהּ And ſhe filled *her pitcher*. Gen. xxiv. 16.

Plur.

Plur.

וְכַדִּים רֵיקִים And empty *pitchers*. Judg. vii. 16.

כַּד Cad; *Cha.* Which; what; when, &c.

כַּד In *Cha.* denotes *a pitcher*, &c. as in the Heb.

In *Talm.* Heb. it denotes *a barrel*, &c.

כדב Cadav; *Cha.* To deny; lie, &c.

וְכַדִּיבַת שָׂרָה *And* Sarah *denied*. Targ. Onk. Gen. xviii. 15.

וְאַף כַּדִּיבוּ And *they have* alſo *diſſembled*. Targ. Jona. Joſhu. vii. 11.

כַּדִּיב לֵיהּ *He lied* unto him. Targ. Jona. 1 King. xiii. 18.

Futur.

אִם לְדָוִד אֲכַדֵּיב If *I lie* unto David. Targ. Jeruſ. Pſal. lxxxix. 36.

וְיִכַּדֵּב בְּחַבְרֵיהּ *And he lie* unto his neighbour. Targ. Onk. Levit. v. 21.

וְלָא תְכַדְּבוּן And *ye ſhall* not *lie*. Targ. Onk. Ibid. ix. 11.

Hith. Futur.

וְיִתְכַּדְּבוּן סָנְאָךְ לָךְ *And* thine enemies *ſhall be found liars* (or

in lying) againſt thee. Targ. Onk. Deut. xxxiii. 29.

Noun Fem.

וּמִלָּה כִּדְבָה And *lying* words. Dan. ii. 9.

Plur.

מְמַלְלִין קֳדָמַי כִּדְבִין They have ſpoken *lies* before me. Targ. Jona. Hoſea, vii. 13.

Noun Maſc.

וְטָב מִסְכֵּנָא מִן גַּבְרָא כַּדָּבָא And a poor (man) is better than a man that is *a liar*. Targ. Jeruſ. Prov. xix. 22.

Plur. Emphat.

בְּנַיָּא כַּדִּיבַיָּא Children (that are) *liars*. Targ. Jona. Iſai. xxx. 9.

כדי Cadea; In *Talm.* and *Rab.* Heb. denotes *becauſe*; *for*; *almoſt*; *even*, &c.

כדיא Caday; In *Talm.* Heb. denotes *ſufficient*, *worthy*, &c. Yevamoeth, fol. xlvii. 1. and Nidda, fol. xcii.

כדך Cadach; *Cha.* whence כַּדְכְּדָנָא *An emerald*. Targ. Jeruſ. Exod. xxviii. 18.

כדם Cadam; whence כדומים Chedumeem; *Talm. Hooks*, &c. Keleem, chap. xiii. and Tevul Yoem, fol. lxxiv.

כדן Cadan; whence מכודנות Mechudanoeth; In *Rab.* Heb. denotes brought into ſervitude by force; *rigid ſervitude.* Jarchi, Iſai. iii. 17.

כּוּדְנָא *A mule.* Targ. Jeruſ. Pſalm. xxxii. 9.

Plur.

כּוּדְנַיָּא *The mules.* Targ. Jona. Zech. xiv. 15.

Fem.

וְכוּדַנְתָּא *And the mule.* Targ. Jona. 2 Sam. xviii. 9.

כְּדוֹן In *Cha.* denotes *now*, &c. Frequently uſed in the Jeruſ. Targ. on Pſalm. Prov. and Job.

כדר Cadar; A ball; alſo round, &c.

כַּדּוּר אֶל אֶרֶץ רַחֲבַת יָדָיִם (Like) *a ball* into a country of large ſpaces. Iſai. xxii. 18.

וְחָנִיתִי כַדּוּר עָלָיִךְ And I will camp againſt thee *round about.* Ibid. xxix. 3.

כְּמֶלֶךְ ׀ עָתִיד לְכִידוֹר As a king ready *to battle*; i. e. to wheel round to battle; or ready to whirl his javelin. Job, xv. 24.

In *Rab.* Heb. it denotes *a ball*; *ſphere*, &c. Maim. Moreh Nevucheem, part 2, chap. ix. part 3, chap. xxv.

כדורי Caduree, and כדוריית Cadureeth; *Rab. Spherical.* Ibid. part 1, chap. lx.

כה Coeh; Adv. *Hitherto*; *yonder*, &c.

נֵלְכָה עַד כֹּה We will go *yonder.* Gen. xxii. 5.

וַיִּפֶן כֹּה וָכֹה And he turned *this way and that way.* Exod. ii. 12.

וְהִנֵּה לֹא שָׁמַעְתָּ עַד כֹּה And behold, *hitherto* thou wouldeſt not hear. Ibid. vii. 16.

כֹּה אָמַר ה׳ *Thus* ſaith the Lord. Ibid. 17.

It denotes the ſame in *Cha.* and is written with א *aleph*, inſtead of ה *he.*

הַלְכָא *Cha.* Hither. Targ. Onk. Exod. iii. 5.

אִתְקְרִיבוּ הַלְכָא Come near *hither.* Targ. Jona. Joſhu. iii. 5.

כאן Caan; In *Talm.* and *Rab.* Heb. denotes *here*; *hence*; *as it were*, &c.

כהה Cahah; Dim; dark; alſo to reſtrain, &c.

לֹא כָהֲתָה עֵינוֹ His eye *was* not *dim.* Deut. xxxiv. 7.

This properly is the meaning of the word, when uſed to denote dimneſs; becauſe the eye is then contracted, or ſhrunk.

כַּמַּעֲטֵה תְּהִלָּה תַּחַת רוּחַ כֵּהָה The garment of praiſe for (or inſtead of) the ſpirit of *contraction*, (or heavineſs.) Iſai. lxi. 3.

It alſo in *Cha.* denotes *dim*, &c. as in the Heb.

It alſo in *Cha.* denotes ſtrife.

וְגַבְרָא תַּגְרָנָא מְחַדֵּר כָּהוּתָא And a contentious man kindleth *ſtrife*. Targ. Jeruſ. Prov. xxvi. 21.

כהל Caheal: *Cha.* Able.

הַאִיתָךְ כָּהֵל Art thou *able*. Dan. ii. 26.

Plur. According to the idiom of the *Cha.*

וְלָא כָהֲלִין כְּתָבָא לְמִקְרֵא But *they were* not *able* to read the writing. Ibid. v. 8.

כהן Coehen: A prieſt; one that officiated in the ſacred offices in the temple; one deſcended from Aaron.

The Verb. Pieng.

דהוא אֲשֶׁר כְּהֵן בַּבַּיִת אֲשֶׁר בָּנָה שלמה

וַתִּכְהֶיןָ עֵינָיו And his eyes *were dim*. Gen. xxvii. 1.

וַתִּכְהֶה מִכַּעַשׂ עֵינִי Mine eye *alſo is dim* by reaſon of ſorrow. Job, vii. 7.

Futur.

לֹא יִכְהֶה וְלֹא יָרוּץ *He ſhall* not *fail* (or be darkened) or be broken. Iſai. xlii. 4.

Pieng.

וְלֹא כִהָה בָם And *he reſtrained* them not (or frowned upon them.) 1 Sam. iii. 13

וְכָהֲתָה כָל רוּחַ *And* every ſpirit *ſhall be faint* (or reſtrained.) Ezek. xxi. 7.

Adj. Fem.

וְהִנֵּה כְהָה הַנֶּגַע And behold, (if) the plague (be) *ſomewhat dark*. Levit. xiii. 6.

Plur. According to the idiom of the Heb.

בֶּהָרֹת כֵּהוֹת לְבָנוֹת Bright ſpots *darkiſh* white. Ibid. 39.

Infin.

וְעֵינָיו הֵחֵלּוּ כֵהוֹת And his eyes began *to wax dim*. 1 Sam. iii. 2.

The Noun.

אֵין כֵּהָה לְשִׁבְרֵךְ (There is) no *contraction* to thy bruiſe. Nahum, iii. 19.

And where it is uſed figuratively in Heb. to denote princes or rulers; as, וּבְנֵי דָוִד כֹּהֲנִים הָיוּ And the ſons of David were *princes*, (or chief rulers.) 2 Sam. viii. 18. It is in *Cha.* רַבְרְבִין. See in רבב.

כוב Cuv; *Cha.* whence וְכוּבִין *And thorns.* Targ. Onk. Gen. iii. 18.

כְּמָא דְסָיְגִין בְּכוּבַיָּא As they hedge in *with thorns.* Targ. Jona. Hoſea, vii. 6.

כוה Cavah; To burn, &c.

Niph.

כִּי תֵלֵךְ בְּמוֹ אֵשׁ לֹא תִכָּוֶה When thou walkeſt through the fire, *thou ſhalt not be burnt.* Iſai. xliii. 2.

וְרַגְלָיו לֹא תִכָּוֶינָה And his feet not *be burnt.* Prov. vi. 28.

Noun Maſc.

כְּוִיָּה תַּחַת יֹפִי *Burning* inſtead of beauty. Iſai. iii. 24.

Fem.

כְּוִיָּה תַּחַת כְּוִיָּה *Burning* for *burning.* Exod. xxi. 5.

Another form of the Fem. גמכוה

שְׁלֹמֹה He (it was) that *executed the prieſts office,* (or miniſtred) in the temple that Solomom built. 1 Chron. vi. 10.

וְכִהֵן לִי *That he may miniſter* unto me *in the prieſt's office.* Exod. xl. 13.

Noun Maſc.

וְהוּא כֹהֵן לְאֵל עֶלְיוֹן And he was *a prieſt* to the moſt high God. Gen. xiv. 18.

Plur.

הַכֹּהֲנִים *The prieſts.* Levit. i. 5.

Fem.

וּבַקַּשְׁתֶּם גַּם־כְּהֻנָּה And ſeek ye *the prieſthood* alſo? Numb. xvi. 10.

Conſt. According to the Heb.

בְּרִית כְּהֻנַּת עוֹלָם The covenant of an everlaſting prieſthood. Ibid. xxv. 13.

In *Cha.* it denotes the ſame in the Noun: as to the Verb, ſee in שמש.

And where the Noun occurs in Heb. to denote one that officiates to idols, it is in *Cha.* כומר, which ſee in כמר.

בַּמִּכְוָה *In the burning.* Levit. xiii. 25.

Conſt.

מִכְוַת אֵשׁ *A burning of* fire. Ibid. 24.

In *Cha.* it denotes, 1ſt Burning; as in the Heb.

2d. A window.

דְּמִנַּצַּף בְּכַוָּא That chirpeth *in the window.* Targ. Jona. Zeph. ii. 14.

Conſt.

כַּוַּת תֵּיבוּתָא *The window of* the ark. Targ. Onk. Gen. vi. 8.

Plur.

כַּוִּין פְּתִיחָן Open *windows.* Targ. Jona. 1 King. vi. 4.

וְאִשְׁתְּכַח מִן כַּוְתָא And he looked from *the window.* Targ. Jeruſ. Solom. Song. ii. 9.

It denotes the ſame in *Rab.* Heb. Shemoeth Rabba, ſect. 22.

And in Yalkut, Exod. fol. lxxv. 3. it denotes *beams.*

כוז Cuz; *Cha.* whence כּוֹזָא *A cup.* Second Targ. Eſth. vi. 11.

In *Talm.* Heb. it denotes a large cup; or ſmall pitcher. Chull. fol. cvii. and Tameed, fol. xxix.

כּוֹחַ Coeach; 1ſt. Power; might; ſtrength, &c.

הַנֹּתֵן לְךָ כֹּחַ That giveth thee *power.* Deut. viii. 18.

Affix.

כֹּחִי *My might.* Gen. xlix. 3.

בַּמֶּה כֹּחֲךָ גָדוֹל Wherein *thy* great *ſtrength* (lieth.) Judg. xvi. 6.

כֹּחוֹ *His ſtrength.* Ibid. 5.

2d. וְהַכֹּחַ *And the chameleon*; or as ſome conſtrue it, *the lizard.* Levit. xi. 30.

In *Rab.* Heb. it denotes power; ſtrength, &c. Alſo faculty.

In *Cha.* כּוֹחָא denotes *the chamelean,* (or lizard.) Targ. Onk. Levit. xi. 30.

כּוּךְ Chuch; *Cha.* A cave or cavern.

בְּכוֹכָא לְקִבּוּרְתָּא *In the cavern* of the grave. Targ. Jeruſ. Job, v. 26, and xxx. 2.

In *Talm.* and *Rab.* Heb. it denotes a ditch; cavern, or pitfall. Moengead Katoen, fol. viii. 2. and Bava Bathra,

וְכִלְכַּלְתִּי אֹתְךָ שָׁם *And will feed* (or nouriſh) thee there. Gen. xlv. 11.

Particip.

וּמִי מְכַלְכֵּל אֶת יוֹם בּוֹאוֹ But who *can ſuſtain* (or abide) the day of his coming? Malach. iii. 2.

הִנֵּה הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ Behold, the heaven, and the heaven of heavens cannot *contain thee*, (or ſuſtain.) 1 King. viii. 27.

Futur.

יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט *He will guide* his affairs with judgment, (or diſcretion.) Pſalm. cxii. 5.

כּוּל Chul; *Cha.* To meaſure, &c.

וְכָל שִׁית סְאִין *And he meaſured* ſix meaſures (of corn.) Targ. Jeruſ. Ruth. iii. 15.

וְכַלּוּ בְּעוּמְרָא *And they did mete* (*it*) in an Omer. Targ. Onk. Exod. xvi. 18.

Hith.

וְלָא יִתְכֵּיל חָלָא דְיַמָּא Neither *can* the ſand of the ſea *be meaſured.* Targ. Jona. Jer. xxxiii. 22.

The Noun.

כּוֹל Cul; 1ſt. To comprehend; contain, &c.

וְכָל בַּשָּׁלִישׁ עֲפַר הָאָרֶץ *And comprehended* the duſt of the earth in a tierce. Iſai. xl. 12.

Hiph.

קָטֹן מֵהָכִיל אֶת הָעֹלָה (Was) too little *to contain* (or receive) the burnt offering. 1 King. viii. 64.

נָלְאֵיתִי הָכִיל I am weary (with) *holding in.* Jer. vi. 11.

אַלְפַּיִם בַּת יָכִיל *It contained* two thouſand baths. 1 King. vii. 26.

2d. To ſuſtain; provide; feed, &c. and which is formed by doubling the ſecond and third radicals.

וְהוּא כִלְכֵּל אֶת־הַמֶּלֶךְ And he *provided* the king *with ſuſtenance.* 2 Sam. xix. 23.

וְכִלְכְּלָם לֶחֶם וָמָיִם *And he fed them* with bread and water. 1 King. xviii. 4.

וְאַרְבָּעִים שָׁנָה כִּלְכַּלְתָּם בַּמִּדְבָּר Yea, forty years *didſt thou ſuſtain them* in the wilderneſs. Nehem. ix. 21.

כַּיְלָא וְכַיְלָא *A meaſure, and a meaſure*: i. e. divers meaſures. Targ. Jeruſ. Prov. xx. 10.

Another form.

לָא יְהֵא לָךְ בְּבֵיתָךְ מְכִילָא וּמְכִילָא Thou ſhalt not have in thine houſe *a meaſure, and a meaſure*; i. e. different meaſures, great and ſmall. Targ. Onk. Deut. xxv. 14.

In *Talm.* Heb. it denotes food; nouriſhment, &c. as in the pure Heb.

כון Cun; 1ſt. To prepare; faſhion; ſet in order; ſettle; eſtabliſh, &c.

וַיְכוֹנְנוּ בְּרֶחֶם אֶחָד *And he faſhioned us* in one womb. Job, xxxi. 15.

Niph.

וְהַמַּמְלָכָה נָכוֹנָה בְּיַד שְׁלֹמֹה And the kingdom *was eſtabliſhed* in the hand of Solomon. 1 King. ii. 46.

שָׁדַיִם נָכוֹנוּ Breaſts *were faſhioned*. Ezek. xvi. 7.

נָכוֹנוּ לַלֵּצִים שְׁפָטִים Judgments *are prepared* for the ſcorners. Prov. xix. 29.

לֹא נָכוֹן לַעֲשׂוֹת כֵּן *It is* not *meet* ſo to do. Exod. viii. 22.

וֶהְיֵה נָכוֹן לַבֹּקֶר And be *ready* in the morning. Ibid. xxxiv. 2.

נָכוֹן הַדָּבָר The thing *is certain*. Deut. xiii. 15.

הַבַּיִת נָכוֹן עֲלֵיהֶם The houſe *ſtandeth* upon them. Judg. xvi. 26.

וְשַׁבְתֶּם אֵלַי אֶל נָכוֹן And come ye again unto me with *certainty*. 1 Sam. xxiii. 23.

Conſt. According to the idiom of the Heb.

עַד נְכוֹן הַיּוֹם Unto *the perfect* day; (or the perfection of the day,) i. e. the Meridian. Prov. iv. 18.

Pieng.

כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ *He hath prepared* his throne for judgement. Pſalm. ix. 8.

כַּאֲשֶׁר כּוֹנֵן לְהַשְׁחִית As if *he made* (him) *ready* to deſtroy. Iſai. li. 13.

מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ The Sanctuary O Lord, (which) thy hands *have eſtabliſhed*. Exod. xv. 17.

כּוֹנְנוּ חִצָּם *They make ready* their arrow. Pſalm. xi. 2.

וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ And *eſtabliſh thou* the work of our hands

hands upon us. Pſalm. xc. 17.

וַיְכוֹנְנֶךָּ *And he hath eſtabliſhed thee.* Deut. xxxii. 7.

Puang.

בְּיוֹם הִבָּרְאֲךָ כּוֹנָנוּ *Was prepared* in the day thou waſt created. Ezek. xxviii. 13.

Hiph.

אֲשֶׁר הֵכִין מִבְּנֵי יִשְׂרָאֵל Whom *he had prepared* of the children of Iſrael. Joſh. iv. 4.

אֶל הַמָּקוֹם אֲשֶׁר הֲכִנֹתִי Unto the place which *I have prepared.* Exod. xxiii. 20.

Huph.

גַּם הוּא לַמֶּלֶךְ הוּכָן For the king it *is* alſo *prepared.* Iſai. xxx. 33.

סוּס מוּכָן לְיוֹם מִלְחָמָה The horſe *is prepared* againſt the day of battle. Prov. xxi. 31.

Hith.

וּבִתְבוּנָה יִתְכּוֹנָן And by underſtanding *it is eſtabliſhed.* Ibid. xxiv. 3.

Adj.

כֵּן דִּבַּרְתָּ Thou haſt ſpoken *well.* Exod. x. 29.

כֵּן בְּנוֹת צְלָפְחָד דֹּבְרוֹת The daughters of Zelophehad ſpeak *right.* Numb. xxvii. 7.

וַתֹּאמֶר כֵּן בָּאוּ אֵלַי הָאֲנָשִׁים And ſhe ſaid *thus,* there came men unto me. Joſh. ii. 4.

Plur. According to the idiom of the Heb.

כֵּנִים אֲנַחְנוּ We (are) *true men.* Gen. xlii. 11.

2d. An adverb; ſo; in like manner, &c.

וַיַּעֲשׂוּ כֵן חַרְטֻמֵּי מִצְרַיִם בְּלָטֵיהֶם And the magicians of Egypt did *ſo* with their inchantments. Exod. vii. 22.

כִּי עַל כֵּן לֹא נְתַתִּיהָ לְשֵׁלָה בְנִי *Therefore* (or becauſe *that*) I gave her not unto Shelah my ſon. Gen. xxxviii. 26.

וְאַחַר כֵּן And after *that.* Deut. xxi. 13.

וְיֹשְׁבֶיהָ כְּמוֹ כֵן יְמוּתוּן And the inhabitants thereof (or they that dwell therein) ſhall die *in like manner.* Iſai. li. 6.

And with the ſervile ל *lamed* prefixed.

לָכֵן יִשְׁכַּב עִמָּךְ הַלָּיְלָה *Therefore* ſhall he lie with thee to night. Gen. xxx. 15.

Another

Another form, with the ſervile ב *beth* prefixed.

וּבְכֵן אָבוֹא אֶל־הַמֶּלֶךְ *And ſo* will I go unto the king. Eſth. iv. 16.

וּבְכֵן רָאִיתִי רְשָׁעִים קְבֻרִים *And then*, (or *and intruth*) I ſaw the wicked buried. Eccle. viii. 10.

Noun Maſc.

מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה׳ *The place*, O Lord, (which) thou haſt made for thee to dwell in. Exod. xv. 17.

Affix.

לְהַעֲמִידוֹ עַל מְכוֹנוֹ To ſet it up in *his place*. Ezra, ii. 68.

Fem.

אֹרֶךְ הַמְּכוֹנָה הָאֶחָת The length of the one *baſe*. 1 King. vii. 27.

Plur.

הַמְּכֹנוֹת *The baſes*. Ibid.

Affix.

עַל מְכֻנָתָהּ Upon her *own baſe*. Zech. v. 10.

Another form.

וְעַל־הַשְּׁלַבִּים כֵּן מִמָּעַל And upon the ledges, (there was) *a baſe* above. 1 King. vii. 29.

Affix. With dagaſh; to compenſate for the quieſcent radical that is dropt in this form.

וַהֲשִׁיבְךָ עַל־כַּנֶּךָ And he ſhall reſtore thee unto *thy place*. Gen. xl. 13.

אֹתִי הֵשִׁיב עַל כַּנִּי Me he reſtored unto *mine office*. Ibid. xli. 13.

וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ And the laver *and his foot*. Exod. xxx. 28.

Fem.

וְכַנָּה אֲשֶׁר נָטְעָה יְמִינֶךָ *And the place* (or the vineyard) which thy right hand hath planted. Pſalm. lxxx. 16.

2d. An ornament of an idol; or cakes offered to them.

וְאֶת כִּיוּן צַלְמֵיכֶם And *the ornament* (or cake) of your images. Amos, v. 26.

And ſome think it denotes ſaturn; and which in Arabic. and perſic is called כיון. See Aben Ezra, and Kimchi Ibid.

Plur.

לַעֲשׂוֹת כַּוָּנִים לִמְלֶאכֶת הַשָּׁמָיִם To make *cakes* to the queen of heaven. Jer. vii. 18.

In *Cha.* it denotes, 1ſt. To prepare

prepare; direct, &c. Alſo right, &c. as in the Heb. with a ſmall variation in the form.

2d. To intend, &c.

מְכַוְּנִין מִקְטַל יָתִי *They intend* to kill me. Targ. Jeruſ. Eſth. vi. 1.

It denotes the ſame in *Rab.* Heb. Alſo attention.

כל תפלה שאינה בכונה אינה תפלה All prayer that is not *with intention*, is not prayer. Maim. Hilchoeth Tephilah, iv. ſect. 15.

כיון In *Talm.* and *Rab.* Heb. denotes *after that*; *immediately*, &c. And is uſed in the ſame ſenſe. Targ. Jona. and Jeruſ. on the Law.

כונא Cavna; In *Talm.* Heb. denotes *handful*; a certain meaſure. Shab. fol, c. 2. and Gitteen, fol. lxix. 1.

And כנא in *Talm.* Heb. denotes *a coin.* Kethub. fol. xcix. 2.

בְּכֵן In *Cha. Then.* Targ. Onk. Gen. xii. 6.

עוֹבֶד כַּנְתָּא The work of *a baſe.* Targ. Onk. 1 King. i 7.

הכנה Hachanah; In *Rab.* Heb. denotes *diſpoſition*; i. e. a regular arrangement.

הכנה טבעית Natural *diſpoſition.*

תכונה Techunah; *Rab. Aſtronomy*; from הכנה A diſpoſition; becauſe it makes us acquainted with the celeſtial bodies, their magnitudes, motions, revolutions, eclipſes, &c.

כוס Coes; 1ſt. A cup.

אֶל כּוֹס פַּרְעֹה Into Pharaoh's *cup.* Gen. xl. 11.

Affix.

כּוֹסִי רְוָיָה *My cup* runneth over. Pſalm. xxiii. 5.

Plur.

וְכֹסוֹת *And cups.* Jer. xxxv. 5.

2d. An owl.

וְאֶת־הַכּוס And *the owl.* Levit. xi. 17.

כְּכוֹס חֳרָבוֹת *Like an owl* of the deſert. Pſalm. cii. 7.

In *Cha.* it denotes a cup. As alſo in *Rab.* Heb.

In *Talm.* Heb. כוס Coes; denotes *a pore.* Parah, fol. xlvii.

It alſo in *Cha.* denotes to reprove, &c.

לָא תְכוס לְמְמַקְנָא *Reprove* not a ſcorner. Targ. Jeruſ. Prov. ix. 8.

אֲכֵיס לְחַכִּימָא *Rebuke* a wiſe (man.) Targ. Jeruſ. Ibid.

כוץ Cavats, or כויץ Caveets; In *Talm.* Heb. denotes *contracted*, or *ſhrunk*, &c. Shab. fol. xx. 2. and Nidda, fol. iii. 1.

כּוּר Coer; 1ſt. A furnace.

וַיּוֹצִא אֶתְכֶם מִכּוּר הַבַּרְזֶל And he brought you forth *out of the* iron *furnace*. Deut. iv. 20.

וְכוּר לַזָּהָב *And the furnace* for the gold. Prov. xvii. 3.

2d. A meaſure of capacity, called כֹּר. And which contained ten eaphas, or baths, and thirty ſeahs. It held about ſixty-two gallons, one pint, and twenty-four and a half ſolid inches corn meaſure. And in wine meaſure, ſeventy-five gallons, five pints, and ſeven ſolid inches, or 17,477 ſolid inches of Engliſh meaſure.

עֶשְׂרִים אֶלֶף כֹּר חִטִּים מַכֹּלֶת לְבֵיתוֹ וְעֶשְׂרִים כֹּר שֶׁמֶן כָּתִית And twenty thouſand *cor* (or meaſure) of wheat (for) food, to his houſehold, and twenty *cor* (or meaſure) of pure oil. 1 King. v. 11.

Plur.

כֹּרִים עֶשְׂרִים אֶלֶף Twenty thouſand *cors* (or meaſures.) 2 Chron. ii. 16.

3d. A habitation.

מְכֹרֹתַיִךְ וּמוֹלְדֹתַיִךְ *Thy habitation* (or birth) and thy nativity. Ezek. xvi. 3.

Another form with *ſhurick*.

אֶרֶץ מְכֹרוֹתַיִךְ The land of *thy nativity*. Ibid. xxi. 30.

עַל אֶרֶץ מְכוּרֹתָם Into the land of *their habitations* (or birth.) Ibid. xxix. 14.

In *Cha.* כּוֹרִין *Cors* (or meaſures,) as in the Heb. Targ. Jona. 1 King. v. 11.

בְּנֵי כַוְרֵי The children of *the water*; i. e. fiſh; every thing living in the water. Targ. Jeruſ. Job, xli. 25.

It alſo in *Talm.* Heb. denotes a fiſh; and is written כוורא Moengead Katoen, fol. x. and Gitteen, lxxxvi.

כּוּרָא *Cha. A furnace.* Targ. Jona. 1 King. viii. 51.

In *Talm.* Heb. כורת דבורים *A hive* of bees. Sheveengeeth, chap. laſt.

It is alſo uſed to denote a coffer, or cheſt. Shab. fol. xxxv. 1.

In

In *Cha.* עַל כָּרִין דְּמִילָת Upon *pillows* of (the wool of) Malta. Targ. Jeruſ. Lament. ii. 21.

It alſo in *Talm.* Heb. denotes *a pillow.* Megillah, fol. xii. and Gitteen, fol. xlvii. 1.

כייר Cayyar; In *Talm.* and *Rab.* Heb. denotes *to paint*, or *draw.* Bava Bathra, fol. liii. 2. and Bereſheeth Rabba, ſect. 10.

כיור Cayur; *Talm. A figure*, or *picture.* Ibid.

כוורנקא Cavarneka, or אכוורנקא Achvarneka; In *Talm.* Heb. a certain ſpecie of tree, famed for its ſpreading branches. Taangneeth fol. xiv. 2. and Eruveen, fol. xxv. 2.

כוש Cuſh; Ethiopia.

הֲיַהֲפֹךְ כּוּשִׁי עוֹרוֹ Can *the Ethiopian* change his ſkin. Jer. xiii. 23.

Plur.

הַכּוּשִׁים וְהַלּוּבִים *The Ethiopians* and the Lubims. 2 Chron. xvi. 8.

And with pronounced י *yod*

הֲלוֹא כִבְנֵי כֻשִׁיִּים אַתֶּם לִי בְּנֵי

יִשְׂרָאֵל (Are ye not as children of *the Ethiopians* unto me, O children of Iſrael? Amos, ix. 7.

Fem.

הָאִשָּׁה הַכֻּשִׁית *The Ethiopian* woman, Numb. xii. 1.

In *Cha.* it denotes Ethiopia.

And in *Talm.* Heb. כושי Cuſhee; denotes *black.* Succah, fol. xxxii. and Bava Bathra, fol. xlvii. 2.

כוש Coeſh; *Talm. A ſpindle.* Shab. chap. xvii.

כותי Cuthee; In *Talm.* Heb. *A Samaritan.*

Plur. כותיים. They are ſo called, as Elias obſerves; becauſe they originally came from כּוּתָה Cuthah. 2 King. xvii. 24. See Elias in Tiſhbee, page 157.

In *Cha.* כות denotes, *as like*, &c.

אֲרֵי לֵית דְּכָוָתִי That (there is) none) *like me.* Targ. Onk. 18.

לָא הֲוָה דְּכָוָתֵיהּ There hath not been *like it.* Targ. Onk. Ibid. 18.

כזב Coezav; To lie; a lyar, &c.

כָּל הָאָדָם כֹּזֵב Every man *lieth* (or is a liar.) Pſalm. cvi. 11.

Niph.

וְנִכְזַבְתָּ *And thou be found* (or made) *a liar.* Prov. xxx. 6.

Fem.

הֵן תּוֹחַלְתּוֹ נִכְזָבָה Behold his hope *is in vain*, (or is falſe) Job, xli. 1.

Pieng.

עֵד אֱמוּנִים לֹא יְכַזֵּב A faithful witneſs *will* not *lie.* Prov. xiv. 5.

לֹא אִישׁ אֵל וִיכַזֵּב God (is) not a man, *that he ſhould lie.* Numb. xxiii. 19.

אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו Whoſe waters *fail* (or deceive) not. Iſai. lviii. 11.

אִם לְדָוִד אֲכַזֵּב If *I lie* unto David, (or that I will not lie unto David.) Pſalm. lxxxix. 36.

Hiph.

מִי יַכְזִיבֵנִי Who *will make me a liar.* Job, xxiv. 25.

Noun Maſc.

תְּבַקְשׁוּ כָזָב Will ye ſeek *leaſing.* Pſalm. iv. 3.

כזר

Plur. כְּזָבִים *Lies.* Hoſea, vii. 13.

Affix. כְּזִבֵיהֶם Their *lies.* Amos, ii. 4.

And with additional א *aleph* prefixed.

כְּמוֹ אַכְזָב As *a liar.* Jer. xv. 18.

It denotes the ſame in *Cha.*

It alſo in *Talm.* and *Rab.* Heb. denotes falſe, &c.

כזר Cazar; whence וְרֹאשׁ פְּתָנִים אַכְזָר And the *cruel* venom of aſps. Deut. xxxii. 33.

לֹא אַכְזָר כִּי יְעוֹרְרֶנּוּ None (is ſo) *fierce* that dare ſtir him up. Job, xli. 1.

וּמַלְאָךְ אַכְזָרִי יִשָּׁלַח בּוֹ And *a cruel* meſſenger ſhall be ſent againſt him. Prov. xvii. 11.

Noun Fem.

אַכְזְרִיּוּת חֵמָה Wrath (is) *cruelty.* Ibid. xxvii. 4.

It denotes the ſame in *Cha.* And in Targ. Jeruſ. Prov. xi. 17. and 17. 11. is written נַכְזְרִיָּא.

It alſo in *Rab.* Heb. denotes the ſame.

כחד Chachad; To hide; conceal, &c.

Niph.

לֹא נִכְחַד עַצְמִי מִמְּךָ My ſtrength (body, or ſubſtance) *was* not *hid* from thee. Pſal. cxxxix. 15.

לֹא יִכָּחֵד מִן הַמֶּלֶךְ *Is* not *hid* from the king. 2 Sam xviii. 13.

Pieng.

וְלֹא כִחֵד מִמֶּנּוּ And *he hid* nothing from him. 1 Sam. iii. 18.

כִּי לֹא כִחַדְתִּי אִמְרֵי קָדוֹשׁ For *I have* not *concealed* the words of the Holy One. Job, vi. 10.

לֹא כִחֵדוּ *They hide* (it) not. Iſai. iii. 9.

אַל תְּכַחֵד מִמֶּנִּי *Hide thou* (it) not from me. Joſhu. vii. 19.

לֹא נְכַחֵד מֵאֲדֹנִי *We will* not *hide* (it) from my lord. Gen. xlvii. 18.

It alſo denotes to cut off; or deſtroy.

Niph.

וְאֵיפֹה יְשָׁרִים נִכְחָדוּ Or where *were* the righteous *cut off*. Job, iv. 7.

וְהַנִּכְחֶדֶת תִּכָּחֵד *And that that is to be cut off, let it be cut off*. Zech. xi 7.

עָרִים נִכְחָדוֹת *Deſolate* cities. Job, xv. 28.

וַתִּכָּחֵד מִן הָאָרֶץ *And thou ſhalt* (or ſhouldeſt) *be cut off* from the earth. Exod. ix. 15.

Hiph.

וְהַכְחַדְתִּיו *And I will cut them off*. Ibid. xxiii. 23.

וָאַכְחִד אֶת שְׁלֹשֶׁת הָרֹעִים *And I have cut off* the three ſhepherds. Zech. xi. 8.

לְכוּ וְנַכְחִידֵם מִגּוֹי Come *and let us cut them off* from (being) a nation. Pſalm. lxxxiii. 5.

In *Cha.* it denotes *to cut off*. Targ. Jeruſ. Job, iv. 7.

כחל Cachal; whence כָּחַלְתְּ עֵינַיִךְ *Thou paintedſt* thy eyes. Ezek. xxiii. 40.

It alſo in *Cha.* denotes *to paint*. Targ. Jona. 2 King. ix. 30.

It denotes the ſame in *Talm.* Heb.

כוחל Coechal; or כוחלא Coecheala; in *Talm.* Heb. denotes a ſpecie of marble: or as ſome explain it, a ſpecie of ſtone variegated like marble. Succa, fol. li. 2. and Bava Bathra, fol. iv. 1.

כחלי

כַּחְלִי *Cha. An emerald.* Targ. Jeruſ. Solom. Song. v. 14.

כחל Cachal; *Talm.* The pap, dug, or teat of a beaſt. Chull. fol. xcvii. 2. and 109. 2.

כחש Cachaſh; 1ſt. To lie, &c.

Pieng.

כִּחֵשׁ לוֹ *He lied* unto him. 1 King. xiii. 18.

וְכִחֵשׁ בַּעֲמִיתוֹ *And he lie* unto his neighbour. Levit. v. 21.

כִּי כִחַשְׁתִּי לָאֵל מִמָּעַל For *I ſhould have denied* the God (that is) above. Job, xxxi. 28.

וַתְּחַכֵּשׁ שָׂרָה *And* Sarah *denied.* Gen. xviii. 15.

Particip.

אָלָה וְכַחֵשׁ By ſwearing, *and lying.* Hoſea, iv. 2.

Niph.

וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ *And* thine enemies *ſhall be found liars* unto thee. Deut. xxxiii. 29

Hith.

יִתְכַּחֲשׁוּ לִי *They ſhall be made liars* unto me. 2 Sam. xxii. 45.

Noun Maſc.

כַּחַשׁ *A lie.* Nahum. iii. 1.

Plur. Affix.

וּבְכַחֲשֵׁיהֶם *And with their lies.* Hoſea, vii. 3.

2d. To fail, or become lean.

וּבְשָׂרִי כָּחַשׁ מִשָּׁמֶן And my fleſh *faileth* of fatneſs. Pſalm. cix. 24.

Noun Maſc. Affix.

וַיָּקָם בִּי כַּחֲשִׁי And *my leanneſs* riſing up in me. Job, xvi. 8.

It alſo in *Cha.* denotes *leanneſs.* Targ. Jeruſ. Eccle. xii. 6.

In *Talm.* and *Rab.* Heb. it denotes *falſe*; lying, &c. alſo to corrupt, or deſtroy.

כִּי Cee; pronounced kee; An adverb; and is uſed in various ſenſes: as, *for*; *becauſe*; *that*; *although*; *when*, &c.

It alſo ſometimes hath ה *he* prefixed as, הֲכִי קָרָא שְׁמוֹ יַעֲקֹב *Is he* not *rightly* named Jacob. Gen. xxvii. 36.

הֲכִי אָחִי אַתָּה *Becauſe* thou (art) my brother! Ibid. xxix. 15.

הֲשִׁלְשָׁה הֲכִי נִכְבָּד *Was he*

not

not moſt honourable of the three? 2 Sam. xxii. 19.

In *Rab.* Heb. כִּי kee; denotes the ſame as in the pure Heb.

כִּיד Ceed; Pronounced keed: whence בַּכִּידוֹן אֲשֶׁר בְּיָדֶךָ *With the ſpear* that is in thine hand. Joſhu. viii. 18.

This is the general ſenſe of the word; but the following is ſuppoſed to be a piece of defenſive armour.

וְכִידוֹן נְחשֶׁת בֵּין כְּתֵפָיו And *a gorget* (or target) of braſs between his ſhoulder. 1 Sam. xvii. 6.

This, the commentators are of opinion, was made in the form of a ſpear, and was therefore ſo called. See Jarchi, and Kimchi, Ibid. and on the Roots.

כייד The ſame as כִּידוֹן. Which ſee: as ſome editions read with ד *daleth* inſtead of ר *reſh*.

כִּיחַ Caach; In *Talm.* Heb. denotes coarſe ſpittle ejected by force. Eruveen, fol cxix. 1. and Niddah, fol. lix. 2.

כִּיל Cheel; whence, וְכִילַי לֹא יֹאמַר שׁוֹעַ Nor *the churl* ſaid (to be) bountiful. Iſai. xxxii. 5.

And with *tſere*.

וְכֵלֵי כֵלָיו רָעִים *And* the inſtruments of *the churl* (are) evil. Ibid 7.

It alſo in *Rab.* Heb. denotes ayaricious; parſimonious, &c.

כִּילַי Chelay; *Rab. A ſnail.* Bereſheeth, Rabba, ſect. 51.

כִּים Ceem; Pronounced Keem; whence מַעֲדַנּוֹת כִּימָה The ſweet influences of *Pleiades*; or the ſeven ſtars in the neck of the bull. Job, xxxviii. 31. and Amos, v. 8.

It denotes the ſame in *Cha.* Alſo in *Talm.* Heb.

כִּיס Cees; Pronounced Kees; A purſe; bag, &c.

כִּיס אֶחָד יִהְיֶה לְכֻלָּנוּ Let us all have one *purſe*. Prov. i. 14.

וּבְכִיס אַבְנֵי מִרְמָה *And with the bag* of deceitful weights, Micah, vi. 11.

Affix.

לֹא יִהְיֶה לְךָ בְּכִיסְךָ אֶבֶן וָאָבֶן Thou ſhalt not have *in thy bag*

bag a ſtone and a ſtone; i. e. divers weights. Deut. xxv. 13.

It denotes the ſame in *Cha.*

It likewiſe denotes the ſame in *Talm.* and *Rab.* Heb.

כֵּיף Cheaph; whence וְכֵפִים *And rocks.* Job, xxx. 6.

וּבַכֵּפִים עָלוּ And they ſhall climb up *upon the rocks.* Jer. v. 29.

In *Cha.* it denotes a rock, or ſtone: and is in in the ſingular כֵּיף, and in the plur. כֵּיפַיָּא.

2d. A bank, or ſhore.

עַל כֵּיף יַמָּא Upon the ſea *ſhore.* Targ. Onk. Exod. xiv. 30.

Affix.

עַל כָּל כֵּפּוֹהִי Over all *his banks.* Targ. Jona. Joſhu. iv. 18.

כִּיר Ceyoer; Pronounced Keyoer; 1ſt. A laver; a veſſel to waſh any thing in.

וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת And thou ſhalt alſo make *a laver* of braſs. Exod. xxx. 18.

וְהִכָּה בַּכִּיּוֹר אוֹ בַדּוּד And he ſtruck it *into the pan,* (or kettle.) This was a veſſel uſed uſed to waſh the fleſh of the offering; but was not continually filled water, as the preceding one. 1 Sam. ii. 14.

Plur.

וַיַּעַשׂ כִּיֹּרִים עֶשֶׂר And he made ten *lavers.* 2 Chron. iv. 6.

Fem.

הַכִּיֹּרוֹת *The lavers.* 1 King. vii. 40.

2d. A hearth, or range.

כְּכִיּוֹר אֵשׁ בְּעֵצִים *Like a hearth* of fire among the wood. Zech. xii. 6.

Dual.

תַּנּוּר וְכִירַיִם (Whether it be) oven *or ranges for pots* (or crocks.) Levit. ii. 35.

In *Cha.* it denotes a laver: as alſo in *Talm.* Heb.

כִּירָה Keerah; In *Talm.* Heb. denotes *a hearth.* Shab. fol. 38.

It alſo in *Cha.* denotes a board, or beam.

Plur.

דִּי מְטַלַּל בְּכִיּוֹרֵי אַרְזָיָא That is covered (or built) *with boards*

boards of cedar. Targ. Jona. 2 Sam. vii. 2, 7.

בְּכִיוֹרֵי אַרְזַיָּא *With boards* of cedar. Targ. Jona. Jer. xxii. 14.

And in Targ. Jona. Hagg. i. 4. it is written בְּנִסְרֵי. Though Elias, in Methurgaman, reads קִיּוֹרֵי And which I take to be right. As to the Targ. on King. vi. 15. and vii. 3. See in נסר.

כִּישׁ Cheesh; whence, בכישא דירקא *With a bundle* of herbs. Kidduſh. fol. xlv. ii. and Bava Bathra, fol. cxlvi. c.

כַּךְ Cach; An Adverb; *Thus.*

וְעָשִׂיתָ לְאַהֲרֹן וּלְבָנָיו כָּכָה And *thus* ſhalt thou do unto Aaron, and to his ſons. Exod. xxix. 35.

שֶׁכָּכָה הִשְׁבַּעְתָּנוּ *That thou doſt ſo* charge us. Solom. Song. v. 9.

כַּף Cach; In *Rab.* Heb. denotes *ſo*; *thus*, &c.

In *Cha.* Teeth, or grinders.

כַּפֵּי רְשָׁעִים תַּבַּרְתָּא Thou haſt broken *the teeth* of the ungodly. Targ. Jeruſ. Pſal. iii. 8.

וְיִתְבַּטְלוּן כַּפֵּי פוּמָךְ And *the grinders* of thy mouth fail, Targ. Jeruſ. Eccle. xii. 3.

Affix.

כַּפַּי *My teeth.* Targ. Jeruſ. Job, xix. 20.

וּמִכַּפּוֹי *And out of his teeth* Targ. Jeruſ. Ibid. xxix. 17.

It is uſed in the ſame ſenſe in *Talm.* Heb. San. fol. xxxix. 1. and Shab. fol. xlix. 1.

כּוֹכָב Coechav; A ſtar. One of the luminous bodies which appear in the nocturnal ſky.

דָּרַךְ כּוֹכָב מִיַּעֲקֹב There ſhall come *a ſtar* out of Jacob. Numb. xxiv. 17.

Conſt.

כּוֹכַב אֱלֹהֵיכֶם *The ſtar of* your god. Amos, v. 26.

Plur.

הַכּוֹכָבִים *The ſtars.* Gen. i. 16.

Conſt.

כִּי כוֹכְבֵי הַשָּׁמַיִם For *the ſtars of* heaven. Iſai. xiii. 10.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

In *Rab.* Heb. כּוֹכָב Coechav; denotes *Mercury.* In

Aſtronomy,

Aſtronomy, the leaſt, and loweſt of the planets next the moon.

כוכבי לכת The planets, or wandering ſtars.

כוכבי שבת The fixt ſtars.

ככי Cacay; In *Talm.* Heb. denotes *the thin pith* in the inſide of a reed. Keleem, fol. 17. and Oehaloeth, fol. 33.

ככיא Cuchya. See in בכה.

ככר Ciccar; Pronounced Kickar; 1ſt. A talent; a weight, or ſum of money: and which, according to the calculation of Dr. Cumberland, was in value of Engliſh money, £.353 11. 10. Reckoning 3000 ſhekels to a talent, at two ſhillings and four pence farthing each, with 3 centeſimals of a penny above it; which are near 1-8th part of a farthing.

A talent of gold according to Dr. Cumberland, 5076*l.* 3*s.* 10*d.*

But according to Dr. Prideaux, who in his preface to the Connect. of the Old and New Teſtament, has given us an account of Heb. money, it ſtands thus; A ſhekel 3*s.* A talent of ſilver 450*l.* 0. 0. A talent of gold ſixteen to one, 7200*l.* 0. 0.

An attic talent, according to Mr. Brerewood. Silver 187*l.* 10. 0. A talent of gold ſixteen to one, 3000*l.* 0. 0.

An attic talent, according to Dr. Bernard. Silver 206*l.* 5. 0. A talent of gold ſixteen to one, 3300*l.* 0. 0..

A Babyloniſh talent, according to Mr. Brerewood. Silver containing 7000 attic drachms, 218*l.* 15. 0. A Babyloniſh talent in gold ſixteen to one, 3500*l.* 0. 0.

A Babyloniſh talent, according to Dr. Bernard. Silver 240*l.* 12. 6. In gold ſixteen to one, 3850*l.* 0. 0.

An Alexandrian talent. Silver 450*l* 0. 0. In gold ſixteen to one, 7200. 0. 0.

כִּכַּר לָאָדֶן *A talent* for a ſocket. Exod. xxxviii. 27.

Conſt.

כִּכַּר זָהָב טָהוֹר *A talent of* pure gold. Ibid. xxv. 39.

Dual.

כְּלִלוּ יָפְיֵךְ *They have made* thy beauty *perfect.* Ezek. xxvii. 11.

Adj.

כִּי כָלִיל הוּא For it (was) *perfect.* Ezek. xvi. 14.

Noun Fem. Conſt.

כְּלִילַת יֹפִי *The perfection of* beauty. Lament. ii. 15.

Noun Maſc.

לְבֻשֵׁי מִכְלוֹל Clothed *moſt gorgeous.* Ezek. xxiii. 12.

Conſt.

מִכְלַל יֹפִי *The perfection of* beauty. Pſalm. l. 2.

Plur. בְּמִכְלִלִים *In excellent things.* Ezek. xxvii. 24.

2d. A bride; or ſpouſe; alſo a daughter in law.

וּמְשׂוֹשׂ חָתָן עַל כַּלָּה And (with) the joy of the bride-groom over *the bride.* Iſai. lxii. 5.

אִתִּי מִלְּבָנוֹן כַּלָּה Come with me from Lebanon my *ſpouſe.* Solom. Song. iv. 8.

Affix.

וְאֵת שָׂרַי כַּלָּתוֹ And Sarai *his daughter in law.* Gen. xi. 31.

עֶרְוַת כַּלָּתְךָ לֹא תְגַלֵּה The nakedneſs of *thy daughter in law*

קַח כִּכָּרַיִם Take *two talents.* 2 King. v. 23.

Conſt.

כִּכְּרֵי כֶסֶף *Two talents of* ſilver. Ibid.

Plur. כִּכָּרִים *Talents.* 1 Chron. xxii. 14.

Conſt.

עֶשֶׂר כִּכְּרֵי כֶסֶף Ten *talents of* ſilver. 2 King. v. 5.

It alſo denotes a loaf, or cake of bread: perhaps from its being made in the form of a talent; viz. round and flat.

וְכִכַּר לֶחֶם אַחַת *And one loaf of* bread. Exod. xxix. 23.

עַד כִּכַּר לָחֶם To *a piece* (or loaf) *of* bread. Prov. vi. 26.

Fem. Plur.

כִּכָּרוֹת לֶחֶם *Loaves of* bread. Judg. viii. 5.

It alſo denotes a plain.

בְּעָרֵי הַכִּכָּר In the cities of *the* plain. Gen. xiii. 12.

Conſt.

כָּל כִּכַּר הַיַּרְדֵּן All *the plain of* Jordan. Joſhu.

In *Cha* it denotes a talent.

כלל Calal; 1ſt. To perfect, &c.

law ſhalt thou not uncover. Levit. xviii. 15.

Plur. Affix.

לִשְׁתֵּי כַלֹּתֶיהָ Unto *her* two *daughters in law.* Ruth i. 8.

Another form of the Fem. Plur. Affix.

אַהֲבַת כְּלוּלוֹתַיִךְ The love of *thine eſpouſals.* Jer. ii. 2.

3d. Wholly.

כָּלִיל תָּקְטָר It ſhall be *wholly* burnt. Levit. vi. 15. and 16.

וְהָאֱלִילִים כָּלִיל יַחֲלֹף And the idols ſhall *utterly* paſs away. Iſai. ii. 18.

4th. All; any.

כָּל הָעָם *All* the people. Levit. ix. 24.

לֹא תַעֲשֶׂה כָל מְלָאכָה Thou ſhalt not do *any* work. Exod. xx. 10.

And the pronouns have *dagaſh* to compenſate for the third radical.

כֻּלָּךְ יָפָה רַעְיָתִי *Thou* (art) *all* fair my love. Solom. Song. iv. 7.

שִׁמְעוּ עַמִּים כֻּלָּם Hearken, O people, *every one of you.* 1 King. xxii. 28.

And the third perſon Maſc. is formed with ה *he*, and מ *mem*.

כֻּלָּהֶם *All of them.* 2 Sam. xxiii. 6.

And the third perſon Fem. with ה *he* and נ *nun*.

לְכֻלְּהֶנָּה *To all of them.* 1 King. vii. 37.

כלל Calal; In *Rab.* Heb. denotes general; univerſal, &c. alſo perfect; complete: alſo to comprehend, &c.

כֹּל and כּוּלָּא In *Cha.* denotes *all*; *any*, &c. as in the Heb. And the pronouns are alſo formed with *dagaſh*, as in the Heb.

כל Coel; In *Rab.* Heb. denotes the ſame as in the pure Heb.

It alſo in *Cha.* denotes *to crown.*

דְּכִלִילוּ עַמָּא בֵּית יִשְׂרָאֵל יַת מַלְכָּא שְׁלֹמֹה *Wherewith* the people of the houſe of Iſrael *crowned* king Solomon. Targ. Jeruſ. Solom. Song. iii. 11.

Aphel.

אַכְלֵלְתָּא שְׁנַת טוּב בְּרִכְתָךְ *Thou haſt crowned* the good year (with) thy bleſſing. Targ. Jeruſ. Pſalm. lxv. 12.

Futur.

רַעְוָא מָבָא תִּכְלְלִנֵּהּ With good will *wilt thou crown him.* Targ. Jeruſ. Pſalm. v. 13.

The Noun is כְּלִיל and כְּלִילָא *A crown.*

It is alſo uſed in *Talm.* Heb. to denote *a crown.*

In *Cha.* כַּלְתָּא denotes a bride; ſpouſe; daughter in law, &c. as in the Heb.

כלה Calah; denotes the ſame in *Rab.* Heb.

כלא Cala; 1ſt. To ſhut up; refrain; keep back; forbid, &c.

אֲשֶׁר כְּלָאוֹ צִדְקִיָּהוּ For Zedekiah *had ſhut him up.* Jer. xxxii. 3.

מִכָּל אֹרַח רָע כָּלֵאתִי רַגְלָי *I have refrained* my feet from every evil way. Pſalm. cxix. 101.

וְהָאָרֶץ כָּלְאָה יְבוּלָהּ And the earth *is ſtayed* (from) her fruit. Hagg. i. 10.

אֲדֹנִי מֹשֶׁה כָּלְאֵם My Lord Moſes *forbid* (or confine) *them.* Numb. xi. 28.

Futur.

הִנֵּה שְׂפָתַי לֹא אֶכְלָא Behold, *I will* not *refrain* my lips. Pſalm. xl. 10.

אַתָּה ה' לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי *Withhold* not thou thy tender mercies from me. O Lord, Ibid. 12.

Niph.

וַיִּכָּלֵא הַגְּשָׁמִם And the rain *was reſtrained.* Gen. viii. 2.

Noun Maſc.

וַיַּאַסְרֵהוּ בֵּית כֶּלֶא And he bound him (in) *the priſon* houſe. 2 King. xvii. 4.

Affix.

בִּגְדֵי כִלְאוֹ *His priſon* garments. Ibid. xxv. 29.

Plur. according to the idiom of the Heb.

וּבְבָתֵּי כְלָאִים And in *the priſon* houſes. Iſai. xlii. 22.

Aonther form of the Noun.

בֵּית הַכְּלוֹא (In) *the priſon* houſe. Jer. xxxvii. 4.

Another form; and which denotes a fold; becauſe the ſheep are confined therein.

גָּזַר מִמִּכְלָה צֹאן He hath cut off the flock *from the fold.* Habakk. iii. 17.

Conſt.

מִמִּכְלְאוֹת צֹאן *From the fold* of

of the ſheep, (or ſheepfold.) Pſalm. lxxviii. 70.

2d. A diverſe kind; heterogeneous.

בְּהֶמְתְּךָ לֹא תַרְבִּיַע כִּלְאַיִם שָׂדְךָ לֹא תִזְרַע כִּלְאָיִם Thou ſhalt not let thy cattle gender *with a diverſe kind*: Thou ſhalt not ſow thy field *with mingled ſeed.* Levit. xix. 19.

In *Cha.* it denotes 1ſt. To ſhut up: reſtrain, &c. as in the Heb. with a ſmall variation in the form.

2d. To call aloud; roar; thunder, &c.

וְאַכְלֵי נְבִיָּא דַה"ו *And* the prophets of the Lord *called.* Targ. Jona. Iſai. xxii. 12.

אַכְלֵי ה"ו עַל מַיִן סַגִּיאִין The Lord *thundered* on great (or many) waters. Targ. Jeruſ. Pſalm. xxix. 3.

Particip.

בַּתְרוֹי מַכְלֵי קָל אַכְלָיוּתֵיהּ בְּקָל גְּבוּרְתָנוּתֵיהּ After it a voice *roareth, he thundereth* with the voice of his excellency. Targ. Jeruſ. Job, xxxvii. 3.

Futur.

וַה"ו מִצִּיּוֹן יִכְלֵי And the Lord *will roar* out of Zion. Targ Jona. Joel, iii 16.

The Noun. אַכְלָיוּתָא *The thunder.* Targ. Jeruſ. Job, xxxix. 25.

3d. To truſt: hope, &c.

וַאֲנָא עַל ה"ו כְּלִיתִי Bur I *do truſt* in the Lord. Targ. Jeruſ. Pſalm. xxxi. 7.

Particip.

וּדְכָלֵי בַּה"ו טֵיבוּתָא יַחְזְרִנֵּיהּ *But he that truſteth* in the Lord all good ſhall compaſs him about. Targ. Jeruſ. Ibid. xxxii. 10.

Plur.

כָּל דְּכָלִין לְמֵמְרָא דַה"ו All *ye that hope* in the word of the Lord. Targ. Jeruſ. Ibid. xxxi. 25.

Noun Affix.

כְּלִיוּתִי *My hope.* Targ. Jeruſ. Ibid. cxix. 116.

כֶּלֶב Calav; 1ſt. A dog.

לֹא יֶחֱרַץ כֶּלֶב לְשֹׁנוֹ *A dog* ſhall not move his tongue. Exod. xi. 7.

Plur.

כְּלָבִים אִלְּמִים Dumb *dogs.* Iſai. lvi. 10.

2d. A baſket or cage, made of twigs. והנה

וְהִנֵּה כְּלוּב קָיִץ And behold, *a baſket* of ſummer fruit. Amos, viii. 1.

כְּכְלוּב מָלֵא עוֹף *As a cage* full of birds. Jer. v. 27.

3d. A family name.

וְהוּא כָלְבִּי And he (was) *of the houſe of Caleb.* 1 Sam. xxv. 3.

In *Cha.* it denotes, 1ſt. A dog; as in the Heb. with a ſmall variation in the form.

2d. An axe.

Affix.

וְיַת כּוּלְבֵּיהּ And *his axe.* Targ. Jona. 1 Sam. xiii 20.

Plur. according to the *Cha.*

יַת כּוּלְבַּיָּא The *axes.* Targ. Jona. Judg. ix. 8.

בְּכוּלְבַּיָּא *With axes.* Targ. Jeruſ. Pſalm. lxxiv. 5.

In *Talm.* and *Rab.* Heb. it denotes, 1ſt. A dog.

2d. A cage. Betſa, fol. xxiv. 1.

כלבוס Calbus; In *Talm.* Heb. denotes an inſtrument in the form of a two pronged fork. Soeta, fol. xix. 2.

It alſo in *Talm.* Heb. denotes a ſpecie of culinary utenſil, ſomewhat like a frying pan, uſed in the Temple. Menachoeth, fol. xiii. 1.

אכלבא Achlava; In *Talm.* Heb. denotes *a granary.* Taangneeth, fol. xxiv. 1. And ſome read אכלכא Achalcha, with כ *caph.* See the Aruch, in כלך.

כלך Calad; *Cha.* A cup or bowl.

וְיַת כַּלְּידִי כַּלְּידָא דְכַסְפָּא And *my cup the* ſilver *cup.* Targ. Onk. Gen. xliv. 2.

כַּלְּידִי רְוִיחָא *My cup* is ample. Targ. Jeruſ. Pſalm. xxiii. 5.

Plur.

תְּלָתָא כַּלְּידִין Three *bowls.* Targ. Onk. Exod. xxv. 33.

כלדאין Caldaeen; In *Talm.* Heb. *Aſtrologers.* Peſacheem, fol. cxiii. and San. fol. xcv. 1.

כלידין Caleedeen; In *Rab.* Heb. A ſpecie of rich garment. Bereſheeth Rabba, ſect. 89. And according to the Gloſſ. it denotes *a glove.*

כלה Calah; 1ſt. To conſume; fail; perfect; finiſh, &c.

כִּי לֹא כָלוּ רַחֲמָיו For his mercies

mercies *fail* not, (or are not consumed.) Lament. iii. 22.

כָּלוּ עֵינַי Mine eyes *fail.* Psalm. lxix. 4.

וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כְלִיתֶם Therefore ye sons of Jacob, *ye are* not *consumed.* Malach. iii. 6.

Noun Masc.

כָּלָה אַתָּה עֹשֶׂה אֵת שְׁאֵרִית יִשְׂרָאֵל Wilt thou make *a full end* of the remnant of Israel? Ezek. xi. 13.

Fem.

כָּלָה *A consumption.* Isai. x. 23.

Plur. according to the idiom of the Heb.

וְכָלוֹת אֲלֵיהֶם *And fail* (with longing) for them. Deut. xxviii. 32.

Pieng.

וְלֹא כִלִּיתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקִנְאָתִי That *I consumed* not the children of Israel in my jealousy. Numb. xxv. 11.

And with א *aleph.*

לְכַלֵּא הַפֶּשַׁע *To finish* (or consume) the transgression. Dan. ix. 24.

Another form.

כָּלָה הַבַּיִת The house *was finished.* 1 King. xi. 38.

וַתִּכְלֶינָה שֶׁבַע שְׁנֵי הַשָּׂבָע *And* the seven plentuous years *were ended.* Gen. xli. 53.

וַתֵּכַל כָּל עֲבֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד *And* all the work of the tabernacle of the tent of the congregation *was finished.* Exod. xxxix. 32.

The Noun.

כְּשַׁלְּחוֹ כָּלָה יְגָרֵשׁ When he shall let you go, he shall thrust (you) out *altogether.* Ibid. xi. 1.

Fem. with ת *thau* prefixed.

לְכָל תִּכְלָה רָאִיתִי קֵץ I have seen an end of all *perfection.* Psalm. cxix. 96.

Another form of the Fem.

וְלִכְל תַּכְלִית הוּא חוֹקֵר And he searcheth out all *perfection.* Job, xxviii. 3.

Pieng.

וַיְהִי הוּא טֶרֶם כִּלָּה לְדַבֵּר And it came to pass before he *had done* (or made an end of) speaking. Gen. xxiv. 15.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *And* on the seventh day God *had ended.* Ibid. ii. 2.

וְהָיָה כְּכַלֹּת הַשֹּׁטְרִים לְדַבֵּר אֶל הָעָם And it shall be when the officers *have made an end* of speaking

ſpeaking unto the people. Deut. xx. 9.

כִּי תְכַלֶּה לְעַשֵּׂר When *thou haſt made an end* of tithing. Ibid. xxvi. 12.

Puang.

כָּלוּ תְפִלּוֹת דָּוִד בֶּן יִשָׁי The prayers of David the ſon of Jeſſe *are ended.* Pſalm. lxxii. 20.

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ *And* the heavens and the earth *were finiſhed.* Gen. ii. 1.

2d. To long; deſire, &c.

וְגַם כָּלְתָה נַפְשִׁי And my ſoul alſo *longeth.* Pſal. lxxxiv. 3.

Pieng.

וַתִּכַל דָּוִד הַמֶּלֶךְ *And* (the ſoul of) king David *longed.* 2 Sam. xiii. 39.

3d. The reins; the kidneys.

בֹּחֵן כְּלָיוֹת וָלֵב That trieſt *the reins* and the heart. Jer. xi. 20.

וְאֵת שְׁתֵּי הַכְּלָיֹת And *the* two *kidneys.* Exod. xxix. 30.

It is uſed figuratively, to denote wheat, on account of the ſimilarity of the form of its grains to them.

Conſt.

עִם חֵלֶב כִּלְיוֹת חִטָּה With the fat of *kidneys of* wheat. Deut. xxxii. 14.

4th. A veſſel; inſtrument, &c.

מִכְּל כְּלִי עֵץ Whether (it be) any *veſſel* of wood. Levit. xi. 32.

כָּל כְּלִי בַרְזֶל (Nor) any *tool* of iron. 1 King. vi. 7.

Affix.

וְאֶל כֵּלֶיךָ לֹא תִתֵּן But thou ſhalt not put (any) in *thy veſſel.* Deut. xxiii. 25.

Plur. כֵּלִים *veſſels,* (or ſtuff. Exod. xxii. 7.

In *Cha.* it denotes to conſume, &c. As in the Heb. with a ſmall variation in the form.

And, כּוּלְתֵּיהּ In the Jeruſ. Targ. Gen. xxiii. 44. denotes *wrath.*

It alſo in *Rab.* Heb. denotes to conſume, &c.

תכלית Tachleeth; in *Rab.* Heb. denotes *end*; *deſign,* &c. alſo perfection.

כְּלָן *Cha. The reins.* Targ. Jona. Jer. xi. 20.

כלי Chelea; in *Talm.* and *Rab.*

Rab. Heb. denotes *veſſels*; as in the pure Heb.

כילה Cheelah; *Talm.* A bridal canopy. Succah, fol. x. 2.

כלח Calach: Old age.

אָבַד כָּלַח *Old age* was periſhed. Job, xxx. 2.

תָּבוֹא בְכֶלַח אֱלִי קָבֶר Thou ſhalt come to (thy) grave *in a full age.* Ibid. v. 26.

כלם Calam; To ſhame; confound, &c.

Niph.

בֹּשְׁתִּי וְגַם נִכְלַמְתִּי I was aſhamed, yea, *I was confounded.* Jer. xxxi. 19.

אַל יָשָׁב דַּךְ נִכְלָם O let not the oppreſſed return *aſhamed.* Pſalm. lxxiv. 21.

הֲלֹא תִכָּלֵם שִׁבְעַת יָמִים Should *ſhe* not *be aſhamed* ſeven days? Numb. xii. 14.

Hiph.

כִּי הַכְלִמוֹ אָבִיו Becauſe his father *had done him ſhame.* 1 Sam. xx. 34.

לֹא הַכְלַמְנוּם *We ſhamed them* not. Ibid. xxv. 7.

Particip.

וְאֵין מַכְלִים And (there was) none *to put* (them) *to ſhame.* Judg. xviii. 7.

Huph.

בּוּשׁוּ וְהָכְלְמוּ They were aſhamed, *and they were confounded.* Jer. xiv. 3.

וְלֹא הָכְלַמְנוּ *And we were* not *aſhamed.* 1 Sam. xxv. 15.

Noun Fem.

כִּסְּתָה כְלִמָּה פָנָי *Shame* hath covered my face. Pſalm. lxix. 8.

Conſt.

כְּלִמַּת הַגּוֹיִם *The ſhame* (or reproach) of the Heathen. Ezek. xxxiv. 29.

Affix.

כָּל הַיּוֹם כְּלִמָּתִי נֶגְדִּי All the day long (or continually) *my confuſion* (is) before me. Pſal. xliv. 16.

Another form.

מִכְּלִמּוֹת וָרֹק *From ſhame* and ſpitting. Iſai. l. 6.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

וְלֵית כְּלוּם פִּתְגָם חַדַּת בְּעַלְמָא הָדֵין And (there is) not *any one* new thing in this world. Targ. Jeruſ. Eccle. i. 9.

In *Talm.* and *Rab.* Heb. כלום denotes *nought*; *null*, &c.

&c. Alſo whether; any one, &c.

אם אין שלום אין כלום If there is not peace, (there is) not *any thing*; i. e. all is of no value.

כלום אתם יכולים להכחיש זאת *Whether* ye *in any wiſe* are able to refute this. Jarchi, Amos, ii. 11.

כלמוס Calmus; in *Rab.* Heb. denotes a magnificent garment worn by thoſe that go to war. Yelamdenu, Gen. xxv. 25.

כלן Calan; *Cha.* whence כִּכְלָן דְּשָׁעָר *As an* hairy *garment.* Targ. Onk. Gen. xxv. 25. Venice Edit. according to Elias in Methurgaman; the Aruch; and Buxtorfi in Lexicon Chaldaicum, &c. But the Baſil Edition, now before me, reads כגלם And which I take to be erroneous.

כְּלַנְסָא *Cha.* (In the form of) *a ſtave.* Targ. Jona. 1 King. vi. 4. and vii. 4.

In *Talm.* Heb. it denotes *a ſtave.* Keleem, fol. 19.

כלנוס Calnus; in *Talm.* and *Rab.* Heb. denotes the iron appurtenances of a bridle, called *a bit*; or more particularly the bit mouth. Talm. Jeruſ. Keleem, chap. vii. and Yelamdenu, fol lxxx. 3.

כלס Calas; whence כליסין Caleeſeen; in *Talm.* Heb. according to ſome, the fruit of a ſpecie of cedar; or fig: and according to others, a ſpecie of pulſe. Terumah, fol. lix. and Chull. fol. lxvii. 2.

כלף Calaph; whence וְכֵילַפּוֹת *And with hammers.* Pſalm. lxxiv. 6.

כלף Calaph; *Cha.* whence כְּלַפֵּי Towards; to turn to, &c. Targ. Jeruſ. Job, xxiv. 15. and Targ. Jeruſ. Eccle. vii. 10.

It denotes the ſame in *Talm.* and *Rab.* Heb.

כלופסין Caluphſeen; *Talm.* A ſpecie of fig. Nedareem, fol. I. 2.

כלר Calar; whence כוליאר Culeear; in *Talm.* Heb. an ornament worn by the women about the head, in

in form of a ring. Shab. chap. vi.

כמא Cama; *Cha.* As it were; as like, &c.

כְּמָא דְּדָיְשִׁין יַת עַפְרָא *Like as* they trample the duſt. Targ. Jona. Iſai. xliv. 24.

דְּכְמָת אִלֵּין *Such like* theſe. Targ. Jeruſ. Job, xii. 3.

הָא אֲנָא דְכְמָתָךְ Behold, I (am) *like unto thee.* Targ. Jeruſ. Ibid. xxxiii. 6.

כמה Camah; whence, כָּמַהּ לְךָ בְשָׂרִי My fleſh *longeth* (or deſireth) for thee. Pſalm. lxiii. 2.

כמו See in מו.

כמה Camah; In *Cha.* How many; how much more, &c. Targ. Jeruſ. Numb. xxii. 30.

כמות Camuth; In *Rab.* Heb. denotes *quantity.*

כמהין Camheen; *Talm. Muſhrooms.* Berachoeth, fol. xl. 2.

כמז Chamaz; whence וְכוּמָז Rendered in Engliſh *and tablets*: a ſort of ornament worn by the women. Exod. xxxv. 22.

And according to the *Talmudiſts*, כומז זה דפוס של בית הרחם Chumaz; Is a figure or type of the ornament (*worn*) on the belly, (or womb.) And according to this ſenſe, Jarchi explains the word in Exod.

כמך Camach; whence כַּמְכָא Camcha; *Talm.* A ſpecie of ſauce. Kethubb, fol. lx. 2. and Chull. fol. cxii. 1.

כמן Caman; whence 1ſt. וְכַמּוֹן *And Cummin.* Iſai. xxviii. 25. 27.

2d. A treaſure.

Plur. Conſt.

וּמָשַׁל בְּמִכְמַנֵּי הַזָּהָב And he ſhall have power over *the treaſurers of* gold. Dan. xi. 43.

In *Cha* it denotes 1ſt. *Cummin*, as in the Heb. with a ſmall variation in the form. Targ. Jona. Iſai. xxviii. 25, &c.

2d. To lie in wait; hide, &c.

וְדִלָּא כְּמַן לֵיהּ And if (he) *lie* not *in wait* for him. Targ. Onk. Exod. xxi. 13.

וְעַל תְּרַע חַבְרִי כְּמַנִּית Or (if) *I have laid in wait* at my

neighbour's door. Targ. Jeruſ. Job, xxxi. 9.

Partitip.

חֲזוּ דְאַתּוּן כָּמְנִין לְקַרְתָּא See that ye *lie in wait* againſt the city. Targ. Jona. Joſhu. viii. 4.

Infin.

לְמִכְמַן תַּקְלִין *To hide* ſnares. Targ. Jeruſ. Pſalm. lxiv 6.

Imp. וּכְמוֹן בְּחַקְלָא *And lie in wait* in the field. Targ. Jona. Judg. ix. 32.

The Noun. כְּמָנָא *An ambuſh.* Targ. Jona. Judg. viii. 2.

It denotes the ſame in *Talm.* and *Rab.* Heb.

It alſo in *Talm.* Heb. denotes cummin. Demay, chap. chap. ii. fol. 13.

כמס Camas; whence הֲלֹא הוּא כָּמוּס עִמָּדִי (Is) not this *laid up in ſtore* with me. Dent. xxxii. 34.

כמץ Camats; *Cha.* whence כּוּמְצָא *A pit.* Targ. Jona. Iſai. xxiv. 18.

כמר Camar; 1ſt. To yearn; to feel a ſtrong ſympathy, or tenderneſs. Or as ſome explain it, the heat, or uproar of the bowels in compaſſion. Hence, it alſo denotes heat; black, &c.

Niph.

כִּי נִכְמְרוּ רַחֲמָיו אֶל אָחִיו For his bowels *did yearn* for (or upon) his brother. Gen. xliii. 30.

יַחַד נִכְמְרוּ נִחוּמָי My repentings *are kindled* (or in an uproar) together. Hoſea, xi. 8.

עוֹרֵנוּ כְּתַנּוּר נִכְמָרוּ Our ſkin *was black* like an oven. Lament. v. 10.

And with the third radical doubled.

יְבַעֲתְוּהוּ כִּמְרִירֵי יוֹם Let *the blackneſs* of the day terrify it. Or let them terrify it *as thoſe* that have *a bitter* day. Job, iii. 5.

In the latter ſenſe, the כ *caph* is not radical, but ſervile: as they derive it from מרר. Which ſee.

2d. Idolatrous prieſts: becauſe, as Kimchi obſerves they were clad in black.

Plur. הַכְּמָרִים *The idolatrous prieſts.* 2 King xxiii. 5.

Affix.

Affix. וּכְמָרָיו *And the prieſts thereof.* Hoſea, x. 8.

3d. A net.

Noun Maſc.

כְּתוֹא מְכֻמָּר As a wild bull *in a net.* Iſai. li. 20.

Plur. Affix.

יִפְּלוּ בְּמַכְמֹרָיו רְשָׁעִים Let the wicked fall *into their own nets.* Pſalm. cxli. 10.

Fem.

וּפֹרְשֵׂי מִכְמֶרֶת עַל פְּנֵי מָיִם And they that ſpread *a net* upon the water. Iſai. xix. 8.

Affix.

וַיֶּאַסְפֵהוּ בְּמִכְמַרְתּוֹ And he gathereth them *in his drag*; (or flue net.) Habakk. i. 15. 16.

In *Cha.* it denotes 1ſt. To heat; or rouſe the affections, &c. as in the Heb.

2d. An idolatrous prieſt, as in the Heb. both, with a ſmall variation in the forms.

In *Talm.* Heb. מכמר Mechammear: denotes to bury in the ground, ſo as to heat a thing therein as in a ſtove: and which ſome ſay is done to mature unripe fruit. Meangeroeth, fol. 64. and Bava Metſia, fol. lxxxix. 2.

כמש Camaſh: כמושה Camuſhah: and כמושים Camuſheem: in *Talm.* and *Rab.* Heb. denote *flagged*; *withered*, &c. Succa fol. xxxiii. 2. Peſacheem, fol. xxxix. 2. and Jarchi, Iſai. xxxiv. 4.

כמת Camath; whence כומתא Cumetha; in *Talm.* Heb. denotes *A hat*; or *cap.* Shab. cxlvii. 1. and Eruveen fol. lxxxiv. 2. and xci. 1.

כן Can; whence Noun Maſc. Plur. כָּל עֲפַר הָאָרֶץ הָיָה כִנִּים All the duſt of the land became *lice.* Exod. viii. 13.

This is a general term for the whole ſpecie: the particular is not to be met with in Scripture; but in *Talm.* Heb. we meet with the Singular: כינה *A louſe.* Shab. fol. lii. 1.

כנד Canad; whence כנדי Candea; *Talm. A tumor* or ulcer in the lungs. Chull fol. xlviii. 2.

It alſo in *Talm.* Heb. denotes

notes *earthen veſſels*. Peſacheem, xxx. 1.

כנדוקא Canduka; *Talm.* One that ſells *wooden cups*, or veſſels. Chull. fol. xlix. 2.

כנה Canah; To ſurname; an appellation given to a perſon, by which his proper name is, as it were, hid.

וְאֶל אָדָם לֹא אֲכַנֶּה Neither *let me give flattering titles* unto a man. Job, xxxii. 21, 22.

אֲכַנְּךָ וְלֹא יְדַעְתָּנִי *I have ſurnamed thee*, though thou haſt not known me. Iſai. xlv. 4.

וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה *And ſurname* (himſelf) by the name of Iſrael. Ibid. xliv. 5.

And ſome have arranged the following, under this root; though I am clear, that it is *Cha*.

וּשְׁאָר כְּנוֹתָיו And the reſt of *his ſocieties*. Ezra, iv. 7.

In *Cha*. it denotes to ſurname; as in the Heb. with a ſmall variation in the form. See Targ. Jona. Iſai. i. 4, &c.

It denotes the ſame in *Talm*. and *Rab*. Heb.

כנה Canah; In *Talm*. Heb. denotes a ſpecie of worms. Parah, fol. 51.

כניא Canya; *Talm*. A ſpecie of bird. Chull. fol. lxii. 2. And ſome read בוניא.

כנם Canam; *Cha*. whence כְּנֶמָא *After this manner*. Ezra, v. 4, 11.

כנמה Caneemah; In *Talm*. Heb. denotes a ſpecie of worm bred in fruit, and pulſe. Chull. fol. xiii. 1.

כנן Canan; whence, המכנן את החבל על יד He that *ties* the rope (or cord) *about* the hand. Parah, chap. vii.

כנונא Cenuna; *Talm*. A chafing diſh, or pan. Yoema, fol. xxi. 2. And ſome think it denotes a pair of tongs.

כנס Canas; 1ſt. To gather.

כָּנַסְתִּי לִי גַם כֶּסֶף וְזָהָב *I gathered* me alſo ſilver and gold. Eccle. ii. 8.

Particip.

כֹּנֵס כַּנֵּד מֵי הַיָּם *He gathereth* the waters of the ſea *together*, as an heap. Pſalm. xxxiii. 7.

Infin.

וְעֵת כְּנוֹס אֲבָנִים And a time

to gather ſtones *together*. Eccle. iii. 5.

Imp.

לֵךְ כְּנוֹס אֶת כָּל הַיְּהוּדִים Go *gather together* all the Jews. Eſth. iv. 16.

Pieng.

וְכִנַּסְתִּים אֶל אַדְמָתָם *And* (when) *I have gathered them* unto their own land. Ezek. xxxix. 28.

Hith.

וְהַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס And the covering narrower *than that he can gather* (or wrap) *himſelf in* (it.) Iſai. xxviii. 20.

2d. Breeches.

Conſt.

מִכְנְסֵי־בָד *Breeches of* linen. Exod. xxviii. 42.

The abſolute Dual, is מִכְנָסַיִם *Breeches*.

In *Cha*. it denotes to gather: alſo breeches; as in the Heb.

See alſo in כנש *Cha*.

In *Talm*. and *Rab*. Heb. it denotes to gather; lead; introduce, &c.

Hence, the ſynagogue is called בית הכנסת The houſe of *the congregation*.

כנע Canang; 1ſt. To humble; ſubdue, &c.

Niph.

הֲרָאִיתָ כִּי נִכְנַע אַחְאָב מִלְּפָנָי Haſt thou ſeen how Ahab *humbleth himſelf* before me? 1 King. xxi. 29.

אוֹ־אָז יִכָּנַע לְבָבָם הֶעָרֵל If then their uncircumciſed heart *be humbled*. Levit. xxvi. 41.

וַיִּכָּנַע מִדְיָן לִפְנֵי בְּנֵי יִשְׂרָאֵל Thus *was* Midian *ſubdued* before the children of Iſrael. Judg. viii. 28.

כְּהִכָּנַע מְנַשֶּׁה אָבִיו *As* Manaſſeh his father *had humbled himſelf*. 2 Chron. xxxiii. 23.

Hiph.

וְהִכְנַעְתִּי אֶת כָּל אֹיְבֶיךָ *And I will ſubdue* all thine enemies. 1 Chron. xvii. 10.

Imp.

הַכְנִיעֵהוּ *Humble him* (or bring him low.) Job, lx. 7.

כִּמְעַט אֹיְבֵיהֶם אַכְנִיעַ *I ſhould* ſoon *have ſubdued* their enemies. Pſalm. lxxxi. 15.

וְהוּא יַכְנִיעֵם לְפָנֶיךָ And he *will ſubdue them* (or bring them

them down) before thy face. Deut. ix. 3.

2d. A merchant. Alſo the name of nation.

כְּנַעַן בְּיָדוֹ מֹאזְנֵי מִרְמָה *A merchant*, the balances of deceit (are) in his hand. Hoſea, xii. 7.

וְלֹא יִהְיֶה כְנַעֲנִי עוֹד בְּבֵית ה' צְבָאוֹת בַּיּוֹם הַהוּא And in that day there ſhall be no more *the merchant* in the houſe of the Lord of hoſts; i. e. they will have no neceſſity to apply to the merchant for to purchaſe utenſils for the houſe of the Lord, becauſe the free will offering will be ſo abundant. Zech. xiv. 21.

And in Gen. xxxviii. 2. Some explain the word, to denote a merchant; and others a Canaanite. But I think the firſt explanation, is right.

Noun Fem. Affix.

אִסְפִי מֵאָרֶץ כִּנְעָתֵךְ Gather up *thy wares* out of the land. Jer. x. 17.

And ſome think it denotes *humiliation*. See Jarchi, Kimchi, and Abarbanal. Ibid. and Kimchi on the Roots.

אֶל אֶרֶץ כְּנַעַן In the land of *Canaan*. Ezek. xvi. 29.

מֵאֶרֶץ הַכְּנַעֲנִי Of the land of *the Canaanite*. Ibid. 3.

In *Cha.* it denotes to humble; be aſhamed, &c. as in the Heb. with a ſmall variation in the form.

In *Talm.* Heb. it alſo denotes humble.

כנף Canaph; A wing: and is uſed figuratively to denote the corners of a garment; the extremity of a thing, &c.

כֹּל צִפּוֹר כָּל־כָּנָף Every bird of every *wing*. Gen. vii. 14.

Conſt.

כְּנַף הַמְּעִיל *The ſkirt* of the robe. 1 Sam. xxiv. 5.

מִכְּנַף הָאָרֶץ זְמִרֹת שָׁמַעְנוּ *From the ſkirt* (or uttermoſt part) *of* the earth have we heard ſongs. Iſai. xxvi. 16.

Affix.

וְנָגַע בִּכְנָפוֹ הַלֶּחֶם And *with his ſkirt* doth touch the bread. Hagg. ii. 12.

וּפָרַשְׂתָּ כְנָפֶיךָ עַל אֲמָתֶךָ Spread thou therefore *thy ſkirt* over thine handmaid. Ruth. iii. 9.

Dual.

Dual.

פְּרֻשֵׁי כְנָפַיִם Stretched out *wings*. Exod. xxv. 20.

Conſt.

עַל כַּנְפֵי נְשָׁרִים Upon *the wings of* Eagles. Ibid. xix. 4.

Affix.

לַחֲסוֹת תַּחַת כְּנָפָיו To put thy truſt under *his wings*. Ruth. ii. 12.

וָאֶשְׁמַע אֶת קוֹל כַּנְפֵיהֶם And I heard the voice of *their wings*. Ezek. i. 24.

Fem. Plur. Conſt.

עַל אַרְבַּע כַּנְפוֹת הָאָרֶץ Upon *the four corners* (or ſkirts) *of* the earth. Ibid. vii. 2.

Niph.

וְלֹא יִכָּנֵף עוֹד מוֹרֶיךָ And thy teachers *ſhall* not *be removed into a corner* any more. Iſai. xxx. 20.

And ſome think it denotes *to gather*; in the ſenſe uſed in *Rab.* Heb. See Jarchi, Aben Ezra, and Kimchi, Ibid.

In *Cha.* it denotes 1ſt. *A wing*, &c. as in the Heb.

2d. To gather.

יְכַנּוֹף עֲוֹלָא לֵיהּ *He gathereth* iniquity to himſelf. Targ. Jeruſ. Pſalm. xli. 7.

Hith. Particip.

וְאִי מִתְכַּנְּפִין And if *they were gathered*, (or if they gathered themſelves.) Targ. Jeruſ. Solom. Song. viii. 7.

It denotes the ſame in *Talm.* Heb. Alſo a wing, or ſkirt, as in the pure Heb.

כנופיא Canuphya; *Talm. A congregation; ſolemn aſſembly.* Shab. fol. lx. 2. and Yoema, fol. li. 1.

כנר Canar; whence כִּנּוֹר וְעוּגָב *The harp*, (or cittern) and the organ. Gen. iv. 21.

Affix.

וַיְהִי לְאֵבֶל כִּנֹּרִי *My harp* alſo is (turned) to mourning. Job, xxx. 31.

Plur. Affix.

וְקוֹל כִּנּוֹרַיִךְ And the voice of *thy harps*. Ezek. xxvi. 13.

Fem. וְכִנֹּרוֹת *And harps*. 1 King. x. 12.

Affix. כִּנּוֹרוֹתֵינוּ *Our harps*. Pſalm. cxxxvii. 2.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb.

כנש Canaſh; *Cha.* 1ſt. To

To gather together, the ſame as כנס, in the Heb. which ſee.

2d. The navel.

Affix. לְכוּנְשָׁרָךְ *To thy navel.* Targ. Jeruſ. Prov. iii. 8.

3d. A ſpindle.

יָדָהָא פָּשְׁטָא בְּכוּנְשָׁרָא She reacheth (or layeth) her hands *to the ſpindle.* Targ. Jeruſ. Ibid. xxxi. 19.

In *Talm.* Heb. כנשא Canſha: and כנשיה Canſheah: denote *to ſweep; clean out,* &c. Metſia, fol. lxxxv. 1. and Chull. fol. lx. 1.

כנת Canath; *Cha.* whence וְכוּנְתַיָּא *And the rye.* Targ. Onk. Exod. ix. 32.

וְכוּנְתִּין *And the rye.* Targ Jona. Iſai. xxviii. 25. and Targ. Jona. Ezek. iv 9.

It denotes the ſame in *Talm.* Heb. Moengead Katoen, fol. xiii. 2.

כסס Caſas; whence תָּכְסוּ עַל הַשֶּׂה *Ye ſhall make your count* for the lamb. Exod. xii. 4.

וְהָרִמְתָּ מֶכֶס לַיהוה And levy *a tribute* unto the Lord. Numb. xxxi. 28.

Affix.

וּמִכְסָם *And their tribute.* Ibid. 38, &c.

It is ſo called, becauſe it was taken according to the number.

In *Talm.* and *Rab.* Heb. כסס Caſas, denotes to eat; gnaw; nibble; chew; break, &c. Berachoeth, fol. xxxvi. 2. and xliv. 1. and Kimchi, Joſhu. ix. 5.

In *Cha.* it denotes to reprove; chide, &c.

Aphel. Particip.

דְּמַכֵּס לְבַר נָשָׁא *He that reproveth* the ſon man. Targ. Jeruſ. Prov. xxviii. 23.

Imp.

וַאֲבֵיס לְסוּכְלָתָן *And reprove* one that hath underſtanding. Targ. Jeruſ. Ibid. xix. 25.

Futur.

דְּלָא יְכַסְּנָךְ That *he reprove thee* not. Targ. Jeruſ. Ibid. xxx. 6.

In *Talm.* Heb. מכס Meches; denotes *a tribute*; alſo exchange, &c.

And מוכס Moecheas; in *Talm.* Heb. denotes *a publican* or *toll gatherer.* Nedareem, fol.

fol. xxviii. 1. Shab. chap. viii. San. fol. xliv. &c.

מוכססין Muchſaſeen; In *Talm.* Heb. denotes a ſpecie of excellent fruit, which they uſed to hang up before the idols, to cauſe a ſweet ſcent. Avoedang Zara, fol. xiv. 1.

כסכס Caſcas, and כיסכוס Ceeſcus; In *Talm.* Heb. denotes rubbing, or chafing. Shab. fol. cxl. 1. and Sevacheem, fol. xcvii. 2.

כיסכוסין Ciſcuſeen; *Talm. A folding.* Shab. cxlvii. 1.

כסא Ciſſea; Pronounced kiſſea; 1ſt. A throne; alſo a chair.

עַל כִּסֵּא מַמְלַכְתּוֹ Upon *the throne* of his kingdom. Deut. xvii. 18.

Affix.

הַיּוֹשֵׁב עַל כִּסְאוֹ That ſitteth upon *his throne.* Exod. xi. 5.

הַשָּׁמַיִם כִּסְאִי The heaven (is) *my throne.* Iſai. lxvi. 6.

And with ה *he* inſtead of the third radical א *aleph.*

שֵׁשׁ מַעֲלוֹת לַכִּסֵּה (There were) ſix ſteps *to the throne.* 1 King. x. 10.

Fem. Plur.

כִּסְאוֹת לְמִשְׁפָּט *The thrones* of judgment. Pſalm. cxxii. 6.

And with the third radical dropt.

עַל כֵּס יְהוָה Upon *the throne of* the Lord. Exod. xvii. 16.

And Kimchi is of opinion, that it forms but one word; and that the ס *ſamech*, ought to be pointed with *ſheve*, thus, כְּסְיָה. Kimchi on the Roots, fol. lx. 2.

2d. An appointed time.

בַּכֶּסֶא לְיוֹם חַגֵּינוּ *In the time appointed*, on our ſolemn feaſt day. Pſalm. lxxxi. 4.

לְיוֹם הַכֶּסֶא יָבֹא בֵיתוֹ At *the day appointed* he will come home. Prov. vii. 20.

In *Rab.* Heb. it denotes a throne.

כסב Caſav; whence כסבר Caſbar; *Talm. Coriander ſeed.* Demay, fol. xii. and Kelayeem, fol. xxii. &c.

כסד Chaſad; whence, בְּאוּרָא דְּכַסְדָּאֵי In Ur of *the Chaldees.* Targ. Onk. Gen. xi. 28.

הָא אַרְעָא כַּסְדָּאֵי Behold,

the land of *the Chaldeans*. Targ. Jona Iſai. xxiii. 13.

כסה Caſah; To cover; hide; conceal, &c. Alſo a garment.

Particip.

אָדָם עָרוּם כֹּסֶה דָעַת A prudent man *concealeth* knowledge. Prov. xii. 23.

Particip. Pang.

כְּסוּי חַטָּאָה (Whoſe) ſin *is covered*. Pſalm. xxxii. 1.

Niph.

בַּהֲמוֹן גַּלָּיו נִכְסָתָה With the multitude of the waves thereof *ſhe is covered*. Jer. li. 42.

לְבִלְתִּי הִכָּסוֹת That *it ſhould* not *be covered*. Ezek. xxiv. 8.

Pieng.

כִּסָּה הֶעָנָן The cloud *did cover*. Numb. ix. 15.

כִּסִּיתָ כָּל חַטָּאתָם *Thou haſt covered* all their ſin. Pſalm. lxxxv. 3.

וַעֲוֹנִי לֹא כִסִּיתִי And mine iniquity *have I* not *hid*. Ibid. xxxii. 5.

Puang.

כָּסוּ הָרִים צִלָּהּ The hills *were covered* with the ſhadow of it. Ibid. lxxx. 11.

וּבַחשֶׁךְ שְׁמוֹ יְכֻסֶּה And his name *ſhall be covered* with darkneſs. Eccle. vi. 4.

Hith. Particip.

וְהוּא מִתְכַּסֶּה בְּשַׂלְמָה חֲדָשָׁה And he *had covered* (or clad) *himſelf* with a new garment. 1 King. xi. 29.

Plur.

מִתְכַּסִּים בַּשַּׂקִּים *They were covered* with ſackcloths. 2 King. xix. 2.

And with the third radical dropt.

וַיִּתְכַּס בַּשָּׂק *And he covered himſelf* with ſackcloth. Ibid. 1.

Noun Maſc.

וְנָתְנוּ עָלָיו כְּסוּי עוֹר תַּחַשׁ And they ſhall put thereon *the covering* of badger's ſkins. Numb. iv. 6.

Fem.

וְאֵין כְּסוּת לַאֲבַדּוֹן And deſtruction hath no *covering*. Job, xxvi. 6.

Affix.

עַל אַרְבַּע כַּנְפוֹת כְּסוּתֶךָ Upon the four corners (or wings) of *thy veſture*. Deut. xxii. 12.

וְשַׂק אָשִׂים כְּסוּתָם And I make

make ſackcloth *their covering*. Iſai. l. 3.

כִּי הִוא כְּסוּתֹה For that (is) *his covering*. Exod. xxii. 26.

Another form of the Maſc.

וְעָשִׂיתָ מִכְסֶה לָאֹהֶל And thou ſhalt make *a covering* for *the tent*. Ibid. xxvi. 14.

Conſt.

וַיָּסַר נֹחַ אֶת מִכְסֵה הַתֵּבָה And Noah removed *the covering of* the ark. Gen. viii. 13.

Another form of the Maſc.

וְלִמְכַסֶּה עָתִיק And for valuable (or durable) *clothing*. Iſai. xxiii. 18.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

It likewiſe denotes the ſame in *Talm.* and *Rab.* Heb.

כסח Caſach; To cut, &c.

Particip. Plur. According to the Heb.

קוֹצִים כְּסוּחִים Thorns *cut up*. Iſai. xxxiii. 12.

Fem.

שְׂרֻפָה בָאֵשׁ כְּסוּחָה (It is) burnt with fire, (it is) *cut down*. Pſalm. lxxx. 17.

וַתְּהִי נִבְלָתָם כַּסּוּחָה And their carcaſes (were) *torn*: (or *thrown*) (or *as dung*.) Iſai. v. 25.

According to laſt ſenſe, (which is Jarchi's,) the כ *caph* is not radical: but that is contrary to the opinion of Aben Ezra, Kimchi, and Abarbanal; which ſee Ibid.

In *Cha.* it denotes *to prune*; *cut down*, &c.

וְשִׁית שְׁנִין תִּכְסַח כַּרְמָךְ And ſix years, *ſhalt thou prune* thy vineyard. Targ. Onk. Levit. xxv. 3. 4.

וּמְכַסְחִין יָתָהּ *And they cut* her *down*. Targ. Jeruſ. Pſal. lxxx. 13.

וְכַרְמָא דְרַשִׁיעַיָא יְכַסְחוּן And *they ſhall gather* (or prune) the vintage of the wicked. Targ. Jeruſ. Job, xxiv. 6.

It alſo in *Talm.* Heb. denotes *to cut*, &c.

כסל Caſal; 1ſt. A fool; fooliſh, &c.

Noun Maſc.

וַהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ *But the fool* walketh in darkneſs. Eccle. ii. 14.

Plur. כְּסִילִים *Fools*. Prov. i. 32.

The

The verb in Kal.

וּבְאַחַת יִבָּעֲרוּ וְיִכְסָלוּ But they are at once (or altogether) brutiſh *and fooliſh*. Jer. x. 1.

Another form of the Noun Maſc.

זֶה דַּרְכָּם כֶּסֶל לָמוֹ This their way (is) their *folly*. Pſalm. xlix. 13.

Fem. לְכִסְלָה *To folly*. Pſal. lxxxv. 9.

Adj. Fem.

אֵשֶׁת כְּסִילוּת הוֹמִיָּה *A fooliſh* woman (is) clamorous. Prov. ix. 13.

2d. Hope, &c.

Noun Maſc. Affix.

אִם שַׂמְתִּי זָהָב כִּסְלִי If I have made gold *my hope*. Job, xxxi. 24.

כִּסְלוֹ *His hope*. Ibid. viii. 14.

כִּי ה" יִהְיֶה בְכִסְלֶךָ For the Lord ſhall be *thy confidence*. Prov. iii. 26.

וְיָשִׂימוּ בֵאלֹהִים כִּסְלָם That they might ſet their *hope* (or truſt) in God. Pſalm. lxxviii. 6.

Fem. כִּסְלָתֶךָ *Thy hope*. Job, iv. 6.

3d. A conſtellation.

כְּסִיל וְכִימָה *Orion* and Pleiades; a ſouthern conſtellation, conſiſting of thirty-nine ſtars. Job, ix. 9.

Hence, ſome are of opinion that וּכְסִלֵיהֶם denotes *their conſtellations*. Iſai. xiii. 10.

And others are of opinion, that it denotes ſtars in the conſtellation כסיל. And ſome think, that כסיל denotes *Scorpion*. See Jarchi, Aben Ezra, Kimchi, and Abarbanal. Ibid.

4th. That part of an animal where the ribs are wanting, below the loins, called the flank.

עֲלֵי כֶסֶל Upon (his) *flank*. Job, xv. 27.

Plur.

אֲשֶׁר עַל הַכְּסָלִים Which (is) by *the flanks*. Levit. iii. 4.

Affix. כְּסָלַי *My flanks*. Pſalm. xxxviii. 8.

In *Cha*. it denotes, 1ſt A fool; fooliſh: as in the Heb. 2d. The flank. Targ. Jeruſ. Pſalm. xxxviii. 8.

In *Talm*. Heb. it denotes nearly the ſame, as in the pure Heb.

כסלא Ciſla; Pronounced kiſla; *Talm.* *A hillock.* Nedareem, fol. vi. 2.

כוסילתא Cuſeeleta; *Talm* A chirurgical inſtrument; *a lancet.* Taangneeth, fol. xxi. 2. and Shab. cxxix. 1.

כִּסְלֵו Is the ninth month of the Jewiſh eccleſiaſtical year; and anſwers to part of November and December. It is the ſame in Heb. and *Cha.* Zech. vii. 1. and Targ. Jona. Ibid.

כסם Caſam; 1ſt. To poll or clip.

Infin. and Futur.

גָּסוֹם יִכְסְמוּ אֶת־רָאשֵׁיהֶם *Clipping they ſhall poll* (or clip) their heads; i. e. they ſhall neither ſhave their heads entirely, nor ſuffer it to grow to an immoderate length; but by clipping or polling it, they ſhall keep it in a middle ſtate between the two extremes. Ezek. xliv. 20.

2d. Rye.

Noun Fem.

וְהַחִטָּה וְהַכֻּסֶּמֶת But the wheat *and the rye.* Exod. ix. 32.

כסן

Maſc. Plur.

וְכֻסְמִים *And fitches.* Ezek. iv. 9.

כסן Caſan; *Cha.* To chaſtiſe; reaſon; inſtruct, &c.

הָא כְסַנְתְּ סַגִּיעִין Behold thou haſt chaſtiſed many. Targ. Jeruſ. Job, iv. 3.

מְכַנְסָא אַכְסְנַנִּי יְיָ *Chaſtiſed* the Lord *hath chaſtiſed me.* Targ. Jeruſ. Pſalm. cxviii. 18.

Pang. Infin.

וּמְכַסָּנָא עִם אֱלוֹהַ אֲצְבֵּי *And to reaſon* with God I deſire. Targ. Jeruſ. Job, xiii. 3.

Noun Plur.

וּלְמַכְסָנֵי *And to the reprovers.* Targ. Jeruſ. Prov. xxiv. 25.

Another form.

וְאַנְתְּ סְנֵיתָא מַכְסְנוּתָא But thou hateſt *correction* (or inſtruction.) Targ. Jeruſ. Pſal. l. 17.

וּדְמִזְדַּהַר בְּמַכְסְנוּתָא עֲרִימָא הוּא But he that is admoniſhed *by reproof,* is prudent. Targ. Jeruſ. Prov. xv. 5.

כְּסָנִין *Cha. Cracknels.* Targ. Jona. 1 King. xiv. 3.

In

In *Talm.* Heb. it denotes wheat, &c. made into a cake, and toaſted, or parched. Kethubb. fol. xvii. 2.

כסף Caſaph; 1ſt. To deſire, &c.

כַּאַרְיֵה לְכָסּוֹף לְטָרְפָ֑ As a lion *deſireth* to raven. Pſalm. xvii. 12.

לְמַעֲשֵׂה יָדֶיךָ תִּכְסֹף *Thou wilt have* (a) *deſire* to the work of thine hands. Job, xiv. 15.

Niph. Infin. and Preter.

כִּי נִכְסֹף נִכְסַפְתָּ Becauſe *deſiring thou deſireſt*, (or becauſe thou ſore longedſt.) Gen. xxxi. 30.

2d. Silver; and is ſometimes uſed to denote money in general, from the great deſire mankind have to poſſeſs it.

זָהָב וָכֶסֶף Gold *and ſilver*. Exod. xxv. 3.

אִם כֶּסֶף ׀ תַּלְוֶה אֶת עַמִּי If thou lend *money* to (any) of my people. Ibid. xxii. 24.

וְהַכֶּסֶף יַעֲנֶה אֶת הַכֹּל *But money* anſwereth all (things.) Eccle. x. 19.

Affix.

אֶת־כַּסְפְּךָ לֹא תִתֵּן לוֹ בְּנֶשֶׁךְ Thou ſhalt not give him *thy money* upon uſury. Levit. xxv. 37.

In *Cha.* it denotes, 1ſt. Silver, &c. as in the Heb.

2d. To ſhame; confound, &c.

וְלָא יְכְסְפוּן בְּי *Let* not (them) *be confounded* for my ſake. Targ. Jeruſ. Pſalm. lxix. 7.

Aphel.

וְאַכְסְפְתָּנָא *And thou haſt put us to ſhame*. Targ. Jeruſ. Ibid. xliv. 10.

Particip. Act.

וְלֵית דְּמַכְסֵף And is (there) none *that ſhall make thee aſhamed?* Targ. Jeruſ. Job, xi. 3.

Particip. Paſſ.

לָא יְתוּב מְסְכֵּן מַכְסַיִף O let not the poor (or oppreſſed) return *aſhamed*. Targ. Jeruſ. Pſalm. lxxiv. 21.

The Noun כְּסוּפָא *Shame*. Targ. Jeruſ. Ibid. lxix. 8.

In *Talm.* Heb. it denotes *ſhame*. Kethubb. fol. civ.

It alſo in *Talm* Heb. denotes *pale*; *van*, &c. Peſacheem, fol. xxxix. 1. and xlviii. 2.

It

It alſo in *Talm.* Heb. denotes to corrupt.

שמא תכסיף Perhaps *it may corrupt.* Kethubb. fol. lxxx. 1.

כוספן Cuſphan; In *Talm.* Heb. denotes *the lees of oil.* Shab. fol. l. 2.

כספתיאס Caſpetheeas; In *Talm.* Heb. The name of a clean fiſh. Chull. fol. lxvi. 2.

כסת Caſath; A pillow. Fem. Plur.

הוֹי לִמְסַפְּרוֹת כְּסָתוֹת Woe to the (women) that ſew *pillows.* Ezek. xiii. 18.

Affix.

כְּסָתוֹתֵיכֶנָּה *Your pillows.* Ibid. 20.

It alſo in *Talm.* Heb. denotes a pillow, &c.

וְכִסְתָּא *And provender.* Targ. Onk. Gen. xxiv. 32.

It denotes the ſame in *Talm.* Heb. Metſia, fol. lxxxv. 1.

כסיתא Caſeetha; In *Talm.* Heb. denotes *coral.* (The ſame as אַלְמֻגִּים in Heb. 1 King. x. 11.) Roeſh Haſhanah, fol. xxiii. 1. and Kethubb. fol xcviii. 1.

כעך Cangach; whence כעכין Cangcheen; *Talm.* and *Rab. A plain cake.* Peſacheem, fol. xlviii. 2.

כען Cangan; *Cha. Now.* Dan. iii. 13.

כעס Cangas; To provoke; anger; grieve, &c.

רָשָׁע יִרְאֶה וְכָעַס The wicked ſhall ſee (it) *and be grieved.* Pſalm. cxii. 10.

וַיִּכְעַס אָסָא אֶל הָרֹאֶה *And* Aſa *was wrath* with the ſeer. 2 Chron. xvi. 10.

Pieng.

וְכִעַסַּתָּהּ צָרָתָהּ *And* her adverſary *provoked her.* 1 Sam. i. 6.

כִּעֲסוּנִי בְּהַבְלֵיהֶם *They have provoked me to anger* with their vanities. Deut. xxxii. 21.

Hiph.

בְּכַעְסוֹ אֲשֶׁר הִכְעִיס אֶת ה' אֱלֹהֵי יִשְׂרָאֵל By his provocation wherewith *he provoked* the Lord God of Iſrael *to anger.* 1 King. xv. 30.

Particip.

מַכְעִיסִים אֶת ה' *Provoking* the Lord *to anger.* Ibid. xiv. 15.

Futur.

בְּגוֹי נָבָל אַכְעִיסֵם *I will provoke*

provoke them to anger with a fooliſh nation. Deut. xxxii. 21.

Noun Maſc.

כַּעַס אוֹיֵב *The wrath* of the enemy. Ibid. 27.

כַּעַס לְאָבִיו בֵּין כְּסִיל A fooliſh ſon (is) *grief* to his father. Prov. xvii. 25.

Affix.

וְכַעֲסִי *And my grief.* 1 Sam. i. 16.

בְּעַסְךָ *Thine anger.* Pſalm. lxxxv. 5.

Plur.

הַכְּעָסִים *The provocations.* 2 King. xxiii. 26.

Another form with שׂ *Sin.*

כִּי לְאֱוִיל יַהֲרֹג כַּעַשׂ For *wrath* killeth the fooliſh man. Job, v. 2.

וַתִּכַהּ מִכַּעַשׂ עֵינִי Mine eye alſo is dim *by reaſon of ſorrow.* Ibid. xvii. 7.

Affix. כַּעְשִׂי *My grief.* Ibid. vi. 2.

כַּעַשֶׂיךָ *Thine indignation.* Ibid. x. 17.

In *Rab.* Heb. it denotes *anger*, &c.

כעע Cangang; whence כעכע Cangcang; In *Rab.* Heb. denotes *to hawk*: i. e. to force phlegm from the throat with a noiſe. Vayikra Rabba, ſect. 20.

כער Cangar; *Filthy*, &c. Targ. Jona. Nahum. iii. 6.

It denotes the ſame in *Talm.* and *Rab.* Heb.

כפף Caphaph; 1ſt. To bow down.

כָּפְפָה נַפְשִׁי My ſoul *is bowed down*, or (they) have bowed down my ſoul. Pſalm. lvii. 7.

Particip.

ה' זֹקֵף כְּפוּפִים The Lord raiſeth (them that are) *bowed down.* Ibid. cxlvi. 8.

Infin.

הֲלָכֹף כְּאַגְמֹן רֹאשׁוֹ *Is it to bow down* his head as a bulruſh? Iſai. lviii. 5.

Niph.

אִכָּף לֵאלֹהֵי מָרוֹם (Wherewith) *ſhall I bow* (myſelf) before the high God. Micah, vi. 6.

2d. The hollow of the hand; ſole of the foot; and any curve; bending; or hollow, &c. alſo a branch, &c.

וַיִּגַּע בְּכַף יֶרֶךְ יַעֲקֹב And he touched

Fem.

בְּפָה וְאַגְמוֹן *Branch* and ruſh. Iſai. ix. 14.

Affix.

וְכִפָּתוֹ לֹא רַעֲנָנָה *And his branch ſhall* not be green. Job, xv. 32.

Plur.

כַּפּוֹת תְּמָרִים *Branches* of palm trees. Levit. xxiii. 40.

In *Cha.* it denotes to bow down, &c.

In *Rab.* Heb. it denotes the ſame as in the pure Heb.

כיפה Ceepah: pronounced keepah: In *Talm.* Heb. denotes a cap made in form of a cowl. Shab. fol. lvii. 2.

כפיפה Capheepha: In *Talm.* Heb. denotes a baſket of wicker work. Shab. fol. cxxxix. 2.

כפה Caphah; whence

מַתָּן בַּסֵּתֶר יִכְפֶּה אָף A gift in ſecret, will *pacify* (or keep down) anger. Prov. xxi. 14.

In *Talm.* Heb. כופה Coepheh: denotes *to force*; *ſubject*; *to turn up ſide down*, &c.

כפוי Caphuy; in *Talm.* and *Rab.* Heb. denotes ungrateful.

נכפה Nichpeh. *Talm.* and

touched *the hollow* of his thigh. Gen. xxxii. 26.

עַל כַּף פַּרְעֹה Into Pharaoh's hand. Ibid. xl. 11.

עַד מִדְרַךְ כַּף רָגֶל Even to the treading of *the ſole* of the foot. Deut. ii. 5.

Affix.

וַיְמַלֵּא כַּפּוֹ And he filled *his hand* Levit. ix. 17.

Dual.

נְקִי כַפַּיִם וּבַר לֵבָב He that hath clean *hands*, and a pure heart. Pſalm. xxiv. 4.

Conſt.

עַל כַּפֵּי אַהֲרֹן Upon *the hands of* Aaron. Levit. viii. 27.

Affix.

אִם יֶשׁ עָוֶל בְּכַפָּי If there be iniquity *in my hands*. Pſal. vii. 4.

וְכַפָּיו פְּרֻשׂוֹת הַשָּׁמָיִם *And his hands* ſpread out toward heaven. 1 King. viii. 54.

וּבְפָרִשְׂכֶם כַּפֵּיכֶם And when ye ſpread forth *your hands*. Iſai. i. 15.

כַּף אַחַת One *ſpoon*. Numb. vii. 14.

Plur. בַּפּוֹת זָהָב The golden *ſpoons*. Ibid. 86.

Affix. וְכַפֹּתֶיהָ *And the ſpoons thereof*. Exod. xxv. 29

Rab. Epileptic. Bechoeroeth, fol. xliv. 2.

כיפה Ceepah: pronounced keepah; In *Rab.* Heb. *The ſtocks.* Kimchi, Jer. xxix. 26.

כִּיפְתָּא In *Cha.* denotes the ſame. Targ. Jona. Ibid.

כופיתא Coepheetha: In *Talm.* Heb. *dung*, &c. San. fol. xcviii. 2.

כפח Caphach; whence כופח Coephach; *Talm.* A hearth capable of containing one pot; and כירה contains two. See in כיר.

כפל Caphal; Double.

וְכָפַלְתָּ אֶת הַיְרִיעָה הַשִּׁשִּׁית *And thou ſhalt double* the ſixth curtain. Exod. xxvi. 9.

רָבוּעַ יִהְיֶה כָּפוּל Four ſquare it ſhall be (being) *doubled.* Ibid. xxviii. 16.

Niph.

וְתִכָּפֵל חֶרֶב שְׁלִישִׁתָה *And let* the ſword *be doubled.* Ezek. xxi. 14.

Noun Maſc.

בְּכֶפֶל רִסְנוֹ With his *double* bridle. Job, xli. 4.

Dual.

כִּפְלַיִם בְּכָל חַטֹּאתֶיהָ *Double* for all her ſins. Iſai. xl. 2.

Fem.

מְעָרַת הַמַּכְפֵּלָה The cave of *Machpelah*; and which was ſo called, becauſe it was a double cave; i. e. a cave within a cave. Gen. xxiii. 9.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

כִּפְלָא *Cha.* (*A*) *crooked place*; for that ſeems as if doubled. Targ. Jona. Iſai. xl. 4. and xlii. 16.

כפן Caphan; To gather; alſo hunger.

כָּפְנָה שָׁרָשֶׁיהָ עָלָיו *She did gather* (or bend) her roots towards him. Ezek. xvii. 7.

This form, as Jarchi and Kimchi obſerve, is the oppoſite of the form uſed in *Rab.* Heb. to denote a gathering, &c. See in כנף.

לְשֹׁד וְלָכָפָן תִּשְׂחָק At deſtruction *and at famine* thou ſhalt laugh. Job, v. 22.

This is according to the *Cha.* as follows.

כפן Caphan; *Cha.* Famine; hunger, &c.

וכפינת

וּכְפֵינַת כָּל אַרְעָא דְמִצְרַיִם *And* all the land of Egypt *was famiſhed*. Targ. Onk. Gen. xli. 55.

Particip.

אִין כָּפֵן סָנְאָךְ If thine enemy *be hungry*. Targ. Jeruſ. Prov. xxv. 21.

Futur.

וְאַתּוּן רַשִׁיעַיָּא תִּכְפְּנוּן But you the wicked, *ſhall be hungry*. Iſai. lxv. 13.

Adj.

עַמָּא כָּפֵן The people (is) *hungry*. Targ. Jona. 2 Sam. xvii. 29.

וְיְהֵי כְּמָא דִי יְחֲלוֹם כַּפְנָא And it ſhall be as when *a hungry* (man) dreameth. Targ. Jona. Iſai. xxix. 8.

Noun Maſc.

וַהֲוָה כַּפְנָא בְּאַרְעָא And there was *a famine* in the land. Targ. Onk. Gen. xii. 10.

Plur. כַּפְנִין *Famines*. Targ. Jeruſ. Ruth, i. 1.

כפניות Caphneyoeth; In *Talm.* Heb. *Branches*; alſo *unripe dates*. Orlah, fol. lxxx. Bechoeroeth, fol. xviii. 1. and Peſacheem, fol. lv. 2.

כפס Caphas; whence, וְכָפִיס מֵעֵץ יַעֲנֶנָּה *And a piece of the timber ſhall anſwer it.* Habakk. ii. 11.

It denotes nearly the ſame in *Talm.* Heb. Bava Bathra, fol. iii. 1.

כפר Caphar; 1ſt. To pay, or ſmear the ſides of a veſſel with pitch, &c. Alſo pitch. Alſo the mercy ſeat, or covering for the ark.

וְכָפַרְתָּ אוֹתָהּ מִבַּיִת וּמִחוּץ בַּכֹּפֶר *And thou ſhalt pitch* it within and without *with pitch*. Gen. vi. 14.

וְעָשִׂיתָ כַּפֹּרֶת זָהָב טָהוֹר And thou ſhalt make *a mercy ſeat* of pure gold. Exod. xxv. 17, &c.

2d. To make atonement; expiate, &c.

Pieng.

וְכִפֶּר אַהֲרֹן עַל קַרְנֹתָיו אַחַת בַּשָּׁנָה *And* Aaron *ſhall make an atonement* upon the horns of it once in a year. Ibid. xxx. 10.

וְכִפַּרְתֶּם אֶת־הַבָּיִת *And ye ſhall reconcile* (or make an atonement for) the houſe. Exek. xlv. 20.

Infin.

לְכַפֵּר עַל נַפְשֹׁתֵיכֶם *To make*

atone-

atonement for your ſouls. Exod. xxv. 15.

Futur.

אֲכַפְּרָה פָּנָיו *I will appeaſe* his face (or remove his wrath.) Gen. xxxii. 20.

אוּלַי אֲכַפְּרָה בְּעַד חַטַּאתְכֶם Peradveture *I ſhall make an atonement* for your ſin. Exod. xxxii. 30.

Puang.

אֲשֶׁר כֻּפַּר בָּהֶם Wherewith *the atonement was made.* Exod xxix. 33.

Hith.

אִם יִתְכַּפֵּר עֲוֹן בֵּית עֵלִי If the iniquity of the houſe of Eli *ſhall be purged.* 1 Sam iii. 14.

And the following is Niph. though its proper form is Hith.

וְנִכַּפֵּר לָהֶם הַדָּם *And* the blood *ſhall be forgiven* to them. Deut. xxi. 8.

Noun Maſc.

אִם כֹּפֶר יוּשַׁת עָלָיו If *a ranſom* be laid on him. Exod. xxi. 30.

Affix.

נָתַתִּי כָפְרְךָ מִצְרַיִם I gave Egypt *for thy ranſom.* Iſai. xliii. 3.

לֹא יִתֵּן לֵאלֹהִים כָּפְרוֹ Nor give to God *a ranſom for him.* Pſalm. xlix. 8.

Another form of the Noun.

כִּי יוֹם כִּפֻּרִים הוּא For it is a day of *atonement.* Levit. xxiii. 28.

3d. A village.

וְעַד כְּפַר הַפְּרָזִי And of the country (or unwalled) *village.* 1 Sam. vi. 18.

Plur. בַּכְּפָרִים *In the villages.* Solom. Song. vii. 11.

4th. A baſon.

לְכָפּוֹר וְכִפּוֹר *For baſon and baſon* (or for every baſon.) 1 Chron. xxviii. 17.

Plur. Conſt.

וְלִכְפוֹרֵי הַזָּהָב *And for the baſons of* gold. Ibid.

5th. Hoar froſt.

כְּפוֹר כָּאֵפֶר יְפַזֵּר He ſcattereth *the hoar froſt* like aſhes. Pſalm. cxlvii. 16.

כַּכְּפֹר עַל הָאָרֶץ *As the hoar froſt* on the ground. Exod. xiv. 16.

6th. Camphire, or cypreſs.

אֶשְׁכֹּל הַכֹּפֶר A cluſter of *camphire* (or cypreſs.) Solom. Song. i. 14.

And ſome think that it is a kind

a kind of aromatic plant, which grew like cluſters. See Jarchi. Ibid. and Kimchi on the Roots.

Plur. כְּפָרִים *Camphires*; or more properly, according to Jarchi, different ſpecies of aromatics. Ibid. iv. 13.

7th. A young lion.

כְּפִיר אֲרָיוֹת *A young lion.* Judg. xiv. 5.

According to the idiom of the Heb. כפיר denotes one that is older and bigger than גור *A whelp*; as may be obſerved from the following.

וַתַּעַל אֶחָד מִגּוּרֶיהָ כְּפִיר הָיָה And ſhe brought up one of her whelps; it became *a young lion.* Ezek. xix. 3.

Plur.

כְּפִירִים רָשׁוּ וְרָעֵבוּ *The young lions* do lack, and ſuffer hunger. Pſalm. xxxiv. 21.

In *Cha.* it denotes, 1ſt. Pitch. 2d. Expiation; atonement, &c. alſo a mercy ſeat. 3d. A village. 4th. Camphire, or cypreſs, &c. as in the Heb. with a ſmall variation in the forms. 5th. To wipe, or cleanſe.

Pang. Particip.

וּמְכַפְּרָה פֻּמָּהּ *And ſhe wipeth* her mouth. Targ. Jeruſ. Prov. xxx. 20.

It denotes the ſame in *Talm.* Heb. Gitteen, fol. lvi. 1. and Zevacheem, fol. xvii.

And in Targ. Jeruſ. כְּכוּפְרָא denotes *hoar froſt.* But in Targ. Onk. Ibid. it is כְּגַלִּידָא.

6th. To deny; diſown, &c.

כָּפְרִין בְּטַעֲוָתְהוֹן *They deny* (or diſown) their faith in their idols. Targ. Jona. Jer. ii. 27.

דְּכָפְרִין בְּעִקָּרָא *That deny* God; i. e. that do not put their truſt in God. Targ. Jeruſ. Pſalm. xii. 5.

Futur.

דִּלָּא אֶשְׂבַּע וְאֶכְפַּר Leſt I be full, *and deny* (thee.) Targ. Jeruſ. Prov. xxx. 9.

It denotes the ſame in *Talm.* and *Rab.* Heb.

It alſo in *Talm.* and *Rab.* Heb. denotes, expiation; atonement, &c. alſo a village; alſo pitch, &c. as in the pure Heb.

7th. The holy of holies; called the *oracle.*

מְגָּיו לְבֵית כַּפּוֹרֵי Within the houſe of *the oracle.* Targ. Jona. 1 King. vi. 16, 19, 21, and 22, &c.

כופרי Coephree, and כפרא Coephra; In *Talm.* Heb. denotes *a ſmall unripe date.* Berachoeth, fol. xxxvi. 2. and Kama, fol. lix. 2.

כפש Capaſh; whence, in Hiph. הַכְפִּישַׁנִי בָּאֲפָר *He hath covered me* with aſhes (or he rolled me in aſhes.) Lament. iii. 16.

In *Talm.* and *Rab.* Heb. it denotes *to depreſs*, &c. Yevamoeth, fol. cvii. 2.

כפישה Capheeſhah; In *Talm.* Heb. denotes a ſmall baſket within a larger. And according to the Gloſſ. a ſpecie of bottles. Tevul Yoem, fol. vi. and Chull. fol. cvii. 1.

כופשנין Cuphſhaneen; *Talm. Turtles.* Chull. fol. lxii. 2. And ſome read כבשני.

כפת Caphath; *Cha.* To yield; bind, &c.

וְכָפִית שִׁיגְדִין *And it yielded* almonds. Targ. Onk. Numb. xvii. 23.

אֲרוּם כַּפְתִנּוּן When *he bindeth them.* Targ. Jeruſ. Job, xxxvi. 13.

גְּבָרַיָּא אִלֵּךְ כְּפִתוּ Theſe men *were bound.* Dan. iii. 21.

Imp. כְּפָתוּ *Bind.* Targ. Jeruſ. Pſalm. cxviii. 27.

Pang. Infin.

לְכַפָּתָרָ לְשַׁדְרַךְ *To bind* Shederach, &c. Dan. iii. 20.

Particip.

מְכַפְתִין *Bound.* Ibid. 23.

It denotes the ſame in *Talm.* Heb. Tameed, chap. iv.

איכפת Eachpath; In *Rab.* Heb. denotes *profit*; *gain*; *intereſt*, &c.

כיפת Ceephath; Pronounced Keephath; In *Talm.* Heb. *amber*, or ambergreeſe. Kereethuth, fol. vi. 1. And ſome think it was an aromatic that grew by the river Jordan; whence it was called כפת הירדן Kippath of Jordan. And according to another Gloſſ. it was a kind of inflammable pitch, the produce of the river Jordan, ſomewhat ſimilar to the ſlime of Sodom, called נפט.

כִּיפְתָּא *Cha. The ſtocks.* Targ. Jona. Jer. xx. 2.

כַּר Car; A lamb; and is uſed figuratively to denote thoſe that are firſt in authority; captains; princes, &c.

שִׁלְחוּ כָר Send ye *the lamb.* Iſai. xvi. 1.

Plur. כָּרִים *Lambs.* Deut. xxxii. 14.

וְשִׂים עָלֶיהָ כָּרִים סָבִיב And ſet *battering rams,* (or chief rulers) againſt it aound about. Ezek. iv 2.

And with the final ם mem dropt.

לַכָּרִי וְלָרָצִים *With the captains* and the guards. 2 King. xi. 4. 19.

כרר Carar: whence וַתְּשִׂמֵם בְּכַר הַגָּמָל And ſhe put them in the camel's *furniture*; i. e. ſomewhat like a pack ſaddle. Gen. xxxii. 34.

כרב Carav; whence וַעֲשֵׂה כְּרוּב אֶחָד And make one *cherub.* Exod. xxv. 19.

Plur. כְּרֻבִים *Cherubs.* Ibid. 18.

It denotes the ſame in *Cha.* Targ. Onk. Ibid.

כְּרוּב אַרְעָא *A mile* of land, or a little way. Targ. Onk. Gen. xxxv. 16. and Targ. Jona. 2 King. v. 19.

כרוב Caruv: In *Talm.* Heb. denotes *cabbage*; *colliflower,* &c. Terumah, fol. 59.

כרבא Carva; *Talm. A ploughed field.* Nidda, fol. lxv. 2.

It alſo denotes a ſpecie of herb. Perek Ean Mangmeedeen, in *Gem.* fol. 29.

כרג Carag; *Cha.* Tribute, &c.

וּלְמִתֵּן כְּרַגָּא And to pay *tribute.* Targ. Jeruſ. Lament. i. 1.

כַּרְגָּא עַל אַרְעָא *A tribute* upon the land. Targ. Jeruſ. Eſth. x. 1.

In *Talm.* Heb. It denotes a poll tax. Nedareem, fol. lxii. 2. and Metſia, fol. lxxiii. 2.

כרך Carad; whence כרדו Cardu; *Talm.* The name of a place. Bava Bathra, fol. xci. 2.

כַּרְדוּט *Cha. A robe,* In Heb. an ephod. Targ. Jona 1 Sam. ii. 18.

Plur.

Plur. כַּרְדּוּטִין *Robes.* Targ. Jona. 2 Sam. xiii. 18.

It alſo denotes cakes.

לְמֶעְבַּד כַּרְדּוּטִין To make *cakes.* Targ. Jona. Jer. vii. 18. and 44. 19.

כרה Carah; 1ſt. To dig, &c.

בּוֹר כָּרָה *He digged* a pit. Pſalm. vii. 16.

אָזְנַיִם כָּרִיתָ לִי *Thou haſt opened* (or digged) mine ears. Ibid. xl. 7.

Futur.

אוֹ יִכְרֶה אִישׁ בּוֹר Or if a man *ſhall dig* a pit. Exod. xxi. 33.

Niph.

עַד יִכָּרֶה לָרָשָׁע שָׁחַת Until the pit *be digged* for the wicked. Pſalm. xciv. 13.

Noun Maſc.

וּמִכְרֵה מָלַח *And* a ſalt *pit.* Zephan. ii. 9.

Fem. Plur.

כָּרֹת רֹעִים *Cottage* for ſhepherds Ibid. 6.

2d. To provide; alſo proviſion; a feaſt, &c.

וַיִּכְרֶה לָהֶם כֶּרֶה גְּדוֹלָה *And he provided* great *proviſion* for them. 2 King. vi. 23.

Futur.

יִכְרוּ עָלָיו חַבָּרִים *Shall* the companions *make a banquet* of him. Job, xl. 25.

3d. To buy, &c.

וָאֶכְרֶהָ לִי בַּחֲמִשָּׁה עָשָׂר כָּסֶף *So I bought her* to me for fifteen (pieces) of ſilver. Hoſea, iii. 2.

Futur.

וְגַם מַיִם תִּכְרוּ מֵאִתָּם בַּכֶּסֶף And *ye ſhall buy* water of them for money. Deut. ii. 6.

In *Cha.* It denotes 1ſt. To dig, &c. as in the Heb. with a ſmall variation in the form.

2d. Wayward; ſick; grieved, &c.

מַן דְּכַרְיָא רוּחֵיהּ He whoſe ſpirit *is wayward.* Targ. Jeruſe Prov. xiv. 17. 29.

Hith.

וְתֵימַר מְחוֹנַנְנִי וְלָא אִכַּרְהִית And thou ſhalt ſay they have ſtricken me, and *I was* not *made ſick,* (or grieved.) Targ. Jeruſ. Ibid. xxiii. 35.

אִתְכְּרִית רוּחִי אֲנָה דָנִיֵּאל I Daniel *was grieved* in my ſpirit. Dan. vii. 15.

כרי Caree; *Talm.* A heap. Nedareem, fol. xix. 1.

In

כרוז Charoez; *Rab.* *A urinal*, or chamber pot. Vayikra Rabba, ſect. 10.

כרזי Carzee; and כרזין Charzeen; *Talm.* A ſpecie of locuſt. Chull. fol. lxii. 2.

בְּכַרְזוּבָא *With great hail-ſtones.* Targ. Jeruſ. Pſalm. lxxviii. 47.

כרזים Carzeem; *Talm.* The name of a place.

כרח Carach; whence בהכרח *Cha.* and *Rab.* Of neceſſity; by force; conſtraint, &c.

וְאִם לָא יְסַבּוּן מִנָּךְ בְּעַל כּוֹרְחָךְ And if not, (I) will take it *againſt thy force*; *will*; (or ſtrength;) i. e. by compulſion. Targ. Jona. 1 Sam. ii. 16.

כרך Carach; whence, וְתַכְרִיךְ בּוּץ *And a garment of* fine linen. Eſth. viii. 15.

And the commentators obſerve, that it was ſo called, becauſe *it was wrapt* about them; being in the form of a wide looſe gown. Hence, in *Cha.* it denotes to wrap; fold together; cover, &c.

In *Cha.* כַּרְנָן *Heaps.* Targ. Jeruſ. Exod. viii. 10.

כריא Corya; In *Talm.* and *Rab.* Heb. denotes *a ditch.*

In *Cha.* רוּחֵיהּ דְּגַבְרָא תְּסוֹבַר כַּרְהֵנֵיהּ The ſpirit of a man will ſuſtain *his infirmity.* Targ. Jeruſ. Prov. xviii. 14.

כרז Caraz; *Cha.* To call aloud; proclaim, &c.

וְאַכְרִיז וַאֲמַר *And he cried,* and ſaid. Targ. Jona. Jonah, iii. 4.

וְאַכְרִיז וַאֲמַר *And he proclaimed* (it) and ſaid. Targ. Jona. Ibid. 7.

וְהַכְרִזוּ עֲלוֹהִי *And they proclaimed* (or made proclamation) concerning him. Dan. v. 29.

Particip.

בְּרֵישׁ בִּירְתָּא מַכְרְזָא *She crieth* in the chief place of the palace: (or place of conſourſe.) Targ. Jeruſ. Prov. i. 21.

The Noun כָּרוֹז *A proclamation.* Targ. Onk. Exod. xxxvi. 6.

It alſo in *Talm.* and *Rab.* Heb. denotes *to proclaim*, &c.

וּכְרִיךְ אַפּוֹהִי בְּשׁוּשִׁיפֵיהּ *And he wrapped* his face in his mantle. Targ. Jona. 1 King. xix. 13.

כָּרִיכוּ גְּבַר רֵישֵׁיהּ *They covered* every man his head. Targ. Jona. 2 Sam. xv. 30.

Particip. Paſſ. Pang.

וְרֵישֵׁיהּ לֵיהּ מְכָרַךְ *And had* his head *covered*. Targ. Jona. Ibid.

Fem.

הֲוָא מְכָרְכָא It *is wrapt up*. Targ. Jona. 1 Sam. xxi. 10.

It denotes the ſame in *Talm.* and *Rab.* Heb. Hence, the veſtments, or funeral ſhrouds of a dead perſon are called תכריכין.

It alſo in *Cha* denotes *veſtments*. Targ. Jona. Ezek. xvii. 16.

2d. In *Cha.* To fortify, &c.

וַאֲרֵי תְּכְרוֹךְ כְּרַכִּין תַּקִּיפִין And though *ſhe ſhould fortify* ſtrong *cities*. Targ. Jona. Jer. li. 53.

Note, the latter is the Noun Plur.

In *Talm.* and *Rab.* Heb. it alſo denotes to fortify; alſo a city, &c.

3d. In *Cha.* To tie; bind, &c.

Imp.

וּכְרוֹךְ אִנּוּן בְּצַוָּרָךְ *And tie* them about thy neck. Targ. Jeruſ. Prov. vi. 21.

Futur. אַכְרְכִנֵּיהּ *I would bind it*. Targ. Jeruſ. Job, xxxi. 36.

And the Bazil edition, now before me, reads אֶרְכְּבִנֵּיהּ.

And the Aruch, and Elias in Methurgaman, have adduced מְכָרְכִין כִּירוּכִין (We) *were binding bindings*; (or ſheaves) as the reading of the Jeruſ. Targ. Gen. xxxvii. 7. Whereas the above edition reads מְפָרְכִין פֻּרוּכִין.

It denotes the ſame in *Talm.* Heb. Kereethuth, fol. xxviii. 2.

כרך Carech; In *Rab.* Heb. denotes *a binding*; i. e. a volume.

It alſo in *Talm.* Heb. denotes *together*, &c. Berachoeth, in *Gem.* fol. xxii. 2.

It alſo in *Talm.* Heb. denotes *to embrace*. Avoedang Zara, fol. xviii. 2.

כרם Caram; A vineyard.

וַיִּטַּע כָּרֶם And he planted *a vineyard*. Gen. ix. 21.

Affix.

Affix.

וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמֶךָ And ſix years ſhalt thou prune *thy vineyard.* Levit. xxv. 3.

כַּרְמִי *My vineyard.* 1 King. xxi. 6.

Plur. כְּרָמִים *Vineyards.* Deut. vi. 11.

Conſt.

וַיָּבֹאוּ עַד כַּרְמֵי תִמְנָתָה And they came unto *the vineyards of* Timnath. Judg. xiv. 5.

Affix. כַּרְמֵיהֶם *Their vineyards.* Ibid. ix. 27.

וּכְרָמֵינוּ *And our vineyards.* Nehem. v. 3.

וּכְרָמֵנוּ סְמָדַר *And our wines* (have) tender grapes. Solom. Song. ii. 15.

Another form of the Noun Maſc. Plur. לְכֹרְמִים *To* (be) *vine dreſſers.* 2 King. xxv. 12.

Affix. וְכֹרְמֵיכֶם *And your vinedreſſers.* Iſai. lxi. 5.

In *Cha.* it denotes a vineyard, as in the Heb. with a ſmall variation in the form.

In *Talm.* Heb. it is uſed Metaphorically to denote *a college*; *academy*, &c. Shab. fol. xlix. 1.

כרם Caram; *Talm* To gather; encloſe, &c. Shab. fol. lxxxviii. 2.

כרום Carum; In *Talm.* Heb. denotes *dark* like ſoot. And according to the Gloſſ. colour in general. Beracho-eth, fol. vi. 2.

כְּרוֹם יַמָּא In *Cha.* A precious ſtone: called in Engliſh *a beryl.* It inclines a little to a ſea green, and was from thence called *aqua marina*; to which I think, the *Cha.* prapharaſt alludes. Targ. Jeruſ. Exod. xxviii. 20.

And ſome of the Talmudiſts obſerve, that כרום ימא denotes a certain bird found in the Iſlands of the ſea, and which, when the ſun ſhines on it, is of different colours: one of which may perhaps be of the ſame colour as the *beryl*; and to which the *Cha.* paraphraſt may alſo allude.

It alſo in *Cha.* denotes ſooty; black, &c.

אִתְחַפְיוּ אַפַּי אִכְכוֹם אוּכְמִין כְּקִדְרָא My face is covered (with) *ſoot*, like the black of the pot. Targ. Jona. Jer. viii. 21. and 14. 2. and Targ. Jona.

וַיַרְבֵּית כּוּרְסֵיהּ מִכּוּרְסֵי מַלְכוּתָא דְרִבּוֹנִי מַלְכָּא דָוִד And magnify *his throne* more, (or make his throne greater) than the throne of the kingdom of my Lord king David. Targ. Jona. 1 King. i. 37.

Plur. כָּרְסָוָן *Thrones.* Dan. vii. 9.

כּוּרְסָוָן בְּבֵית מַקְדְשָׁא *Thrones* in the houſe of the Sanctuary. Targ. Jeruſ. Pſalm. cxxii. 5.

Affix. מִכּוּרְסָוָתְהוֹן *From their thrones.* Targ. Jona. xiv. 9.

כורסיא Coerſeya; In *Talm.* Heb, denotes *a deſk*, alſo a canopy. Megillah, fol. xxvi. 2. and Yevamoeth, fol. lxxxiii. 2. and 110. 1.

2d. The womb; or belly; uſed in the Jeruſ. Targ. on Pſalm. Prov. and Job.

בְּכַרְסָא דְאִמִי *In the womb* of my mother. Targ. Jeruſ. Pſalm. cxxxix. 13.

Affix. כַּרְסִי *My womb.* Targ. Jeruſ. Job, iii. 10.

בְּכַרְסָךְ In *thy belly.* Targ. Jeruſ. Prov. xxii. 18.

It denotes the ſame in *Talm.* and *Rab.* Heb.

כרסטייתא

Jona. Joel, ii. 6. and Nahum. ii. 10.

בְּכוּרְמַיְזָא *Cha. With a cudgel,* (or ſtaff.) Targ. Onk. Exod. xxi. 18.

And ſome think it denotes a ſling ſtone.

וּלְמִמְחֵי בְּכוּרְמַיְזָא דְרִשְׁעָא And to ſtrike *with the ſtaff* of injuſtice: or wickedneſs. Targ. Jona. Iſai. lviii. 4.

כרן Caran; *Cha.* The ſelf ſame.

עַד כְּרָן יוֹמָא הָדֵין Unto the *ſelf ſame* day. Targ. Onk. Levit. xxiii. 14. and Targ. Jona. Ezek. ii. 3.

בְּכָרָן יוֹמָא הָדֵין In the *ſelf-ſame* day. Targ. Onk. Gen. vii. 13.

כרס Caras; *Cha.* 1ſt. A throne.

כּוּרְסֵי יְקָרָא *The throne of* glory. Targ. Onk. Exod. xvii. 6.

לְחוֹד כּוּרְסֵי מַלְכוּתָא הָדֵין אֲהֵי יַקִּיר מִנָּךְ Only (in) the *throne of* this kingdom will I be more greater, (or honorable) than in thee. Targ. Onk. Gen. xli. 40.

Affix.

כרסטיתא See in קרץ.

כרסם Charſeam; In *Talm.* Heb. denotes *pleuritic.* Chull. fol cv. 2. and Gitteen, fol. lxix. 1.

כְּרוּסְפְּדָא *Cha. A fringe.* Targ. Onk. Numb. xv. 38.

Plur. כְּרוּסְפְּדִין *Fringes.* Targ. Onk. Ibid.

כרע Carang; To ſtoop; bow down; or kneel.

כָּרַע רָבַץ כְּאַרְיֵה *He ſtooped down,* he couched as a lion. Gen. xlix. 9.

בֵּין רַגְלֶיהָ כָּרַע Between her feet *he bowed.* Judg. v. 27.

מִכְרַע עַל בִּרְכָּיו *From kneeling* on his knees. 1 King. viii. 54.

וָאֶכְרְעָה עַל בִּרְכַּי *And I kneeled down* upon my knees. Ezra, ix. 6.

Hiph.

וּבַחוּרֵי יִשְׂרָאֵל הִכְרִיעַ And the choſen young (men) of Iſrael *he made to bow down.* Pſalm. lxxxvii. 31.

And the following is Infin. or Superlat.

הַכְרַע הִכְרַעְתַּנִי *Bring down thou haſt brought me down*: (or thou haſt brought me very low.) Judg. xli. 35.

Noun Plur. כְּרָעַיִם *Legs.* Levit. xi. 21.

וְאֶת הַכְּרָעַיִם And *the legs.* Ibid. viii. 21.

Affix. כְּרָעָיו *His legs.* Ibid. iv. 11.

In *Cha.* it denotes to kneel; bow down, &c. alſo legs; as in the Heb. with a ſmall variation in the form.

In *Talm.* and *Rab.* Heb. It denotes to preponderate; conciliate, &c.

It alſo in *Talm.* Heb. denotes a leg, or foot. Berachoeth, fol. vi. and San. fol. cv. 2.

כרף Caraph; whence, אכרפו דדיך After that thy breaſts *were ſwelled.* Nidda, fol. xlviii. 2.

And the Aruch explains it to denote weak; ſlack; ſoft, &c.

כרופיתא Caruphyatha; In *Talm.* Heb. denotes one that ſells ſpices. Moengead Katoen, fol. xiii.

כרץ Carats; whence כרצא Chartſa; *an earth* or *belly worm.* Gitteen, fol. lxix. 2.

כרק Carak; whence, ברקום

In *Talm.* Heb. *a cake*, or loaf. Gitteen, fol. lxix. 2.

כרושתינא Caruſhteena : In *Talm.* Heb *a bat*; or *mole*. Shab. fol. lxxviii. 1.

כרת Carath ; To cut off, &c. Hence the making of a covenant is called כָּרַת בְּרִית Becauſe they uſually cut a beaſt in pieces through which they paſſed, as may be obſerved from Jer. xxxiv. 18.

כָּרַת ה׳ אֶת אַבְרָם בְּרִית The Lord *made* (or cut) a covenant with Abram. Gen. xv. 18.

וְכִי כָרַת הָאֲשֵׁרָה And becauſe *he hath cut down* the grove. Judg. vi. 30.

Futur.

וְאַכְרֵת קוֹמַת אַרְזָיו *And I will cut down* the talneſs of the cedars thereof. Iſai. xxxvii. 24.

לֹא תִכְרֹת לָהֶם בְּרִית *Thou ſhalt* not *make* a covenant with them. Deut. vii. 2.

Niph.

וְנִכְרַת מֵעַמָּיו *And he ſhall be cut off* from his people. Exod. xxx. 33.

Infin. and Futur.

הִכָּרֵת

כַּרְקוֹם *Cha.* A battery; trench, or fortification, &c.

וְאֶבְנֵי עָלַיִךְ כַּרְקוֹם And I will build *a fort* againſt thee. Targ. Jona. Iſai. xxix. 3.

וּבְנוֹ עָלָהּ כַּרְקוֹם סְחוֹר סְחוֹר And they built *a battery* againſt it round about. Targ. Jona. 2 King. xxv. 1.

וְשָׁאוּל שָׁכִיב בְּכַרְקוֹמָא And Saul lay in the midſt of *the trench*, (or his carriages.) Targ. Jona. 1 Sam. xxvi. 5.

Plur. כַּרְקוֹמִין *Batteries* (or forts.) Deut. xx. 20.

And ſome editions read כַּרְכוֹמִין.

It denotes the ſame in *Talm.* Heb. Kethubb. fol. 26.

כרש Cares : The belly.

Affix.

מְלָא כְרֵשׁוֹ מֵעֲדָנַי He hath filled *his belly* with my delicacies. Jer. li. 34.

כרש Caraſh ; whence כרישין Careeſheen : *Talm. Leeks.* Kelayeem, fol. 21.

כַּרְשִׁינִין Carſheeneen: *Talm. Vetches* : a ſpecie of pulſe : alſo fodder. Shab. fol. 16. and Berachoeth, fol. xxxii. 1.

כרושייתא Caruſhayytha :

הִכָּרֵת ו תִּכָּרֵת *Cut off, it ſhall be cut off,* (or utterly cut off.) Numb. xv. 31.

Hiph.

הִכְרִית אֶת הָאֹבוֹת (That) *he hath cut off* thoſe that have familiar ſpirits. 1 Sam. xxviii. 9.

וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ *And I will cut* her *off* from among her people. Levit. xvii. 10.

Huph.

הָכְרַת מִנְחָה וָנֶסֶךְ The meat offering and drink offering *is cut off.* Joel, i. 9.

Noun Fem. And which denotes divorcement: becauſe it cuts off, or ſeperates the connection, that was heretofore between the parties.

וְכָתַב לָהּ סֵפֶר כְּרִיתֻת Then let him write her a bill *of divorcement,* (or *cutting off.*) Deut. xxiv. 1.

Plur.

וָאֶתֵּן אֶת כְּרִיתֹתֶיהָ אֵלֶיהָ And I had given unto her the bill of *her divorcements.* Jer. iii. 8.

It alſo denotes the proper name of a nation.

אֲנַחְנוּ פָּשַׁטְנוּ נֶגֶב הַכְּרֵתִי We made an invaſion upon the ſouth of *the Cherethites.* 1 Sam. xxx. 14.

This was a tribe or family of the Philiſtines, as may be obſerved from Ezek. xxv. 16. But the following is ſuppoſed to be a chief family among the Jewiſh nation.

וְהַכְּרֵתִי וְהַפְּלֵתִי *And the Cherethites* and the Pelethites. 2 Sam. viii. 18.

Another form of the Noun Fem.

וְטוּר כְּרֻתוֹת אֲרָזִים And a row of cedar *beams*; i. e. beams that were well cut, and formed properly for the uſe intended. 1 King. vi. 36. and vii. 2.

In *Talm.* and *Rab.* Heb. it denotes to cut off, &c.

מוכרת Muchrath; In Heb. Grammar, denotes *abſolute*; i. e. the abſolute form.

כְּרָתֵי *Cha. Leeks.* Targ. Onk. Numb. xi. 5.

It denotes the ſame in *Talm.* Heb. Avoedang Zara, fol. x. 2.

כרתה Caratha, or כרתן Carathan; In *Talm.* Heb. denotes

notes leek colour; a green reſembling that of leeks. Berachoeth, fol. ix. 2.

כֶּשֶׂב Caſav; A lamb. Noun Maſc.

אִם כֶּשֶׂב הוּא מַקְרִיב If he offer a lamb. Levit. iii. 7.

Plur. וְהַכְּשָׂבִים *And the lambs.* Gen. xxx. 42.

Fem. כִּשְׂבָה *A lamb.* Levit. v. 6.

כשה Caſah; whence כָּשִׂית *Thou art covered* (with fatneſs.) Deut. xxxii. 15.

כשם Caſhat; whence וּבְדִין תִּכְשֹׁם And then *thou ſhalt do wiſely.* Targ. Jona. Joſhu. i. 8.

תַּכְשִׁיטָהּ *Cha. Her ornament.* Targ. Jeruſ. Exod. xxi. 10.

Plur. תַּכְשִׁיטִין *Ornaments.* Targ. Jeruſ. Ruth, iii. 3.

כשל Caſhal; To fall; ſtumble; go to decay; ruin, &c.

כָּשַׁל כֹּחַ הַסַּבָּל The ſtrength of the bearers of burdens *is decayed.* Nehem. iv. 10.

וְכָשַׁל עֹזֵר *And* he that helpeth *ſhall fall.* Iſai. xxxi. 3.

כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ For *thou art fallen* by thine iniquity. Hoſea, xiv. 2.

Niph. וְנִכְשַׁל *And he ſhall ſtumble.* Dan. xi. 19.

יִכָּשְׁלוּ וְיֹאבְדוּ מִפָּנֶיךָ *They ſhall fall* and they ſhall periſh at thy preſence. Pſalm. ix. 4.

Particip. or Adj.

וְהָיָה הַנִּכְשָׁל בָּהֶם And it ſhall be *he that is fallen* (or feeble) among them. Zech. xii. 8.

Infin. וּבְהִכָּשְׁלָם *And when they do fall.* Dan. xi. 34.

Hiph.

הִכְשִׁיל כֹּחִי *He hath made* my ſtrength *to fall.* Lament. i. 14.

הִכְשַׁלְתֶּם רַבִּים בַּתּוֹרָה *Ye have cauſed* many *to ſtumble* (or fall) in the law. Malach. ii. 8.

Hiph.

וְיִהְיוּ מֻכְשָׁלִים לְפָנֶיךָ בְּעֵת אַפֶּךָ And let them *be overthrown* before thee, in the time of thine anger. Jer. xviii. 23.

Noun Maſc.

וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל Nor put *a ſtumbling block* before the blind. Levit. xix. 14.

Plur.

כשף Caſhaph; whence וּמְכַשֵּׁף *And a witch.* Deut. xviii. 10.

Plur. וְלַמְכַשְּׁפִים *And to the ſorcerers.* Exod. xvii. 11.

Fem. מְכַשֵּׁפָה *A witch.* Ibid. xxii. 18.

Another form of the Noun Maſc Plur.

וְהִכְרַתִּי כְּשָׁפִים מִיָּדֶךָ And I will cut off *witchcrafts* out of thine hand. Micah, v. 11.

Fem. Plur. Affix. וּכְשָׁפֶיהָ *And her witchcrafts.* 2 King. ix. 22.

It denotes the ſame in *Talm.* and *Rab.* Heb,

In *Cha.* וְכוּשְׁפִין דְּאַרְזָא *And cheſts* of cedar. Targ. Jona. Ezek. xxvii. 24.

כשף Caſhaph; In *Talm.* Heb. denotes *a ſmall plumb, or a ſloe.* Bameh Madleeken, in *Gem.* fol. 140.

כשר Caſhar; 1ſt To direct; right, &c.

כִּי אֵינְךָ יוֹדֵעַ אֵי זֶה יִכְשַׁר For thou knoweſt not whether *ſhall be right.* Eccle. xi. 6.

Hiph. Infin.

וְיִתְרוֹן הַכְשֵׁר חָכְמָה But wiſdom

Plur. מִכְשֹׁלִים *Stumbling blocks.* Jer. vi. 21.

Noun Fem.

וְהַמַּכְשֵׁלָה הַזֹּאת *And* this *ruin.* Iſai. iii. 6.

Plur.

וְהַמַּכְשֵׁלוֹת אֶת הָרְשָׁעִים *And the ſtumbling blocks* with the wicked; (or to the wicked.) Zech. i. 3.

And ſome think it denotes idols; and which are ſtumbling blocks. See Jarchi, Aben Ezra, and Kimchi. Ibid.

Another form of the Noun Maſc.

כְּשָׁלוֹן *A fall.* Prov. xvi. 18.

Another form of the Noun Maſc. and which denotes an axe, or hatchet.

בְּכַשִּׁיל וְכֵילַפּוֹת *With an axe* (or hatchet) and hammers. Pſalm. lxxiv. 6.

In *Cha.* it denotes an axe. Targ. Jona. Jer. xlvi. 22.

In *Talm.* Heb. כושל Coeſhal; denotes weak; infirm, &c. Kethubb. chap. ix. fol. 64.

And the Aruch explains it to denote poor.

wiſdom (is) profitable *to direct*. Ibid. x. 10.

Adj.

וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ *And* the thing (ſeem) *right* before the king. Eſth. viii. 5.

Noun Maſc.

וּמַה־כִּשָּׁרוֹן לִבְעָלֶיהָ And what *good* (is there) to the owners thereof? Eccle. v. 10.

וּבְכִשָּׁרוֹן *And in equity*. Ibid. ii. 21.

2d. A chain.

Fem. Plur.

מוֹצִיא אֲסִירִים בַּכּוֹשָׁרוֹת He bringeth out thoſe that are bound *with chains*. Pſalm. lxviii. 7.

3d. A ſpindle.

Noun Maſc.

יָדֶיהָ שִׁלְּחָה בַּכִּישׁוֹר She layeth her hands *to the ſpindle*. Prov. xxx. 19.

In *Cha.* it denotes, 1ſt. Right, &c. alſo to direct, &c. in which it anſwers to ישר in the Heb. which ſee.

It denotes the ſame in *Talm.* Heb.

2d. Beams.

הֵיךְ בִּנְיָנָא דְכָשׁוּרֵי Like a building of *beams*. Targ. Jeruſ. Pſalm. civ. 3.

Affix.

דְכָשׁוּרוֹהִי יְהֵוְיָן מִן אַרְזִין *Whoſe beams* will be of cedar. Targ. Jeruſ. Solom. Song. i. 17.

It denotes the ſame in *Talm.* Heb. Bava Kama, fol. xcviii. 2. and Kethub. fol. lxxxvi. 1.

כשרתא Caſhretha; *Talm.* A compoſition made of oil and ſpices, &c. Berachoeth, fol. xliii. 1.

And ſome think it denotes balſam.

כשש Caſhaſh; whence כישכש Ceeſhceaſh, pronounced keeſhkeaſh; in *Talm.* Heb. denotes to move; drive, &c. Chull. fol. xxxviii. 1. and Betſea, fol. 20.

כשת Caſhath; whence כשות Caſhuth; In *Talm.* Heb. denotes *down*; alſo the moſs of fruit, &c. Mikvaoeth, fol. 65. and Oeketſeen, fol. 76.

כשותא Caſhutha; *Talm. Hops.* Shab. fol. cvii. 2. and Eruveen, fol. xxviii. 1.

כתת Cathath; To beat; bruiſe; pound, &c.

וְכִתּוֹתִי מִפָּנָיו צָרָיו *And I will beat down* his foes before his face. Pſalm. lxxxix. 24.

Particip. כְּתוּת *And cruſhed.* Levit. xxii. 24.

כָּתוּת *That is broken in pieces.* Iſai. xxx. 14.

Imp.

כּוֹתוּ אִתֵּיכֶם לַחֲרָבוֹת *Beat* your plow-ſhares into ſpears. Joel, iv. 10.

וָאֶכֹּת אֹתוֹ *And I ſtamped* it. Deut. ix. 21.

Pieng.

וְהַפְּסִילִים כִּתַּת לְהֵדַק And *he did beat* the graven images to powder; (or to make powder.) 2 Chron. xxxiv. 7.

Futur.

וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים *And they ſhall beat* their ſwords into plow-ſhares. Iſai. ii. 4.

Hiph.

וַיַּכֻּתוּם עַד חָרְמָה *And they diſcomfitted them;* (or broke them) (even) unto Hormah. Numb. xiv. 45.

Huph.

וּשְׁאֵרָה יִכַּת שָׁעַר And the gate *is bruiſed,* (or ſmitten) with deſtruction. Iſai. xxiv. 12.

וְגִבּוֹרֵיהֶם יִכַּתּוּ And their mighty ones *are beaten down,* (or to pieces.) Jer. xlvi. 5.

Noun Maſc. According to the idiom of the Heb.

כָּתִית *Beaten.* Exod. xxvii. 20.

Fem. Affix.

בִּמְכַתָּתוֹ *In the breaking* (or burſting) *thereof.* Iſai. xxx. 14.

It alſo in *Talm.* Heb. denotes bruiſed, &c.

כתיתין Catheetheen; In *Talm.* Heb. denotes pieces of fine ſoft linen. Yevamoeth, fol. cii. 2.

In *Cha.* כַּת denotes *a troop; ſect,* &c.

Plur.

וַאֲתוּ כְּתֵי מַלְאֲכַיָּא And there came *troops* of angels. Targ. Jeruſ. Job, i. 6. and Targ. Jeruſ. Pſalm. xxix. 1.

It denotes the ſame in *Talm.* Heb.

It alſo in *Cha.* denotes that which grows ſpontaneouſly.

יַת כַּתָּא דְחַצָּדָךְ That *which groweth of its own accord* of thy harveſt.

harveſt. Targ. Onk. Levit. xxv. 5.

אֲכוֹל בְּשַׁתָּא דָּא כַּתִּין וּבְשַׁתָּא תִּנְיָתָא כַּתְּכַתִּין Ye ſhall eat this year *that which groweth of itſelf*, and in the ſecond year *that which ſpringeth of that which groweth of itſelf*. Targ. Jona. Iſai. xxxvii. 30.

כתב Cathav; To write, &c. alſo a writing, &c.

אֲשֶׁר כָּתַב לִפְנֵי בְּנֵי יִשְׂרָאֵל Which *he wrote* in the preſence of the children of Iſrael. Joſhu. viii. 31.

וְכָתַב אֶת הָאָלֹת הָאֵלֶּה *And he ſhall write* theſe curſes. Numb. v. 23.

מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ Out of thy book *which thou haſt written*. Exod. xxxii. 32.

Noun Maſc. and which properly denotes the act of forming letters, words, &c. by a pen, &c.

הַכֹּל בִּכְתָב מִיַּד ה׳ עָלַי הִשְׂכִּיל All (this) (ſaid David,) the Lord made me underſtand *in writing* by (his) hand upon me. 1 Chron. xxviii. 19.

Affix. כִּכְתָבָהּ *According to the writing thereof*. Eſth. iii. 12.

וְאֶל הַיְּהוּדִים כִּכְתָבָם And to the Jews *according to their writing*. Ibid. viii. 9.

And with מ *mem* prefixed.

וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים *And the writing* (was) *the writing* of God. Exod. xxxii. 16.

Another form of the Noun Maſc. and which denotes a paper containing writing, &c.

כִּי כְּתָב אֲשֶׁר נִכְתָּב בְּשֵׁם הַמֶּלֶךְ For *the writing* which is written in the king's name. Eſth. viii. 8.

And with מ *mem* prefixed.

וַיָּבֹא אֵלָיו מִכְתָּב מֵאֵלִיָּהוּ הַנָּבִיא And there came *a writing* to him from Elijah the prophet. 2 Chron. xxi. 12.

Niph.

בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ נִכְתָּב In the name of king Ahaſuerus *was* (*it*) *written*. Eſth. iii. 12.

יְסוֹרֵי בָאָרֶץ יִכָּתֵבוּ They that depart from me *ſhall be written* in the earth. Jer. xvii. 13.

Pieng. כֹּתְבִי *They that do write*. Iſai. x. 1.

And מְכַתְּבִים denotes *the preſcribers*; i. e. the judges, who

who prescribed to the writers. Ibid.

Noun Fem. כְּתָבָה *An inscription* (or print.) Levit. xix. 28.

It denotes the same in *Cha.* with a small variation in the form.

It also denotes the same in *Talm.* and *Rab.* Heb.

כתוב Cathuv; In *Talm.* and *Rab.* Heb. denotes *scripture.*

כתובים Cathuveem; *Rab.* *The Hagiographa*; viz. the books of Psalm. Prov. Job, Dan. Solom. Song. Eccle. Ruth, Esth. Lament. Ezra, Nehem. and Chron.

כתובה Cathubah; *Rab.* *The matrimonial contract*; the instrument read at the nuptial benediction. See the Ceremonies of the Jews, by the Author, page 134.

נשים בכתובה פלגשים בלא כתובה Wives *with the matrimonial contract*, (and) concubines without *the matrimonial contract*. Jarchi. Gen. xxv. 6.

כותבת Coetheveth; In *Talm.* and Heb. *Rab.* denotes *dates*. Bava Bathra, fol. xlvii. 2. Yoema, fol. lxxix. 2. and Beresheth Rabba, sect. 85.

מכתובים Michtoeveem; In *Talm.* Heb. denotes *lancets*. Talm. Jerus. Taangneeth, fol. lxix. 1.

כתח Cathach; whence כותח הבבלי Coethach Habavlee; In *Talm.* Heb. denotes a certain drink made in Babylon. Pesacheem, fol. xlii. 1.

כתל Coethal; A wall.

Affix. כָּתְלֵנוּ *Our wall.* Solom. Song. ii. 9.

It denotes the same in *Cha.*

כתם Catham; 1st. Gold.

רֹאשׁוֹ כֶּתֶם פָּז His head (is as) the most fine *gold*. Solom. Song. v. 11.

בְּכֶתֶם אוֹפִיר *In gold* of Opher. Psalm. xlv. 10.

And with מ *mem* prefixed, and which denotes the name of a musical instrument, used in the temple service.

מִכְתָּם לְדָוִד *Michtam* of David; i. e. played on the instrument called Michtam.

And some think it denotes precious as gold. See Jarchi, Aben

Aben Ezra, and Kimchi. Ibid.

2d. Marked.

נִכְתָּם עֲוֹנֵךְ לְפָנָי Thine iniquity *is marked* before me; i. e. the ſpot will ſtill remain. Jer. ii. 22.

It alſo in *Cha.* denotes *a ſpot.*

It likewiſe in *Talm.* Heb. denotes *a ſpot.*

נכתמא Nichtema; In *Talm* Heb. denotes *the lid of a veſſel.* Betſa, fol. xxx. 2.

כתן Cathan; whence כְּתֹנֶת *A coat* or *jacket*, &c.

Fem.

וְעָשָׂה לוֹ כְּתֹנֶת פַּסִּים And he made him *a coat* of many colours. Gen. xxxvii. 3.

Another form with *ſhurik.*

וַיִּטְבְּלוּ אֶת הַכְּתֹנֶת בַּדָּם And they dipped *the coat* in the blood. Ibid. 31.

Affix. כְּתָנְתּוֹ *His coat.* Ibid. 23.

פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי I have put off *my coat.* Solom. Song. v. 3.

Plur. כְּתָנֹת *Coats.* Exod. xxviii. 40.

Affix. בִּכְתָנֹתָם *In their coats.* Levit. x. 5.

Another form of the Fem. Plur.

כָּתְנוֹת עוֹר *Coats of* ſkins. Gen. iii. 21.

It denotes the ſame in *Cha.*

It alſo in *Cha.* denotes *linen*; alſo *flax.*

אוֹ בִּלְבוּשׁ כִּיתָן Or in a *linen* garment. Levit. xiii. 47.

וְכִתָּנָא *And the flax.* Exod. ix. 31.

It denotes the ſame in *Talm.* Heb. Chull. fol. lxxxiv. 2. and Bava Metſia, fol. xxix. 2.

It alſo in *Talm.* Heb. denotes a ſhirt or waiſtcoat. Roeſh Haſhanah, fol. xxvii. 2. and Chull fol. xlvi. 1.

כתף Cathaph; The ſhoulder, &c.

בַּכָּתֵף יִשָּׂאוּ That they ſhould bear upon *the ſhoulder.* Numb. vii. 9.

Affix. כְּתֵפִי *My ſhoulder*; (or arm.) Job, xxxi. 22.

Plur. כְּתֵפוֹת *Shoulder pieces.* Exod. xxviii. 7.

Affix.

וַיָּשֶׂם עַל כְּתֵפָיו And he put (them) upon *his ſhoulders.* Judg. xvi. 3.

It alſo is uſed to denote the ſide.

עַל כֶּתֶף יַם כִּנֶּרֶת Unto *the ſide* of the ſea of Chinnereth. Numb. xxxiv. 11.

וְלַכֶּתֶף הַשֵּׁנִית *And on the* other *ſide.* Exod. xxvii. 15.

Plur. Conſt.

וְכִתְפוֹת הַפֶּתַח *And the ſides of* the door. Ezek. xli. 2.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

It denotes the ſame in *Talm.* Heb. Alſo to bear, &c. Bava Metſia, fol. lxviii. 2.

כתר Cathar; 1ſt. To compaſs; encloſe, &c. Alſo a crown.

Pieng.

כִּתְרוּ אֶת בִּנְיָמִין *They encloſed* the Benjamites *round about.* Judg. xx. 43.

אַבִּירֵי בָשָׁן כִּתְּרוּנִי The ſtrong (bulls) of Baſhan *have encloſed me round about.* Pſalm. xxii. 13.

Hiph. Particip.

כִּי רָשָׁע מַכְתִּיר אֶת הַצַּדִּיק

For the wicked *doth compaſs about* the righteous. Habakk. i. 4.

Futur.

בִּי יַכְתִּירוּ צַדִּיקִים The righteous *ſhall crown* me, (or compaſs me about.) Pſalm. cxlii. 8.

The Noun.

כֶּתֶר מַלְכוּת *The* royal *crown.* Eſth. ii. 17.

Fem.

הַכֹּתֶרֶת הָאֶחָת *The* one *chapiter.* 1 King. vii. 16.

Plur. כֹּתָרוֹת *Chapiters.* Ibid.

2d. To wait for; allow, &c.

Pieng. Imp.

כַּתַּר לִי זְעֵר *Wait for* (or ſuffer) me a little. Job, xxxvi. 2.

In *Cha.* it denotes A crown.

It alſo denotes *to wait; truſt,* &c. Targ. Jona. Iſai. xlii. 4. and Targ. Jona. Ibid. v. 6.

It alſo in *Talm.* and *Rab.* Heb. denotes a crown.

כּוֹתַרְתָּא *Cha.* Anſwers to the Heb. word תְּמָרִים *Palm trees.* But I ſuppoſe that *the*

Cha.

Cha. praphraſt meant chapiters in form of palm trees. Targ. Jona. Ezek. xl. 16.

כתש Cataſh; To pound; bruiſe, &c.

אִם תְּכַתֹּשׁ אֶת הָאֱוִיל Though *thou ſhouldeſt pound* (or bruiſe) a fool. Prov. xxvii. 22.

Noun Maſc.

בַּמַּכְתֵּשׁ *In a mortar.* Ibid.

It is uſed figuratively to denote the hollow in the jaw.

הַמַּכְתֵּשׁ אֲשֶׁר בַּלֶּחִי *The hollow place* that was in the jaw. Judg. xv. 19.

It alſo in *Cha.* denotes *to beat; bruiſe,* &c. alſo *a mortar.*

It denotes the ſame in *Talm.* Heb.

מכתשא Machteſha; In *Rab.* Heb. denotes *to contend.* Bereſheeth Rabba, ſect. 48.

Of ſuch as have Four Radicals.

כדכד Cadcoed; A precious ſtone called *an agate*; and ſome think it is *a carbuncle*; and others *an emerald.* Iſai. liv. 12. and Ezek. xxvii. 16.

כלכל See in כול.

כפתר Caphtoer; *A knop.* Exod. xxv. 33.

Affix כַּפְתֹּרֶיהָ *Her knops,* Ibid. 31.

כרבל Charbal; whence Puang. Particip. וְדָוִד מְכֻרְבָּל בְּמְעִיל בּוּץ And David (*was*) *clothed* (or covered) with a robe of fine linen. 1 Chron. xv. 27.

In *Cha.* It alſo denotes a covering.

Plur. Affix. וְכִרְבָלָתְהוֹן *And their turbants*: (or hats.) Dan. iii. 21.

It alſo in *Talm.* Heb. denotes a veſtment, ſomewhat like a tuft or comb of a cock: from which it ſeems to be derived.

כרבלתא דתרנגולא *The comb* of a cock. Berachoeth, fol. vii. 1.

כרכב Carcoev; A circle; or compaſs.

תַּחַת כַּרְכֹּב הַמִּזְבֵּחַ Under *the compaſs of* the altar. Exod. xxvii. 5.

Affix. כַּרְכֻּבוֹ *The compaſs thereof.* Ibid. xxxviii. 4.

It

It denotes the ſame in *Talm.* Heb. Zevacheem, fol. lxii. 1.

כרכר Carcar, or כרכד Carcad; In *Talm.* Heb. denotes *a weavers ſhuttle.* Shab. chap. viii. fol. 81.

כרכם Charcoem; *Saffron.* Solom. Song. iv. 14.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb.

כַּרְכּוֹמָא *Cha. Steel.* Targ. Jeruſ. Job, xx. 24.

דְּיוּד קֶשֶׁת כַּרְכּוֹמָא As a bow of *ſteel.* Targ. Jeruſ. Pſalm. xviii. 35.

כַּרְכְּמִישָׁא *Cha. Lead.* Targ. Jeruſ. Job, xix. 24.

כרכר Carcar; whence, Particip. וְדָוִד מְכַרְכֵּר בְּכָל עֹז לִפְנֵי יהוה And David *danced* before the Lord with all his might. 2 Sam. vi. 14.

Hence, וּבַכַּרְכָּרוֹת *And upon ſwift beaſts*; ſome beaſts that by its extraordinary ſwiftneſs, ſeems as if it ſkips along. Iſai. lxvi. 20.

And ſome think it is *a camel.*

It alſo in *Cha.* denotes to dance.

It denotes the ſame in *Rab.* Heb. Bereſheeth Rabba, ſect. xx. 46. and lxiv.

כרכש Carcaſh; In *Talm.* Heb. denotes, a motion made with the head, as a ſign, to ſhew aſſent, &c. Nidda, fol. xlii. 1.

And in Shab. fol. lxxvii. 2. it is uſed to denote diſſent.

כרכשא Carchaſha; In *Talm.* Heb. *the ſtrait, or arſe gut*; in Latin, *inteſtinum rectum.* Chull. fol. xlix. 2.

כרכושתא Carcuſhta; In *Talm.* Heb denotes *a weazel.* Metſia, fol. lxxxv. 1.

כרכשתא Carcaſhta; *Talm. a bell-weather.* Bava Kama, fol. lii.

And ſome editions read with ק *koph.* See in קרקש.

It alſo in *Talm.* Heb. denotes *a filament.* Bava Metſia, fol. vii. 1.

כרמל Carmel; *Full*, or *green ears of corn,* Levit. xxiii. 14. and 2 King. iv. 42.

Hence, וְהָיָה מִדְבָּר לַכַּרְמֶל And the wilderneſs ſhall be *a fruitful field,* Iſai. xxxii. 15.

It alſo denotes the name

of a mount, well known in the land of Iſrael.

אֶל הַר הַכַּרְמֶל Unto mount *Carmel.* 1 King. xviii. 19

It alſo denotes a deep red colour, called crimſon.

רֹאשְׁךָ עָלַיִךְ כַּכַּרְמֶל Thine head upon thee (is) *like crimſon* (or carmel) Solom. Song vii. 5.

Another form.

וְכַרְמִיל *And crimſon.* 2 Chron. xxvii. 14.

It alſo in *Talm.* Heb. denotes *full ears of corn.* Minachoeth, fol. lxvi. 2.

כרמלית Carmeleeth; In *Talm.* Heb. denotes a place, that cannot properly be accounted private, or in the power of the public; i. e. not a public road of ſufficient capacity to ſuffer a certain number to paſs at one time, Shab. fol. vi. 2. in *Talm.* Jeruſ.

כרומנקיא Carumankeya; *Rab. Chains.*

And ſome think כרקם Carkoem, alſo denotes chains; bells, &c. Gitteen, chap. iii.

כּוּרְקְמָא *Cha. Aloes.* Targ. Jeruſ. Prov. vii. 17.

כרסם Carſam; whence,

יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר The boar out of the wood *doth trample* (or waſte) *it.* Pſalm. lxxx. 14.

כרפס Carpas; *Green.* Eſth. i. 6.

כַּרְפְּסָא *Cha. A fine garment*; or fine flax, or linen. Targ. Jeruſ. Eſth. viii. 15.

In *Talm.* Heb. כרפס Carpas, denotes *parſley.* Succa, fol. xlix. 2.

השלמתי אות הכף
לכן לאלהי מרום אכף

ל LAMED.

Is the twelfth letter of the Hebrew Alphabet. It is one of the ſervile letters; and is in number thirty. It is prefixed to pronouns, to form the dative, and genetive caſes. See the Grammar, chap. ix. ſect. iii. page 142. It is alſo uſed to form the prepoſitions *concerning*; *about*; *to*, &c. See the Grammar. Ibid.

לאב Laav; whence, בְּאֶרֶץ תַּלְאוּבֹת In a land of *drought*. Hoſea, xiii. 5.

לאה Laah; To weary; fatigue; grieve; loath, &c.

הַנִּסָּה דָבָר אֵלֶיךָ תִּלְאֶה If we aſſay a word with thee *wilt thou be grieved?* Job, iv. 2.

וְתִלָּא *And thou fainteſt.* Ibid.

וַיִּלְאוּ לִמְצֹא הַפֶּתַח *And they wearied themſelves* to find the door. Gen. xix. 11.

Niph.

נִלְאֵית בְּרֹב עֲצָתֶיךָ *Thou art wearied* in the multitude of thy counſels. Iſai. xlvii 13.

נִלְאֵיתִי הָכִיל *I am weary* with holding in. Jer. vi. 11.

וְנִלְאוּ מִצְרַיִם *And* the Egyptians *ſhall be weary*, (or loath.) Exod. vii. 18.

Hiph.

וּמָה הֶלְאֵתִיךָ And wherein *have I wearied thee.* Micah, vi. 3.

תְּאֵמִים הֶלְאָת *She hath wearied* (herſelf) with lies. Ezek. xxiv. 12.

אַךְ עַתָּה הֶלְאָנִי But now *he hath wearied me.* Job, xvi. 7.

כִּי תַלְאוּ גַּם אֶת אֱלֹהָי But *will ye weary* my God alſo. Iſai. vii. 13.

Noun. Fem.

אֵת כָּל הַתְּלָאָה All *the traval.* Exod. xviii. 8.

And with מ *mem* prefixed.

וַאֲמַרְתֶּם הִנֵּה מַתְּלָאָה Ye alſo ſaid, Behold, *what a wearineſs* (is it?) Malach. i. 13.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

לאט See in לוט.

לאך Laach; whence, 1ſt.

מלאך Malach; An angel; meſſenger, &c.

הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ Behold,

Behold, I ſend *an angel* before thee. Exod. xxiii. 20.

וּמַלְאָךְ בָּא אֶל־שָׁאוּל But there came *a meſſenger* unto Saul. 1 Saul. xxiii. 27.

Affix. מַלְאָכוֹ *His angel.* Gen xxiv. 40.

Plur. מַלְאָכִים *Angels.* Ibid. xix. 1.

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו And Jacob ſent *meſſengers* before him. Ibid. xxxii. 4.

Conſt.

מַלְאֲכֵי אֱלֹהִים *The angels of* God. Ibid. 1.

Affix.

כִּי מַלְאָכָיו יְצַוֶּה לָךְ For he ſhall give *his angels* charge concerning thee. Pſalm. xci. 11.

Noun Fem. Conſt.

בְּמַלְאֲכוּת ה׳ *In the meſſage of* the Lord. Hagg. i. 13.

2d. Work, &c.

Noun Fem.

לֹא תַעֲשֶׂה כָל מְלָאכָה Thou ſhalt not do any *work.* Exod. xx. 10.

Conſt.

מְלֶאכֶת הָעֲבֹדָה *The work of* the ſervice. Ibid. xxxv. 14.

And with the ſecond radical א *aleph* dropt.

לִמְלֶכֶת הַשָּׁמַיִם *To the work* of heaven. Jer. vii. 18. Or as ſome explain it, the queen of heaven. See in מלך. See alſo Jarchi, Kimchi, and Abarbanal. Ibid.

Affix. מַלַאכְתּוֹ *This work.* Gen. ii. 2.

כָּל מְלַאכְתֶּךָ All *thy work.* Exod. xx. 9.

מַה מְלַאכְתֶּךָ What (is) *thine occupation?* Jona. i. 8.

Plur. מְלָאכוֹת *Works.*

Conſt.

כָּל מַלַאכוֹת הַתַּבְנִית All *the works of* this pattern. 1 Chron. xxviii. 19.

Affix. מַלְאֲכוֹתֶיךָ *Thy works.* Pſalm. lxxiii. 28.

In *Cha.* in denotes *an angel.*

In *Talm.* and *Rab.* Heb. it denotes the ſame as in the pure Heb.

מלאכיית Melacheyeeth; *Rab. Artificial*; oppoſed to natural. Maim. Moereh Nevucheem, part. 1, chap. i.

שמציאותם טבעית לא מלאכותית That their ſubſtances (or exiſtence)

לבב

istence) was natural, not *artificial*. Ibid. part. 1, chap. lxvi.

לאם See in אם.

לֵבָב Lavav; 1ſt. The heart; a muſculous body ſituated on the left ſide of an animal, which by its contraction and dilation keeps up the circulation of the blood; and is conſidered as the cauſe of vital heat, or motion. The ſeat of courage, or affection.

Figuratively, the chief or principal part. The midſt or inner part of any thing.

Maſc.

וּבַר לֵבָב And a pure *heart*. Pſalm. xxiv. 4.

גַּם לִי לֵבָב כָּמוֹכֶם But I have *an heart* (or underſtanding) as well as you. Job, xii. 3.

Conſt. לְבַב אֱנוֹשׁ *The heart of* man. Pſalm. civ. 15.

בִּלְבַב יַמִּים *In the heart* (or midſt) *of* the ſeas. Jona, ii. 4.

Affix. בְּתֹם לְבָבִי In the ſimplicity (or integrity) of *my heart*. Gen xx. 5.

לְבָבֵנוּ *Our hearts*. Deut. i. 28.

כִּי תִדְרְשֶׁנּוּ בְּכָל לְבָבְךָ If thou ſeek him with all *thy heart*. Ibid. iv. 29.

אַחֲרֵי לְבַבְכֶם After *your own heart*. Numb. xv. 39.

Plur. Affix. עַל לִבְבֵהֶן Upon *their breaſts*. Nahum, ii. 7.

Fem. Plur.

כִּי כָל לִבָּבוֹת דּוֹרֵשׁ ה׳ For the Lord ſearcheth all *hearts*. 1 Chron. xxviii. 9.

And with the third radical dropt.

כִּי יֵצֶר לֵב הָאָדָם For the imagination of man's *heart*. Gen. viii. 21.

נַעַר חֲסַר לֵב A young man void of *underſtanding*. Prov. vii. 7.

עַד לֵב הַשָּׁמַיִם Unto *the heart* (or midſt) of heaven. Deut. iv. 11.

Affix. בְּלִבֶּךָ *Into thine heart*. Prov. ii. 10.

לִבִּי *My heart*. Gen. xxiv. 45.

לִבּוֹ *His heart*. Ibid. vi. 5.

לִבָּם *Their heart*. Ibid. xlviii. 28.

Fem.

לִבָּהּ *Her heart*. Judg. xix. 3.

Affix.

Affix.

מָה אֻמְלָה לִבָּתֵךְ How weak is *thine heart*. Ezek. xvi. 30.

Plur. לְבוֹת *The heart*. Pſal. vii. 10.

Affix. לִבּוֹתָם *Their hearts*. Iſai. xliv. 18.

וַיֵּרָא אֵלָיו מַלְאַךְ ה׳ בְּלַבַּת אֵשׁ And the angel of the Lord appeared unto him *in the heart of* the fire. Exod. iii. 2.

And ſome have explained it to denote *a flame* of fire: and have arranged it under להב. But that is contrary to the opinion of the moſt eminent Commentators, and Lexicographers. See Jarchi, and Aben Ezra, Ibid. And Kimchi, on the roots.

The Verb. Niph.

וְאִישׁ נָבוּב יִלָּבֵב For a hollow (or empty) man *would be hearted*: i. e. *will have understanding*. Job, xi. 12.

Hiph.

לִבַּבְתַּנִי אֲחֹתִי כַלָּה *Thou haſt raviſhed my heart*, my ſiſter (my) ſpouſe. Solom. Song. iv. 9.

2d. To make cakes.

וּתְלַבֵּב לְעֵינַי שְׁתֵּי לְבָבוֹת *And let her prepare* (or make) me *a couple* of *cakes*. 2 Sam. xiii. 6.

In *Cha*. It denotes the heart as in the Heb.

It denotes the ſame in *Talm.* and *Rab* Heb.

לבוין Levuveen; In *Talm.* Heb. denotes *bound*: i. e. a piece of leather faſtened to the genitals of rams, to prevent their leaping the ews. Shab. fol. lii. 2.

לבב Lavav: In *Rab.* Heb. denotes *to hearten*.

המלך נוטל את בנו ומלבבו בארי The king takes his ſon *and encourages* (or heartens) *him* againſt the lion. Bereſheeth Rabba, ſect. 77.

It alſo in *Cha*. denotes to bloſſom; flouriſh, &c.

Particip. and Noun Plur. Affix.

וְכָל לַבְלְבוּי דְמַלְבְלֵב And all *his bloſſoms which bloſſom*. Targ. Jeruſ. Pſalm. i. 3.

Futur.

צַדִּיקָא הֵיךְ דְקָלָא יְלַבְלֵב פֵּרִין The righteous *ſhall flouriſh* (*with*) (or produce) fruit like the

the palm tree. Targ. Jeruſ. Ibid. xcii. 13.

בְּדָרַת בֵּית אֱלָהָנָא יַלְבְּלְבוּן In the courts of the houſe of our God *ſhall they flouriſh*. Targ. Jeruſ. Ibid. 14.

Noun Maſc. Plur.

אַפֵּיקַת לַבְלְבִין Brought forth *buds*, (or bloſſoms.) Targ. Onk. Gen. xl. 10

Another form.

כְּלַבְלְבֵי עִסְבָּא *Like the greenneſs* of herbs. Targ. Jona. Iſai. xliv. 4.

לבא Lavee: A lion.

Noun Maſc.

הָן עַמָּא כְּלָבְיָא יְקוּם Behold, the people ſhall riſe up *as a great lion*. Numb. xxiii. 28.

Plur. לְבָאִים *Lions*. Pſal. lvii. 5.

Fem.

מָה אִמֵּךְ לְבִיָּה What is thy mother *a lioneſs*? Ezek. xix. 2.

Note, the proper form of this is לְבִיאָה. But the pronounced י *yod* is inſtead of א *aleph*; and the quieſcent *aleph* inſtead of quieſcent *he*.

Plur. Affix. לְלִבְאָתָיו *For his lioneſſes*. Nahum. ii. 12.

לבא Lava; *Talm*. The name of a place; or as ſome ſay, a river. Moengead Katoen, fol. xi. 1.

לבד Lavad: whence ללבוד Lilboed: To add; as an appendage. Eruveen, fol. iv. 2. and Succa, fol. vii. 1.

ליבדא Leeveda: In *Talm*. Heb. *a fillet*; *or ſwathing band*. Talm. Jeruſ. chap. vi.

לבדין Labdeen; In *Talm*. Heb. denotes a ſpecie of felt garments. Kelayeem, fol. 34.

לובדקים Luvedekeem: In *Talm*. Heb. denotes aſſes that come from Lydia, a country in Aſia. Shab. chap. v. in Miſhna. And according to the Gloſſ. of Maim. it denotes aſſes bred between the wild and tame ones.

לבה Libbah, and מלבה Melabeh; In *Talm*. Heb. denotes *to blow* or *puff* (a flame,) &c. Bava Kama, fol. lix. 2.

לבט Lavat: To tumble, or fall.

Niph.

וְאִוֶּיל שְׂפָתַיִם יִלָּבֵט But a fool

not diminiſh (ought) *from your bricks.* Ibid. 19

וְהֶעֱבִיר אוֹתָם בַּמַּלְבֵּן And he made them paſs through *the brick-kiln.* 2 Sam. xii. 13. and Jer. xliii. 9.

The verb, Niph.

נִלְבְּנָה לְבֵנִים *Let us make* bricks. Gen. xi. 3.

Infin.

לִלְבֹּן הַלְּבֵנִים *To make* brick. Exod. v. 7.

2d. A tree called poplar; alſo frankincenſe; alſo Lebanon.

וַיִּקַּח לוֹ יַעֲקֹב מַקַּל לִבְנֶה And Jacob took him rods of *poplar.* Gen. xxx. 37.

תַּחַת אַלּוֹן וְלִבְנָה Under the oak, *and the poplar.* Hoſea, iv. 13.

וְנָתַן עָלֶיהָ לְבֹנָה And he ſhall put *frankincenſe* thereon. Levit. ii. 1.

עִם כָּל עֲצֵי לְבוֹנָה With all the trees of *frankincenſe.* Solom. Song. iv. 14.

יַרְכְּתֵי לְבָנוֹן The ſides of *Lebanon.* 2 King. xix. 23.

וּבְכָל חוֹף הַיָּם הַגָּדוֹל אֶל מוּל הַלְּבָנוֹן And in all the coaſt of

לבן Laval; whence, לַבְלָרִין *Cha. Scribes* (or ſecretaries.) Targ. Jeruſ. Eſth. iii. 12. and viii. 9.

It denotes the ſame in *Talm.* Heb. Gitteen, fol. 9.

לבן Lavan; 1ſt. Brick; tile; &c. Alſo a pavement.

קַח לְךָ לְבֵנָה Take thee *a tile.* Ezek. iv. 1

וַתְּהִי לָהֶם הַלְּבֵנָה לְאָבֶן And they had *the brick* for ſtone. Gen. xi. 3.

כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר As it were *a paved* work of ſapphire ſtone. Exod. xxiv. 18.

Plur. הַלְּבֵנִים *The bricks.* Ibid. v. 8.

Affix.

לֹא תִגְרְעוּ מִלִּבְנֵיכֶם Ye ſhall

fool of lips (or a prating fool) *ſhall ſtumble*; (or fall.) Prov. x. 8, 10.

וְעָם לֹא יָבִין יִלָּבֵט And the people (that) doth not underſtand *ſhall ſtumble* (or fall.) Hoſea, iv. 14.

And ſome think it denotes to prevert; weary; perplex, &c. See Jarchi, Aben Ezra, R. Levi Ben Gerſhom, and Kimchi, Ibid.

of the great ſea over againſt *Lebanon*. Joſhu. ix. 1.

3d. The moon. In Aſtronomy, one of the heavenly bodies; a ſatellite, or ſecondary planet attendant on the earth, round which ſhe moves as a centre, performing her revolution in 27 days 7 hours and 43 minutes; in which time, ſhe likewiſe moves round her own axis.

וְחָפְרָה הַלְּבָנָה וּבוֹשָׁה הַחַמָּה כִּי מָלַךְ יי צְבָאוֹת בְּהַר צִיּוֹן Then *the moon* ſhall be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion. Iſai. xxiv. 23.

וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה And the light of *the moon* ſhall be as the light of the ſun. Ibid. xxx. 26.

יָפָה כַּלְּבָנָה Fair as the *moon*. Solom. Song. vi. 10.

4th. White.

כָּל אֲשֶׁר לָבָן בּוֹ Every one that had (ſome) *white* in it. Gen. xxx. 35.

And with *ſegol*.

וּלְבָן שִׁנַּיִם מֵחָלָב And (his) teeth *white of* (or with) milk. Ibid. xlix. 12.

Plur. according to the idiom of the Heb.

סוּסִים לְבָנִים *White* horſes. Zech. vi. 3.

Fem.

שְׂאֵת לְבָנָה אוֹ בַהֶרֶת לְבָנָה *A white* riſing, or a bright ſpot *white*. Levit. xiii. 19.

Fem. Plur. according to the idiom of the Heb.

פְּצָלוֹת לְבָנוֹת *White* ſtrakes. Gen. xxx. 37.

The verb: Niph.

הִלְבִּינוּ שָׂרִיגֶיהָ The branches thereof *have been made white*. Job, i. 7.

Infin. וְלַלְבֵּן *And to make* (them) *white*. Dan. xi. 35.

Futur.

וּמִשֶּׁלֶג אַלְבִּין And *I ſhall be made whiter* than ſnow. Pſal. li. 9.

כַּשֶּׁלֶג יַלְבִּינוּ *They ſhall be made as white* as ſnow. Iſai. i. 18.

Hith. וְיִתְלַבְּנוּ *And they ſhall be made white*. Dan. xii. 10.

In *Cha.* it denotes, 1ſt. A tile; brick, &c.

2d. The tree called poplar.

Alſo frankincenſe; alſo Lebanon; the ſame as in the Heb. with a ſmall variation in the form.

In *Talm.* Heb. it denotes, a tile, or brick; alſo frankincenſe; white; Lebanon, &c.

המלבין פני חבירו ברבים *He that puts his* aſſociate (or neighbour) *to ſhame* in public. San. fol. cvii. 1.

ליבונאה Leeboenaah; In *Talm.* Heb. according to the Gloſſ. of Jarchi, denotes a writing in large letters, ſuch as they uſe to write amulets, and מזוזות. But according to the Toſephoeth, it denotes the name of a place where the ſaid characters were uſed. San. fol. xxi. 2.

לבס Lavas; *Talm.* A large kettle, or cauldron. Keleem, fol. xiv. Thus reads the Aruch; but in the *Gem.* it is לפס.

לבסים Labſeem; In *Talm.* Heb. according to the Gloſſ. denotes a ſpecie of ſmall figs. Maangſear, chap. ii.

לבר Lavar; whence, in *Cha* בְּלַבְרָנְיָא *In light ſailing veſſels.* Targ. Jeruſ. Deut. xxviii. 26.

לְבוּרְנְדָיָא *And the aprons* (or wimples.) Targ. Jona. Iſai. iii. 22.

לבש Lavaſh; To put on cloaths; to inveſt, &c. alſo a garment, &c.

אֲשֶׁר לָבַשׁ בּוֹ הַמֶּלֶךְ Wherewith the king *clotheth* (*himſelf*) (or uſeth) *to wear.* Eſth. vi. 8.

וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד *And* the prieſt *ſhall put on* his linen garment. Levit. vi. 3.

וּמִכְנְסֵי בַד יִלְבַּשׁ And he *ſhall put* linen breeches upon his fleſh. Ibid.

Imp.

וְאַתָּה לְבַשׁ בְּגָדֶיךָ But *put* thou *on* thy robes. 1 King. xxii. 30.

Puang. Particip.

מְלֻבָּשִׁים בְּגָדִים *Having put on* their robes. Ibid. 10.

Hiph.

כִּי הִלְבִּישַׁנִי בִּגְדֵי יֶשַׁע *For he hath clothed me* with the garments of ſalvation. Iſai. lxi. 10.

הִלְבִּישָׁה אֶת יָדָיו *She* upon

upon his hands. Gen. xxvii 16.

וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת *And I will clothe* thee with change of raiment. Zech. iii. 4.

וַילְבִּשֻׁהוּ בְּגָדִים *And they clothed him* with garments. Ibid. 5.

וְהִלְבַּשְׁתָּ אוֹתָם אֶת אַהֲרֹן אָחִיךָ *And thou ſhalt clothe* thy brother Aaron (with) them. Exod. xxviii. 41.

Particip. Kal.

וְשִׁרְיוֹן קַשְׂקַשִּׂים הוּא לָבוּשׁ And he (was) *clothed* with a coat of mail. 1 Sam. xvii. 5.

Noun Maſc.

יָבִיאוּ לְבוּשׁ מַלְכוּת Let them bring *the* royal *apparel*. Eſth. vi. 8.

Affix. לְבֻשׁוֹ *His garment*. Gen. xlix. 11.

Plur. Affix.

בְּלֹא יוּכְלוּ יִגְּעוּ בִּלְבֻשֵׁיהֶם So that men could not touch *their garments*, (or in that they could not but touch.) Lament. iv. 14.

Another form of the Noun Maſc. with מ *mem* prefixed.

וְכַחֹמֶר יָכִין מַלְבּוּשׁ And prepare *raiment* as the clay. Job, xxvii. 16.

Affix. וּמַלְבּוּשֵׁךְ שֵׁשׁ *And thy raiment* (was of) fine linen. Ezek. xvi. 13.

Plur. Affix. וְכָל מַלְבּוּשַׁי And all *my garments*. Iſai. lxiii. 3.

וּמַלְבֻּשֵׁיהֶם *And their apparel*. 1 King. x. 5.

It denotes the ſame in *Cha*.

It alſo in *Talm*. Heb. denotes the ſame.

לגא Laga; whence לגאי Lagay; in *Rab*. Heb. denotes a garment worn by Adam. Bereſheeth Rabba, ſect. 20.

לגג Lagag; whence לגלג Laglag; *Cha*. To mock; deride, &c.

Hith. Infin.

לְאִתְלַגְלָגָא מָרֵיהוֹן *For them to mock* (or deride) their lords. Targ. Jeruſ. Eſth. i. 17.

In *Talm*. Heb. it denotes to laugh at; mock, &c. Shab. fol. xxx. and Bava Bathra, fol. lxxv.

לגלוג Liglug; In *Talm*. Heb. according to the Aruch, denotes *grain*. But according to Jarchi, *a flower*. Bava Bathra, fol. xxv. 2.

לגז Lagaz; whence מלגז Malgaz;

Malgaz; In *Talm.* Heb. denotes *a pitchfork.* Shab. fol. xcii. 2.

לגי Lagay; whence לגיון *Cha. A legion.*

Plur. בְּלָגְיוֹנִין *In legions.* Targ. Jona. Ezek. xxx. 9.

לְגְיוֹנִין סַגְיָן Many *legions.* Targ. Jeruſ. Numb. xxiv. 24

It denotes the ſame in *Talm.* and *Rab.* Heb. alſo a commander, &c.

לגם Lagam; See in אלגם. In *aleph* of four radicals.

לגימא Legeema; In *Talm* Heb. denotes *feaſting*; *revelling*, &c. San. fol. lii. 1. and ciii. 2.

לוגמא Lugemah; In *Talm.* Heb. denotes *the cheek*; more properly, the hollow part of it.

השותה מלא לוגמיו חייב He that drinks as much as is contained *in the hollow of his cheeks* (on the day of expiation) is guilty. Yoema, fol lxxiii

לגן Lagan; whence, לָגִינִין חַדְתִין New *bottles.* Targ. Jeruſ. Job, xxxii. 19.

וְאִתְחַשָּׁבוּ לְלָגִינִין דַּחֲסַף And they were eſteemed *as pitchers* of clay. Targ. Jeruſ. Lament. iv. 2.

It alſo in *Talm.* Heb. denotes *a bottle.* Eruveen, fol. xxxvi. 1.

לגש See in לכש.

לדן Ladan; whence בְּלִדְנָהּ *In the ſheath thereof.* Targ. Jona. 2 Sam. xx. 8.

אִתְכַּנְּשִׁי לְלִדְנִיךְ Gather thyſelf *into thy ſcabbard.* Targ. Jona. Jer. xlvii. 6.

And in *Talm.* Heb. לודנא Ludena; denotes *a herb*; or as ſome think, a kind of ivy in Cyprus, whoſe leaves gather a dew, of which laudanum is made. Kethubb. fol. lxxvii. 2.

לדר Ladar; whence לודר Ludar; in *Rab.* Heb. *a ſcoffer*; *jeſter*, &c. Shemoeth Rabba, ſect. 30.

לדה Lahah; whence, וַתֵּלַהּ אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנַעַן מִפְּנֵי הָרָעָב *And* (all) the land of Egypt, and the land of Canaan *raged* by reaſon of the famine. Gen. xlvii. 13.

In Hith. with the firſt radical doubled.

כְּמִתְלַהֵלָה הַיֹּרֶה זִקִּים *As a mad* (man) caſteth ſparks. Job, xxvi. 18.

Or as ſome explain it, *as one that wearies himſelf* (by) caſting ſparks.

In *Cha.* it denotes *to weary*, &c.

לָא יְלֵהֵי *He ſhall* not *weary*. Targ. Jona. Iſai. xlii. 4.

Aphel.

אַלְהִיתוּן קֳדָם ה׳ בְּפִתְגָמֵיכוֹן *Ye have wearied* (before) the Lord with your words. Targ. Jeruſ. Malach. ii. 17.

בְּמָה אַלְהֵינָא Wherewith *have we wearied* (him?) Targ. Jona. Ibid.

לַהַב Lahav; Flame.

וַיְהִי בַּעֲלוֹת הַלַּהַב And it came to paſs when *the flame* went up. Judg. xiii. 20.

Plur. לְהָבִים *Flames*. Iſai. xiii. 8.

Conſt.

וְנַעֲרָתוֹ בְּלַהֲבֵי אֵשׁ And his rebuke *with flames of* fire. Ibid. lxvi. 15.

Fem.

לְהָבָה מִקִּרְיַת סִיחֹן *A flame* from the city of Sihon. Numb. xxi. 28.

Another form.

לַהֶבֶת שַׁלְהֶבֶת *A flaming flame*. Ezek. xx 47.

Plur. according to the idiom of the Heb.

אֵשׁ לְהָבוֹת בְּאַרְצָם Fire (of) *flames* in their land. Pſalm. cv. 32.

Conſt. לַהֲבוֹת אֵשׁ *The flames of* fire. Ibid. xxix. 7.

It is uſed figuratively to denote the blade of the ſword, on account of its glittering.

וַיָּבֹא גַם הַנֶּצֶב אַחַר הַלַּהַב And the haft alſo went in after *the blade*. Judg. iii. 22.

וְלַהַב חֶרֶב וּבְרַק חֲנִית *And the flame* of the ſword, (or the bright ſword) and the lightning blade of the ſpear (or the glittering ſpear.) 1 Sam. xvii. 17.

לָהַג Lahag; To ſtudy, or read.

וְלַהַג הַרְבֵּה *And* much *ſtudy* (or reading.) Eccl. xii. 12.

לָהַט Lahat; 1ſt. To burn; ſet on fire; alſo to flame, &c.

Particip.

מְשָׁרְתָיו אֵשׁ לוֹהֵט His miniſters *a flaming fire*. Pſalm. cvi. 4.

Plur.

In *Rab.* Heb. It denotes enchantment.

לְהָם Laham; whence דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִים The words of a tale-bearer (or whiſperer) *are as wounds.* Notwithſtanding that the words of a whiſperer, or tale-bearer appear ſoft, ſmooth, and gentle; yet, do they go deep, and inſinuate themſelves into the innermoſt part of the heart. Prov. xviii. 8. and xxvi. 22.

לְהָק Lahak; whence לַהֲקַת הַנְּבִיאִים *The company of* the prophets. 1 Sam. xix. 20.

This ſeems to be a tranſpoſition, of the noun קְהִלַּת A congregation.

לוּ Lu; An adverb; uſed in a connective ſenſe: as of wiſhing.

לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ O *that* Iſhmael *might* live before thee! Gen. xvii. 18.

It is alſo uſed conſequently; as, לוּ יִשְׂטְמֵנוּ יוֹסֵף *Peradventure* Joſeph will hate us; in con-

Plur.

אֶשְׁכְּבָה לְהָטִים I lie (among) inflammers; i. e. incendiaries, who ſpeak evil of me to Saul. Pſal. lvii. 5.

Pieng.

וְלִהַט אֹתָם הַיּוֹם הַבָּא *And* the day that cometh *ſhall burn them.* Malach. iv. 1.

וְלֶהָבָה לִהֲטָה כָּל עֲצֵי הַשָּׂדֶה And the flame *hath burnt* all the trees of the field. Joel, i. 19.

וַתְּלַהֲטֵהוּ מִסָּבִיב *And it hath ſet him on fire* round about. Iſai. xlii. 25.

Hence, 2d. בְּלַהֲטֵיהֶם *With their enchantments.* Exod. vii. 11.

For as Aben Ezra, R. Levi Ben Gerſhom, and Kimchi obſerve, their enchantments were like the glittering, or flaſh of a ſword ſuddenly turning about; i. e. deception of a very ſhort continuance. And this ſeems to be the opinion of Maim. See Moereh Nevucheem, part 3, chap. xxxvi. and Abarbanal Exod. vii. 11.

consequence of the evil we did unto him. Ibid. l. 15.

It also denotes if.

לוּ הַחֲיִתֶם אֹתָם *If* ye had saved them alive. Judg. viii. 19.

And with א *aleph* postfixed.

לוּא הִקְשַׁבְתָּ לְמִצְוֹתָי *O that* thou hadst hearkened unto my commandments. Isai. xlviii. 18.

Another form.

לוּלֵי אֱלֹהֵי אָבִי *Where it not* (that) the god of my father. Gen. xxxi. 42.

And under this root, is placed the negative adverb לֹא *Not*: because (as Kimchi observes) its found in reading is the same as if written with ו *vau*.

לֹא אָכַלְתִּי בְאֹנִי מִמֶּנּוּ I have *not* eaten thereof in my mourning. Deut. xxvi. 14.

And with ה *he* interrogative, and admirative, prefixed.

הֲלוֹא שָׁמַעְתְּ בִּתִּי Hast thou *not* heard my daughter? Ruth, ii. 8.

הֲלוֹא מְשַׂנְאֶיךָ ה׳ אֶשְׂנָא *Do not* I hate them, O Lord, that hate thee? Psalm. cxxxix. 21.

And with ה *he* instead of א *aleph*.

הֲלֹה הִוא בְּרַבַּת בְּנֵי עַמּוֹן (Is) it *not* in Rabbath of the children of Ammon? Deut. iii. 11.

Another form.

וְלֹא יֶלֶךְ נָא אִתָּנוּ אַמְנוֹן אָחִי *If not*, I pray thee, let my brother Amnon go with us. 2 Sam. xiii. 26.

וְלֹא יִתַּן נָא לְעַבְדֶּךָ *Shall there not then*, I pray thee, be given to thy servant? 2 King. v. 17.

לָא and הֲלָא In *Cha.* denote the same.

It denotes the same in *Rab.* Heb.

And לאו Lav; in *Rab.* Heb. denotes *a negative* (or non-affirmative) *precept*.

לְוַי *Cha. Would to God.* Targ. Onk. Gen. xviii. 19.

It denotes the same in *Talm.* Heb Yoema, fol. lxxxvii. 2.

לוג Loeg; A measure of capacity, which contained three quarters of a pint, and one and a half solid inch wine measure. And, according to calculation of Maim. the loeg

weighed

weighed 104 Egyptian drachms. And Kimchi obſerves, that it was the 24th part of a ſeah; and contained the quantity of ſix egg ſhells.

וְלֹג אֶחָד שָׁמֶן *And* one *loeg* of oil. Levit. xiv. 10.

לוּד Lud; The name of one of the ſons of Shem. Gen. x. 22.

In *Talm.* Heb. it denotes Lydia, a country of Aſia. Shab. fol. x. 1.

And according to the Gloſſ. לודים Ludeem, denotes the Anthropophagi; i. e. Scythians living on man's fleſh. See the Aruch, &c.

לוה Lavah; 1ſt. To lend; and borrow.

Preter.

לָוִינוּ כֶסֶף לְמִדַּת הַמֶּלֶךְ *We have borrowed* money for the king's tribute. Nehem. v. 4.

Particip.

לֹוֶה רָשָׁע וְלֹא יְשַׁלֵּם The wicked *borroweth*, and payeth not again. Pſalm. xxxvii. 21.

Futur.

וְאַתָּה לֹא תִלְוֶה And thou *ſhalt* not *borrow*. Deut. xxviii. 12.

Hiph.

וְהִלְוִיתָ גּוֹיִם רַבִּים *And thou ſhalt lend* unto many nations. Ibid.

Particip.

טוֹב אִישׁ חוֹנֵן וּמַלְוֶה A good man ſheweth favour *and lendeth*. Pſalm. cxii. 5.

Futur.

הוּא יַלְוְךָ וְאַתָּה לֹא תַלְוֶנּוּ He *ſhall lend thee*, and thou *ſhalt* not *lend to him*. Deut. xxviii. 44.

2d. To abide with; adhere to, &c.

וְהוּא יִלְוֶנּוּ בַּעֲמָלוֹ For that *ſhall abide with him* of his labour. Eccle. viii. 15.

Niph.

וְנִלְוָה הַגֵּר עֲלֵיהֶם *And* the ſtranger *ſhall be joined* with them. Iſai. xiv. 1.

וְנִלְווּ אֶל ה׳ *And let us join ourſelves* unto the Lord. Jer. l. 5.

הַפַּעַם יִלְוֶה אִישִׁי אֵלָי This time *will* my huſband *be joined* unto me. Gen. xxix. 34.

Noun Fem. Conſt.

כִּי לִוְיַת חֵן הֵם לְרֹאשֶׁךָ For they (ſhall be) *an addition* (or ornament) *of* grace unto thy head. Prov. i. 9.

Another

Another form of the Noun Fem.

מֵעֵבֶר אִישׁ לִיוֹת At the ſide of every *addition*. 1 King. vii. 30.

3d. The name of an animal called Leviathan.

לִוְיָתָן נָחָשׁ עֲקַלָּתוֹן *Leviathan* that crooked ſerpent. Iſai. xxvii. 1.

לִוְיָתָן זֶה יָצַרְתָּ (There is) that *Leviathan* (whom) thou haſt formed. Pſalm. civ. 26.

And the following, according to Aben Ezra, R. Levi Ben Gerſhom, and Kimchi, denotes *to mourn*.

הָעֲתִידִים עֹרֵר לִוְיָתָן Who are ready to ſtir up *their mourning*. Job, iii. 8.

In this ſenſe, it is uſed in the Jeruſ. *Talm*. Moengead Katoen, chap. i.

לוה Lavah; In *Cha*. 1ſt. To adhere, &c. alſo to conduct, &c.

וְאֶנְשׁ יְהוּדָה לְווֹ עִם מַלְכְּהוֹן But the men of Judah *clave* unto their king. Targ. Jona. 2 Sam. xx. 2.

Aphel.

וְאַלְוִיאוּ יָתֵיהּ *And they conducted* him. Targ. Onk. Gen. xii. 20.

In *Rab*. Heb. it denotes to conduct; accompany; follow, &c.

It alſo in *Talm*. and *Rab*. Heb. denotes to lend, &c. as in the pure Heb.

בְּלְוַאי *Cha. In butter*. Targ. Jeruſ. Job, xxix. 6.

לִוְיָתָן *Cha. Leviathan*. Targ. Jeruſ. Pſalm. civ. 26.

לוז Luz; 1ſt. To be froward; perverſe, &c. alſo to recede, &c.

בְּנִי אַל יָלֻוּ מֵעֵינֶיךָ My ſon, *let* not *them depart from* thine eyes. Prov. iii. 21.

Niph.

כִּי תוֹעֲבַת ה׳ נָלוֹז For *the froward* (is) abomination to the Lord. Ibid.

וַתִּבְטְחוּ בְעֹשֶׁק וְנָלוֹז And ye truſt in oppreſſion (or fraud) *and perverſneſs*. Iſai. xxx. 12.

וְנָלוֹז דְּרָכָיו בּוֹזֵהוּ *But* (he that is) *perverſe* in his ways deſpiſeth him. Prov. xiv. 2.

Hiph. אַל יַלִּיזוּ *They ſhall* not *depart*, (or *ſuffer them* not *to depart*.) Ibid. iv. 21.

Noun Fem.

וּלְזוֹת שְׂפָתַיִם *And perverſe* lips. Ibid. 24.

2d. A hazel-tree.

וְלוּז *And of the hazel tree.* Gen. xxx. 37.

It denotes the ſame in *Cha.* Alſo almonds.

It alſo denotes the ſame in *Rab.* Heb.

It alſo denotes the name of a city. Gen. xxviii. 19.

לוז Luz; In *Rab.* Heb. denotes a certain bone in the back of man, ſaid to be incorruptible. Bereſheeth Rabba, ſect. 28, and Zoehar, in Gen. col. 206.

לוח Luach; 1ſt. A table; a ſurface on which any thing is written or engraved.

Noun Maſc.

כָּתְבֵם עַל לוּחַ לִבֶּךָ Write them upon *the table* of thine heart. Prov. iii. 3.

Plur. לוּחוֹת הַבְּרִית *The tables* of the covenant. Deut. ix. 9.

And the following is Dual.

בָּנוּ לָךְ אֵת כָּל לֻחֹתָיִם They have built all thy (ſhip) *boards.* Ezek. xxvii. 5.

2d. Green; moiſt, &c.

Adj.

כַּמַּקֵּל לִבְנֶה לַח Rods of *green* poplar. Gen. xxx. 37.

הוֹבַשְׁתִּי עֵץ לָח I have dried up *the green* tree. Ezek. xvii. 24.

Plur. according to the idiom of the Heb.

וַעֲנָבִים לַחִים וְיבֵשִׁים Nor *moiſt* grapes or dried. Numb. vi. 3.

And the Noun Maſc. is לֵחַ *Moiſture.*

Affix. לֵחוֹ *His moiſture.* Deut. xxxiv. 7.

In *Cha.* it denotes *a table,* as in the Heb.

לוט Lut; 1ſt. To cover; wrap up, &c.

וְהַמֶּלֶךְ לָאַט אֶת פָּנָיו And the king *covered* his face. 2 Sam. xix. 5.

In this example, the pronounced א *aleph* is inſtead of the ſecond radical ו *vau.*

הַלּוּט ו הַלּוֹט עַל כָּל הָעַמִּים *The covering covered* over all the people. Iſai. xxv. 7.

Note, the firſt is the Noun Maſc. and the ſecond the Particip.

Fem.

לוטה

לוּטָה בַשִּׂמְלָה *Wrapt* in a cloth. 1 Sam. xxi. 9.

Hiph.

וַיָּלֶט פָּנָיו בְּאַדַּרְתּוֹ *And he wrapped* his face in his mantle 1 King. xix. 13.

It alſo denotes ſecrecy.

וַתָּבֹא אֵלָיו בַּלָּאט And ſhe went unto him *ſecretly*. Judg. iv. 21.

דַּבְּרוּ אֶל דָּוִד בַּלָּט Speak unto David *ſecretly*, (or in ſecret.) 1 Sam. xviii. 22.

2d. Myrrh; a vegetable product of the gum and rozin kind, of a reddiſh brown colour; its taſte is bitter and acrid, and its ſmell ſtrong: it is brought from Ethiopia.

וּצְרִי וָלֹט And balm, *and myrrh*. Gen. xxxvii. 25. and xliii. 11.

And ſome think it denotes *galangal*; an aromatic plant brought from India. See Aben Ezra, Ibid. And Kimchi on the Roots.

In *Cha*. it denotes to curſe.

אֲרֵי לָט יַת מְשִׁיחָא דַּה"ו Becauſe *he curſed* the Lord's anointed. Targ. Jona. 2 Sam. xix. 21.

וְהוּא לְטַנִּי לְוָטָן מְרִירָן *And* he *curſed me* (with) *a* bitter *curſe*. Targ. Jona. 1 King. ii. 8.

Particip.

דְּלָיֵט לַאֲבוּי וּלְאִמֵּיהּ *Whoſo curſeth* his father, or his mother. Targ. Jeruſ. Prov. xx. 20.

Infin. לְמֵילָט *To curſe*. Targ. Onk. Gen. viii. 21.

Imp.

לוּט לִי יַת עַמָּא הָדֵין *Curſe* me this people. Targ. Onk. Numb. xxii. 6.

The Noun. לְוָטָא *A curſe*. Targ. Onk. Ibid. v. 21. See in לטא.

לוי Levi, One of the ſons of Jacob; the etymology of which, ſee in לוה. Gen. xxxi. 34.

And the tribe is דַּלְוָיִם *The Levites*. Numb. viii. 5.

In *Cha*. The Noun ſubſt. proper is the ſame as in the Heb. לֵוִי. Targ. Onk. Gen. xxix. 34. But the tribe is לֵיוָאֵי *The Levites*. Targ. Onk. Numb. viii. 5.

ר"ל לוי בן גרשום או גרשון הנקרא רל"בג היה חכם גדול · וכתב ביוחסין ובשלשלת הקבלה שספריו

on Job, is inimitable; and is therefore highly eſteemed by all the learned Jews.

His ſtyle in general, is pleaſing, and correct; but in this part, it is elegant and ſublime; and an elevation of ſentiment runs through the whole book.

2d. מלחמות השם The wars of the Lord. A philoſophical work, in ſix parts; beſides a number of others, which I have not hitherto ſeen.

לול Lul; whence, 1ſt. וּבְלוּלִים יַעֲלוּ עַל הַתִּיכֹנָה *And* they went up *with winding ſtairs* into the middle (chamber.) 1 King. vi. 8.

2d. A loop.

Fem. Plur.

חֲמִשִּׁים לֻלָאֹת Fifty *loops*. Exod. xxvi. 5.

Conſt.

וְעָשִׂיתָ לֻלְאֹת תְּכֵלֶת And thou ſhalt make *loops of* blue Ibid. 4.

In *Talm.* Heb. it denotes winding ſtairs; alſo a window or opening, &c. Menachoeth, fol. xxxiv. 1. Shab. fol. cx. 2. cxxii. 2. cxlvi. 1. and Peſacheem, fol. xxvi. 1.

לוליו

שספריו רבו מלספור · והוא היה בן בתו של הרמבן · ומת בשנת חו אלפים קו"ל :

Rabbi Levi Ben Gerſhoem, (or Gerſhoen;) who is called Ralbag, was an eminently wiſe man. And according to the authors of Yuchſeen, and Shalſheleth Hakkabalah, his works are innumerable. He was the grand ſon by the mother's ſide of the Ramban. He died Anno Mundi 5130.

This is all that I have been able to collect of his hiſtory.

As to his works, they really are numerous; the principal of which are, 1ſt. A commentary of all the books of the Old Teſtament: and which is a work of great merit, and is performed in a peculiar manner; for he firſt explains the ſignification of the words, and afterwards, comments on the text, in a philoſophical manner. He then proceeds to point out the utility ariſing from each portion of ſcripture, both theoretical and practical; as alſo preceptial. But his comment

לוליון Lulyoen; In *Talm.* Heb. denotes *laughing*, *ſcoffing*, &c. Avoedang Zara, fol. xviii. 2.

לום Lum; whence לומא Loema; *Talm.* a ſpecie of coin. Avoedang Zara, fol. xxxiv. 2.

לון Lun; 1ſt. To lodge, &c.

וְהוּא לָן בַּלַּיְלָה הַהוּא בַּמַּחֲנֶה And he *lodged* that night in the camp (or company.) Gen. xxxii. 21.

וְנָלִינוּ בַּגִּבְעָה *And we will lodge* in Gibeah. Judg. xix. 13.

In this example, the *dagaſh* compenſates for the radical *nun*; as its proper form is, וְנָלִנוּ.

Plur. according to the idiom of the Heb.

מַדּוּעַ אַתֶּם לָנִים נֶגֶד הַחוֹמָה Why *lodge* ye before the wall? Nehem. xiii. 21.

Infin.

גַּם מָקוֹם לָלוּן Alſo room *to lodge in*. Gen. xxiv. 25.

Hiph.

וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם *And tarry ye all night*, and waſh your feet. Ibid. xix. 2.

וַיָּלֶן שָׁם *And he tarried* there *all night*. Ibid. xxviii. 4.

Hith.

בְּצֵל שַׁדַּי יִתְלוֹנָן *He ſhall be lodged* under the ſhadow of the Almighty. Pſalm. xci. 1.

Noun Maſc.

בַּמָּלוֹן *In the inn*. Gen. xlii. 27.

Conſt.

מְלוֹן אֹרְחִים *A lodging place of* wayfaring men. Jer. ix. 1.

Fem.

כְּמְלוּנָה בְּמִקְשָׁה *As a lodge* in a garden of cucumbers. Iſai. i. 8.

2d. To murmur, &c.

וַיָּלֻנוּ הָעָם עַל מֹשֶׁה *And* the people *murmured* againſt Moſes. Exod. xv. 24.

Hiph.

אֲשֶׁר הֲלִינוֹתֶם עָלָי Which *have murmured* againſt me. Numb. xiv. 29.

וַיָּלֶן הָעָם עַל מֹשֶׁה *And* the people *murmured* againſt Moſes. Exod. xviii. 3.

וַיָּלִינוּ עָלָיו אֶת כָּל הָעֵדָה *And they* made all the congregation *to murmur* againſt him. Numb. iv. 36.

Noun

Noun Fem. Plur.

שָׁמַעְתִּי אֶת תְּלוֹנֹת בְּנֵי יִשְׂרָאֵל I have heard *the murmurings* of the children of Iſrael. Exod. xvi. 12.

Affix. תְּלוּנֹתֵיכֶם *Your murmurings.* Ibid 7.

תְּלוּנָתָם *Their murmurings.* Numb. vii. 10.

לוע Luang; To ſwallow, &c.

עַל כֵּן דְּבָרַי לָעוּ Therefore my words *are ſwallowed up.* Job, vi. 3.

וְשָׁתוּ וְלָעוּ And they ſhall drink, *and they ſhall ſwallow down.* Obad. i. 16.

Pieng.

יְעַלְּעוּ דָם *They ſhall ſuck up* blood. Job, xxxix. 30.

Note, the ע *ain* which is the third radical, is tranſpoſed, in order to lighten the pronounciation; as it would have been very difficult to pronounce two ſucceeding *ains*, its proper form being יְלוֹעֲעוּ.

Hiph.

מוֹקֵשׁ אָדָם יָלַע קֹדֶשׁ (It is) a ſnare to the man (*who*) *devoureth* (that which is) holy. Prov. xx. 25.

Noun Maſc. Affix.

וְשַׂמְתָּ שַׂכִּין בְּלֹעֲךָ And thou ſhalt put a knife *to thy throat.* Ibid. xxiii. 2.

In *Cha.* it denotes *the throat.* Targ. Jeruſ. Ibid.

It denotes the ſame in *Talm.* Heb. Shab. fol. liv. 2.

It alſo in *Cha.* denotes *a jaw-bone.*

וְאַשְׁכַּח לוּעָא דַחֲמָרָא And he found *a jaw-bone* of an aſs. Targ. Jona. Judg. xviii. 15.

וְלוּעָא וְקִבְתָּא *And the cheeks* and the maw. Targ. Onk. Deut. xviii. 3.

לוף Luph; *Talm.* A ſpecie of onion. Peah, fol. ix. and Terumah, fol. lvii. &c. And ſome think it denotes a ſpecie of pulſe. Shab. chap. xviii.

לוץ Luts; 1ſt. To ſcorn; deride, &c.

וְלַצְתָּ לְבַדְּךָ תִּשָּׂא *And* (if) *thou ſcorneſt*, thou alone ſhalt bear it. Prov. ix. 12.

Hiph.

זֵדִים הֵלִיצֻנִי The proud *have derided me.* Pſalm. cxix. 51.

יָלִיץ מִשְׁפָּט *He ſcorneth* judgment. Prov. xix. 28.

וְעַתָּה אַל תִּתְלוֹצָצוּ Now therefore *do ye not mock*. Iſai. xxviii. 22.

Noun Maſc.

אַל תּוֹכַח לֵץ Do not reprove *a ſcorner*. Prov. ix. 8.

Plur.

וּבְמוֹשַׁב לֵצִים And in the ſeat of *the ſcorners* (or the ſcornful.) Pſal. i. 1.

And with the third radical doubled.

מָשַׁךְ יָדוֹ אֶת לְצִצִים He ſtretched out his hand with *ſcorners*. Hoſea, vii. 5.

2d. An interpreter, &c.

Noun Maſc.

כִּי הַמֵּלִיץ בֵּינֹתָם For *an interpreter* (was) between them. Gen. xlii. 23.

Plur. Conſt.

בְּמֵלִיצֵי שָׂרֵי בָבֶל *In* (the buſineſs of) *the interpreters of* the princes of Babylon. 2 Chron. xxxii. 31.

Affix. וּמְלִיצֶיךָ *And thy interpreters*. Iſai. xliii. 27.

Noun Fem. וּמְלִיצָה *And the interpretation*, (or *an eloquent ſpeech*.) Prov. i. 6.

The verb; Hiph.

אֱוִילִים יָלִיץ אָשָׁם Fools *are eloquent againſt* ſin, (or mock at ſin.) Ibid. xiv. 9.

It denotes the ſame in *Rab*. Heb.

הלצה Halatſah; In *Rab*. Heb. denotes *a proſe oration*. Elias, preface to Tiſhbe.

לוק Loeak; whence לוקן Lavkan; in *Talm*. Heb. denotes *very white*. Berachoeth, fol. lviii. 2.

And ſome think, it denotes a perſon that has bright white ſpots in his face.

לוקוס Lukus; *Talm*. *A wolf*.

לוּשׁ Luſh; To knead.

וַתִּקַּח קֶמַח וַתָּלָשׁ And ſhe took flour *and kneaded* (it.) 1 Sam. xxviii. 24.

Infin. מִלּוּשׁ *From kneading*. Hoſea, vii. 4.

Imp. לוּשִׁי *Knead* (it.) Gen. xviii. 6.

Particip. Fem.

וְהַנָּשִׁים לָשׁוֹת And the women *knead*. Jer. vii. 18.

It denotes the ſame in *Cha*. Alſo *dough*.

לות Levath; *Cha*. Prepoſ. *to*; *from*, &c.

לז Laz; The ſame as זה. Which ſee.

לחה Lachah; The cheek; jaw-bone, &c.

וַיִּמְצָא לֶחִי חֲמוֹר טְרִיָּה And he found *a* moiſt *jaw-bone* of an aſs. Judg. xv. 15.

בַּשֵּׁבֶט יַכּוּ עַל הַלֶּחִי אֶת שֹׁפֵט יִשְׂרָאֵל They ſhall ſmite the judge of Iſrael with a rod upon *the cheek*. Micah, v. 1.

Affix. לֶחְיוֹ *His jaw*. Job, xl. 21.

Dual. וְהַלְּחָיַיִם *And the two cheeks*. Deut. xviii. 3.

Conſt.

לְחָיֵי עַמִּים *The jaws of* the nations. Iſai. xxx. 28.

Affix.

נָאווּ לְחָיַיִךְ בַּתּוֹרִים *Thy cheeks* are comely with rows (of jewels.) Solom. Song. i. 10.

It denotes the ſame in *Cha.* Targ. Jona. Hoſea, xi. 4.

For the reſt ſee in לעז and לסס.

In *Talm.* Heb. לחיים Lechayyeem; denotes *the bit of the bridle*. Or more properly, the round ornaments of the ſides of the bit. Keleem, chap. xi. On chap. xxi. it is uſed to denote, two pieces of wood fixed in a yoke.

It

לזב Lazav; whence ליזבז Leezbeaz; *Talm.* A border, or brim. Keleem, fol. vi. and Peſacheem, fol. xlvi.

לזה See in לז.

לחד Lachad; *Cha.* Only; alſo; alone, &c.

לְחוֹד בִּישׁ כָּל יוֹמַיָּא *Only* evil all the days. Targ. Onk. Gen. vi. 5.

בֵּית דָּוִד לְחוֹד The houſe of David *alone* (or apart.) Targ. Jona. Zech. xii. 12.

לְחוֹד חֵיל יְדֵיהוֹן *Alſo* the ſtrength of their hands. Second Targ. Job, xxx. 2.

אֲתֵיב לְחוֹד אֲנָא חוּלָקִי I *alſo* will anſwer my part. Targ. Jeruſ. Ibid. xxxii. 17.

דִּי הֲוֵי אָדָם בִּלְחוֹדוֹהִי That man ſhould be *alone*, (or by himſelf.) Targ. Onk. Gen. ii. 18.

אִם בִּלְחוֹדוֹהִי יֵעוֹל If he came in *by himſelf*. Targ. Onk. Exod. xxi. 3.

It alſo denotes *very*, in which it anſwers to the Heb. adverb מְאֹד.

וְהָא תָקִין לַחֲדָא And behold it was in *very* good order. Targ. Onk. Gen. i. 31.

It alſo denotes an ornament worn by the women, called סנבוטין Sanbuteen. See Maim. Comment on Miſhna. Shab. chap. vi.

לְחַיְתָ *Cha.* The name of a city in Moab, called in Heb. עָר *Ar.* Targ. Onk. Numb. xxi. 15, 28. Targ. Jona. Iſai. xv. 1.

And in Targ. Jeruſ. Numb. xxxii. 34. it is uſed to denote the name of a place built by the children of Gad, called in Heb. עֲרֹעֵר *Aroer.*

It alſo in *Cha.* denotes *a town* or *village.* Targ. Jeruſ. Eſth. ix. 27.

לכך Lachach; whence, כְּלַחֵךְ הַשּׁוֹר אֶת יֶרֶק הַשָּׂדֶה *As* the ox *licketh up* the graſs of the field. Numb. xxii. 4.

Pieng.

וְאֶת הַמַּיִם אֲשֶׁר בַּתְּעָלָה לִחֵכָה *And licked up* the water that (was) in the trench. 1 King. xviii. 38.

עָפָר יְלַחֵכוּ *They ſhall lick* the duſt. Pſalm. lxxii. 9.

It denotes the ſame in *Cha.*

לחם Lechem; 1ſt. To eat; alſo bread, &c.

כִּי לָחֲמוּ לֶחֶם רֶשַׁע For *they eat the bread* of wickedneſs. Prov. vi. 17.

כִּי תֵשֵׁב לִלְחוֹם אֶת מוֹשֵׁל When thou ſitteſt *to eat* with a ruler. Ibid. xxiii. 1.

וּבַל אֶלְחָם בְּמַנְעַמֵּיהֶם And *let me* not *eat* of their dainties. Pſalm. cxli. 4.

אַל תִּלְחַם אֶת לֶחֶם רַע עַיִן *Eat thou* not *the bread* of (him that hath) an evil eye. Prov. xxiii. 6.

Noun Maſc. לֶחֶם *Bread.* Gen. iii 19.

Affix. לַחְמִי *My bread.* Numb. xxviii. 2.

This is a figurative expreſſion: for it was not bread that was offered, but lambs.

And in this ſenſe, it is uſed to denote food in general.

כִּדְוִי לַחְמִי As *my* ſorrowful *meat.* Job, vi. 7.

Another form.

וּלְחֻמָם כַּגְּלָלִים *And their fleſh* as dungs. Zephan. i. 17.

וַיְמַטֵר עָלֵימוֹ בְּלָחוּמוֹ And he ſhall rain (it) upon him *in his meat*; (or fleſh,) or as ſome explain it, *while he is eating.* Job, xx. 23.

2d. War, &c. And is uſed comparatively; becauſe the ſword devoureth.

Particip.

כָּל הַיּוֹם לֹחֵם יְלַחֲצֵנִי *He fighting* daily oppreſſeth me. Pſalm. lvi. 2.

Imp.

לְחַם אֶת לֹחֲמָי *Fight (againſt) them that fight againſt me.* Ibid. xxxv. 1.

Another form.

וּלְחֻמֵי רָשָׁף *And the fightings* of the burning coals; (or heat.) Deut. xxxii. 24.

Niph.

וְהוּא נִלְחַם בְּמֶלֶךְ מוֹאָב הָרִאשׁוֹן And he *had fought* againſt the former king of Moab. Numb. xxi. 26.

Particip.

כִּי ה׳ נִלְחָם לָהֶם For the Lord *fighteth* for them. Exod. xiv. 25.

וְנִלְחֲמוּ *And we will fight.* Deut. i. 41.

ה׳ יִלָּחֵם לָכֶם The Lord *ſhall fight* for you. Exod. xiv. 14.

Noun Maſc.

אָז לֶחֶם שְׁעָרִים Then (was) *war* in the gates. Judg. v. 8.

And ſome think, it is the verb in Kal, and explain it thus, then *they fought* in the gates. See Kimchi on the Roots, &c.

Noun Fem.

עָשׂוּ מִלְחָמָה They made *war.* Gen. xiv. 2.

וְהָיָה בְּיוֹם מִלְחֶמֶת And it was in the day of *battle.* 1 Sam. xiii. 22.

Affix. כְּלֵי מִלְחַמְתּוֹ *His war* inſtruments. Ibid. viii. 12.

Plur. מִלְחָמוֹת *Wars.* Pſal. xlvi. 10.

Conſt.

בְּסֵפֶר מִלְחֲמוֹת ה׳ In the book of *the wars of* the Lord. Numb xxi. 14.

In *Cha.* it denotes bread, &c. the ſame as in the Heb.

In *Talm.* and *Rab.* Heb. It denotes the ſame as in the pure Heb.

לֶחֶן Lachan; *Cha.* whence

וְשָׁכִיב יַת בִּלְהָה לְחֵינְתָּא דַּאֲבוּהִי And he lay with Bilhah his father's *concubine.* Targ. Onk. Gen. xxxv. 22.

Affix. וְלֵחֵינָתִי *And my concubine.* Targ. Jona. Judg. xx. 4.

וַתִּלָּחֵץ אֶל הַקִּיר *And ſhe was thruſt* againſt the wall. Numb. xxii. 25.

לָחַשׁ Lachaſh; To whiſper, or charm; and which it is ſuppoſed they do in a low voice.

Pieng. Particip. Plur.

אֲשֶׁר לֹא יִשְׁמַע לְקוֹל מְלַחֲשִׁים Which will not hearken to the voice of *them that charm*: (or ſooth.) Pſalm. lxiii. 6.

Hith. Particip.

כִּי עֲבָדָיו מִתְלַחֲשִׁים That his ſervants *were whiſpering*. 2 Sam. xii. 19.

יַחַד עָלַי יִתְלַחֲשׁוּ They all togéther *do whiſper* againſt me. Pſalm. xli. 8.

Noun Maſc.

צָקוּ לָחַשׁ They poured out *a ſecret ſpeech* (or prayer.) Iſai. xxvi. 16.

וְנִבוֹן לָחַשׁ And the ſkilful of *ſpeech*, (or the eloquent *orator*.) Ibid. iii. 3.

אִם יִשֹּׁךְ הַנָּחָשׁ בְּלוֹא לָחַשׁ Surely, the ſerpent will bite without *enchantment*. Eccle. x. 11.

וְעַל יָדוֹ חִזֵּק שַׁלּוּם בֶּן הַלּוֹחֵשׁ And next unto him repaired Shallum

לָחַץ *His concubine*. Targ. Jona. Ibid. xix. 2.

Plur. וְלֵחֲנָן *And concubines*. Targ. Jona. 1 King. xi. 3.

וְלִבְנֵי לְחֵינָתָא And to the ſons of *the concubines*. Targ. Onk. Gen. xxv. 6.

Affix. וְלֵחֲנָתָךְ *And thy concubines*. Dan. v. 23.

לָחַץ Lachats; To oppreſs; cruſh, &c.

וְהוּא לָחַץ אֶת בְּנֵי יִשְׂרָאֵל And he *oppreſſed* the children of Iſrael. Judg. iv. 3.

הַלּוֹחֲצִים אֶתְכֶם *Them that oppreſſed* you. 1 Sam. x. 18.

וַתִּלְחַץ רֶגֶל בִּלְעָם אֶל הַקִּיר *And ſhe cruſht* Balaams foot againſt the wall. Numb. xxii. 25.

Futur.

וְגֵר לֹא תִלְחָץ Alſo *thou ſhalt* not *oppreſs* a ſtranger. Exod. xxiii. 9.

Noun Maſc.

וְגַם רָאִיתִי אֶת הַלַּחַץ And I have alſo ſeen *the oppreſſion*. Exod. iii. 9.

לֶחֶם צַר וּמַיִם לַחַץ Bread of adverſity, and water of *oppreſſion*. Iſai. xxx. 20.

Niph.

לחת Lachath; whence מלחית Malcheeth; in *Rab.* Heb. denotes *to lay down.* Vayikra Rabba, ſect. 11.

ליחתא Lechetha; In *Talm.* Heb. denotes *to bend*, &c. Yevamoeth, fol. ciii. 1.

לטא Lata; whence, וְהַלְּטָאָה *And the lizard.* Levit. xi. 30.

It denotes the ſame in *Cha.* and is written חַלְּטָתָא. Targ. Onk. Ibid.

In *Talm.* Heb. it denotes the ſame as in the pure Heb. Oehaloeth, chap. 1.

It alſo in *Cha.* denotes *to curſe*, &c.

מִן אַרְעָא דִּי לְטָיָהּ ה׳׳ Of the ground which the Lord *hath curſed.* Targ. Onk. Gen. v. 29.

And with the ſecond radical doubled.

וּלְטִיטוּ יַת אֲבִימֶלֶךְ *And they curſed* Abimelech. Targ. Jona. Judg. ix. 27.

See in לוט.

לטם Latam; *Cha.* וְלוּטָם *And myrrh.* Targ. Onk. Gen. xxxvii. 25.

In *Talm.* Heb. it denotes *a cheſnut*

Shallum the ſon of *the whiſperer*, (or orator.) Nehem. iii. 12.

This is the opinion of Aben Ezra and Kimchi, in oppoſition to thoſe that take it to be a proper name. With this, I heartily coincide: for if it had been a proper name, the ה הידיעה *He* demonſtrative, could not have been prefixed to it; for it is a principal rule laid down by all the Grammarians, that the *he* demonſtrative, is not to be prefixed to a noun ſubſtantive proper. See the Grammar, chap. vii. ſect. ii. page 110.

Noun Maſc. Plur. וְהַלְּחָשִׁים *And the ear rings.* Iſai. iii. 20.

Theſe are ſo called from the ear, where a perſon whiſpers.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

לְחוֹשׁ In *Cha.* denotes *black* (or brown.) Targ. Jeruſ. Gen. xxx. 32.

לוחשות Loechaſhoeth; In *Talm.* Heb. denotes *burning*; *red hot.* Peſacheem, lxxv 2.

cheſnut-tree. Sheveengeeth, chap. vii.

לטר Latar; whence ליטרא Leetera; *Rab. A pound*; and is uſed indiſcriminately, to denote a pound weight, or ſterling money.

לטש Latash; To whet. Particip.

לֹטֵשׁ כָּל חֹרֵשׁ נְחשֶׁת וּבַרְזֶל *The whetter* (or inſtructor) of every artificer in braſs and iron. Gen. iv. 22.

Infin. לְלַטּוֹשׁ *To ſharpen.* 1 Sam. xiii. 20.

צָרַי יְלַטֹּשׁ עֵינָיו לִי Mine enemy *ſharpeneth* his eyes upon me. Job, xvi. 9.

Particip. Puang.

כְּתַעַר מְלֻטָּשׁ Like *a ſharpened* razor. Pſalm. lii. 4.

It denotes the ſame in *Cha.* Targ. Jeruſ Prov. xxvii. 17.

In *Talm.* Heb it denotes *to ſprinkle*, or *dip.* Peſacheem, fol. xlviii. 2.

לטישא Leteeſha; In *Talm.* Heb. denotes *poliſhing*, &c. Keleem, chap. iv.

לִיל Layil; 1ſt. Night.

שִׁיתִי כַלַּיְלָה צִלֵּךְ Make thy ſhadow *as the night.* Iſai. xvi. 3.

And with ה *he* poſtfixed.

וְלַחשֶׁךְ קָרָא לַיְלָה And to the darkneſs he called *night.* Gen. i. 5.

Conſt.

לֵיל שִׁמֻּרִים הוּא It is *a night of* obſervations. Exod. xii. 42.

Fem. Plur.

וּשְׁלֹשָׁה לֵילוֹת And three *nights.* 1 Sam. xxx. 12.

Hence, 2d. A ſcreech owl.

Fem.

אַךְ שָׁם הִרְגִּיעָה לִילִית There alſo *the ſcreech owl* ſhall reſt. Iſai. xxxiv. 14.

In *Cha.* it denotes, 1ſt. Night; as in the Heb. 2d. A ſcreech owl; alſo an evil ſpirit that kills children.

It denotes the ſame in *Talm.* and *Rab.* Heb. Alſo the name of an angel.

לִישׁ Layiſh; A great, or old lion.

לַיִשׁ אֹבֵד מִבְּלִי טָרָף *The old lion* periſheth for lack of prey. Job, iv. 11.

לָבִיא וְלַיִשׁ The young *and old lion.* Iſai. xxx. 6.

לִית Layith; *Cha.* An old lion.

וּכְלֵיתָא *And as an old lion.* Targ Onk. Gen. xlix. 9. and Deut. xxxiii. 20.

לֵית *Cha.* An adverb; *Not.* Targ. Onk. Gen. ii. 5.

לכא Lecha; In *Talm.* Heb. denotes a kind of a red gum from certain Arabian trees. Chull. fol. xxviii. 1.

לכד Lachad; To take; lay hold on, &c.

כִּי לָכַד הָאֹרֵב אֶת הָעִיר That the ambuſh *had taken* the city. Joſhu. viii. 21.

לָכַדְתִּי אֶת עִיר הַמָּיִם *I have taken* the city of water. 2 Sam. xii. 27.

Imp.

וַחֲנֵה עַל הָעִיר וְלָכְדָהּ And encamp againſt the city *and take it.* Ibid. 28.

Affix. with מ *mem* and *choelam*; and which is irregular, as it ought to be with *ſhurik.* See Kimchi on the Roots.

עֲוֹנוֹתָיו יִלְכְּדֻנוֹ אֶת־הָרָשָׁע His iniquities *ſhall take* the wicked *himſelf.* Prov. v. 22.

Niph.

וְהָיָה הַנִּלְכָּד בַּחֵרֶם And it ſhall be (that) *he that is taken* with the accurſed thing. Joſhu. ix. 15.

כִּי נִלְכְּדָה הָעִיר That the city *was taken* 1 King. xv. 18.

Futur.

יִלָּכֵד בַּפָּח *Shall be taken* in the ſnare. Iſai. xxiv. 18.

Hith.

יִתְלַכְּדוּ וְלֹא יִתְפָּרָדוּ *They take faſt hold together,* that they cannot be ſundered. Job, xli. 8.

Noun Maſc.

וְשָׁמַר רַגְלְךָ מִלָּכֶד And he ſhall keep thy foot *from the trap.* Prov. iii. 26.

Fem. Affix.

וּמַלְכְּדָתוֹ עָלַי נָתִיב *And a trap for him* in the way. Job, xviii. 10.

It denotes the ſame in *Cha.*

לכלך Lichlach; In *Talm.* and *Rab.* Heb. denotes pollution, &c. And is alſo uſed figuratively, to denote ſin.

לכס Lachas; whence לוכסן Loechefan; In *Talm.* Heb. denotes *bending; crooked; winding; awry,* &c. Demay, chap. vii. and Keleem, chap. xviii.

אלכסון Alachſoen; In *Gem. A diameter.*

to keep the large beams even. Avoedang Zara, fol. lxxv. 1. and Nidda, fol. lxv. 1.

לְמָא Lema; *Cha.* Nought.

וְדִפָּלְחִין לְטַעֲוָתָא בְּבֵית אֵל יְהוֹן לְלְמָא And they that worſhip the idols in Bethel, ſhall come *to nought.* Targ. Jona. Amos, v. 5.

It denotes the ſame in *Rab.* Heb. Bereſheeth Rabba, ſect. 2.

לְמַד Lamad; To learn; teach, &c.

בַּל לָמַד צֶדֶק *He did* not *learn* righteouſneſs. Iſai. xxvi. 10.

וְלֹא לָמַדְתִּי חָכְמָה *I have* neither *learned* wiſdom. Prov. xxx. 3.

וּלְמַדְתֶּם אֹתָם *And ye ſhall learn* them. Deut. v. 1.

Pieng.

עוֹד לִמֵּד דַּעַת אֶת הָעָם *He* ſtill *taught* the people knowledge. Eccle. xii. 9.

אֱלֹהִים לִמַּדְתַּנִי מִנְּעוּרָי O God, *thou haſt taught me* from my youth. Pſalm. lxxi. 17.

Particip.

אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם Which

אלכסון הוא קו ישר העובר על מרכז העגולה וחולק אותה לשני חצאין *Alachſoen*, is a ſtraight line which paſſes through the centre of a circle, and divides it into two (equal) parts, called *diameter.*

לְכִישׁ Lachaſh; *Talm.* A kind of moſs like wool, which grows on the cedar-tree, Shab. chap. ii.

לֶכֶת Lecheth; whence לַכְתָּא Lachta; *Talm. A pack ſaddle.* Shab. fol. cii. 1.

לְלֵב Lalav; whence לוּלָב *Cha.* A branch of the great palm, or date tree.

אַבְרָהָם דְּדָמֵי לְלוּלַבָּא Abraham who is like *a branch of palm.* Targ. Jeruſ. Solom. Song. vii. 9.

Plur.

אֶתְרוֹגִין וְלוּלְבִין Citrons, *and branches of palm.* Targ. Onk. Levit. xxiii. 40.

It denotes the ſame in *Talm.* and *Rab.* Heb.

It alſo in *Talm.* Heb. denotes the bloſſom, or flower of the tree.

לולבין Lulabeen; in *Talm.* Heb. denotes two pieces of wood uſed in the wine preſs,

Which I *do teach* you Deut. iv. 1.

Puang.

כְּעֵגֶל לֹא לָמָד As a bullock not *accuſtomed* (to the yoke.) Jer. xxxi. 18.

Fem. מְלֻמָּדָה *Is taught.* Iſai. xxix. 13.

Adj.

פֶּרֶא לְמֻד A wild aſs *learned* (or taught, or uſed.) Jer. ii. 24.

Plur. According to the idiom of the Heb.

לְשׁוֹן לְמוּדִים The tongue of *the learned* Iſai. l. 4.

Conſt.

וְכָל בָּנַיִךְ לִמּוּדֵי ה׳ And all thy children (ſhall be) *taught of* the Lord. Ibid. liv. 13.

Noun Maſc.

מֵבִין עִם תַּלְמִיד The teacher as *the ſcholar.* 1 Chron. xxv. 8.

Another form of the Noun Maſc.

בְּמַלְמַד הַבָּקָר With an ox *goad.* Judg. iii. 31.

And the following, ſome take to be the Adj. and others the name of a place.

אַשּׁוּר כִּלְמַד רַכַּלְתֵּךְ Aſhur, (and) *Chilmad* (were) thy merchants. Ezek. xxvii. 23.

And according to R. Joſeph Kimchi, the father of D. Kimchi, it denotes *as learned*; i. e. thy merchants were well uſed to come unto thee. See Jarchi, and Kimchi Ibid.

It denotes the ſame in *Rab.* Heb. Alſo doctrine; diſcipline, &c.

In *Cha.* it denotes *diſciples*; as to the *Cha.* verb *to teach*, ſee in אלף.

למודיות Limmudyoeth; In *Rab.* denotes *Mathematics.*

למן Laman; In *Rab.* Heb. denotes *a haven*, or *harbour.* Yalkut, fol. xiv. 3.

למס Lamas; *Talm.* A dog; from the Greek. Shab. fol. lxiii. 2.

למף Lamaph; whence, לְמַפְּדַס, in *Talm.* Jeruſ. it is obſerved, that the נְבִרַשְׁתָּא in Dan. v. 5. and which denotes *a candleſtick*, is thus tranſlated by Aquila.

למץ Lamats; whence לימצא Leemtſa; in *Rab.* Heb. denotes *a ſnail.* Bereſheeth Rabba, ſect. 51.

לנט Lanat; whence לונטיס Luneteeth, and אלונטית Eluneteeth; In *Talm.* Heb. denote *a ſheet*; *towel*; *napkin*, &c. Shab. fol. xl. 2. and xiv. 7.

It alſo denotes a kind of confection made of wine and balm-oil, &c. Avoedang Zara, fol. xxxi. 1. Chull. fol. vi. 1. and Shab. fol. cxl.

And ſome read אלונתית.

לנך Lanach; whence לונכא Loenecha; In *Talm.* Heb. *a ſpear*; *lance*, or *javelin*. Gitteen, fol. lxx. 1.

Plur. לונכיאות Loenecheeyoeth; *Spears*. San. fol. xiv. 1.

לסט Laſat; whence, לסטס Laſteas; *Cha.* To rob; plunder, &c.

Plur. לְסָטִין *Robbers*; *highway men*, &c. Targ. Jona. Judg. v. 11.

וּבְנוֹי לְסָטַיָּא And the children of *the robbers*. Targ. Jeruſ. Job, iv 11.

It denotes the ſame in *Talm.* and *Rab.* Heb. Keduſheen, fol. xxx. 2. Kimchi, Iſai. lviii. 14. and Jarchi, Hoſea, vii. 1.

לסס Laſas; *Cha.* whence יִשַּׁיט לְמָחֵי לֵיהּ לִיסָתָא He reacheth *the cheek* to him that ſtriketh him. Targ. Jeruſ. Lament. iii. 30.

עַל לִסְתָּא Upon *the cheek*. Targ. Jona. Micah, v. 1.

Conſt.

בְּלִיסַת עַמְמַיָּא *In the jaws of* the nations. Targ. Jona. Iſai. xxx. 28.

Affix.

וְדִמְעָתָא זָלִיג עַל לִיסָתָהָא And her tears flow on *her cheek*. Targ. Jeruſ. Lament. i. 2.

It denotes the ſame in *Talm.* Heb. Shab. fol. cli. 2.

לעב Langav; whence, וַיִּהְיוּ מַלְעִבִים בְּמַלְאֲכֵי הָאֱלֹהִים But *they mocked* the meſſengers of God. 2 Chron. xxxvi. 16.

In *Cha.* it denotes *to mock*; *deride*; *laugh at*, &c. chiefly uſed in Hith. And correſponds to לעג in the Heb. Which ſee.

לעג Langag; To mock; laugh at; deride, &c.

לָעֲגָה לָךְ בְּתוּלַת בַּת צִיּוֹן The virgin the daughter of Zion *hath laughed* thee *to*

 ſcorn.

ſcorn. 2 King. xix. 21. and Iſai. xxxvii. 22.

Particip.

כֻּלֹּה לֹעֵג לִי Every one *mocketh me.* Jer. xx. 7.

Futur.

אֶלְעַג בְּבֹא פַחְדְּכֶם *I will mock* when your fear cometh. Prov. i. 26.

אֲדֹנָי יִלְעַג לָמוֹ The Lord *ſhall deride* them. Pſalm. ii. 4.

Hith.

וַיִּלְעֵג עַל הַיְּהוּדִים *And he mocked* (at) the Jews. Nehem. iv. 1.

Particip.

וּמַלְעִגִים בָּם *And they mocked* them. 2 Chron. xxx. 10.

Noun Maſc. לַעַג *Scorn.* Pſalm. lxxix. 4.

Plur. and Conſt. according to the idiom of the Heb.

בְּחַנְפֵי לַעֲגֵי עוג With hypocritical *mockers in* feaſts. Pſalm. xxxv. 16.

It alſo denotes to ſtammer.

Plur. Conſt.

בִּלַעֲגֵי שָׂפָה *With ſtammerings of* lip. Iſai. xxviii. 11.

Niph.

נִלְעַג לָשׁוֹן אֵין בִּינָה *Of a ſtammering tongue,* (that thou canſt) not underſtand. Ibid. xxxiii. 19.

In *Cha.* it denotes to mock, &c.

לעה Langah; *Cha.* To labour; weary, &c.

לָעֵי דְּנָהְפְּכֵיהּ לְפוּמֵיהּ *He is weary* to return it again to his mouth. Targ. Jeruſ. Prov. xxvi. 15.

נַפְשׁ דְּלָעֲיָא The ſoul (of him) *that laboureth.* Targ. Jeruſ. Ibid. xvi. 26.

The Noun לְעוּת *Labour; trouble; fatigue,* &c. Targ. Jeruſ. Pſalm. lxxiii. 5.

Affix.

יְתוּב לֵעוּתֵיהּ בְּרֵישֵׁיהּ *His labour* ſhall return upon his own head; i, e. the miſchief which he laboured for to bring on others, ſhall return upon his own head. Targ. Jeruſ. Pſalm. vii. 17.

לעז Langaz; whence, מֵעַם לֹעֵז From a people of *ſtrange language.* Pſalm. cxiv. 1.

In *Talm.* Heb. it denotes ſtrange; barbarous. Megillah, chap. i.

And

And according to the Gloſſ. all languages, except the Heb. are called לעז Strange, or barbarous.

It alſo in *Talm.* and *Rab.* Heb. denotes to mock; reprehend, &c. Peſacheem, fol. li. 1. and Jarchi, Prov. iv. 24.

לעט Langat; whence, הַלְעִיטֵנִי נָא מִן הָאָדֹם *Feed me* (or make me ſwallow) of that red (pottage.) Gen. xxv. 30.

It denotes the ſame in *Talm.* and *Rab.* Heb. Bava Kama, fol. lxix 1. Shab. clv. 2. and Jarchi, Levit. xix. 16.

לען Langan; whence, הִנְנִי מַאֲכִילָם אֶת הָעָם הַזֶּה לַעֲנָה Behold, I feed them, (even) this people (with) *wormwood.* Jer. ix. 4.

רֹאשׁ וְלַעֲנָה Gall (or hemloc) *and wormwood.* Deut. xxix. 17.

It denotes the ſame in *Cha.* Targ. Jeruſ. Ibid.

לענין Leungneen; In *Talm.* Heb. denotes a ſpecie of potherb. Kelayeem, chap. i.

And ſome take it to be *ſpinage*, or a kind of *beet.*

לעס Langas; *Cha.* To chew.

עַד לָא יָכְלִין לְמִלְעַס מֵיכְלָא Until they are not able *to chew* food. Targ. Jeruſ. Eccle. xii. 3.

It denotes the ſame in *Talm.* and *Rab.* Heb. Peſacheem, fol. xxxix.

לפד Lappad; A lamp; torch; firebrand, &c.

וַיָּשֶׂם לַפִּיד אֶחָד And he put one *firebrand* (or torch.) Judg. xv. 4.

וְלַפִּיד אֵשׁ *And a lamp of* fire. Gen. xv. 17.

Plur.

וְלַפִּידִים בְּתוֹךְ הַכַּדִּים *And lamps* (or torches) within the pitchers. Judg. vii. 16.

Figuratively.

אֶת הַקּוֹלֹת וְאֶת הַלַּפִּידִם The thunderings, *and the lightnings.* Exod. xx. 17.

Conſt.

כְּלַפִּידֵי אֵשׁ *As lamps of* fire. Dan. x. 6.

In *Talm.* Heb. it denotes *a lamp, or torch.* Keleem, chap. ii.

לפדא Laphda; In *Talm.* Heb, denotes *a confection of figs*

figs boiled, &c. Shab. fol. xxxvii. 2. and Metſia, fol. lxxxiv. 2.

Hence, in *Cha.* וַהֲווֹן מְבַשְּׁלִין יָתָהּ בְּלַפְּדָיָא And they boiled it *in a kettle*. Targ. Jeruſ. Numb. xi. 8.

לפס Lephes; In *Talm.* Heb. *a kettle*, or *pot*. Keleem, chap. ii. and Peah, chap. viii.

And with א *aleph* prefixed.

אילפס Eelpas; denotes *a frying pan*. Peſacheem, fol. xxxvii.

לפף Lapheaph; *Cha.* To join; fold together, &c.

וְלָפַף יַת חֲמֵשׁ יְרִיעָן חֲדָא עִם חֲדָא *And he joined* the five curtains one unto another. Targ. Onk. Exod. xxxvi. 10.

דְּלַפֵּפִית בְּסָדִינִין *That I have wrapped up* in fine linen. Targ. Jeruſ. Lament. ii. 22.

Particip.

מְלַפְּפִין בְּסָדִינִין *That were wrapped up* in fine linen. Targ. Jeruſ. Ibid. 20.

Infin.

לְלַפָּפָא יַת מַשְׁכְּנָא *To join* the tabernacle *together*. Targ. Onk. Exod. xxxvi. 18.

Hith.

וְיִתְלַפַּף *And it ſhall be joined together*. Targ. Onk. Ibid. xxviii 7.

The Noun לוּפִי *A joint*. (or ſeam.) Targ. Onk. Ibid. xxvi. 4.

It denotes the ſame in *Talm.* Heb. Alſo to adhere, &c. Shab. fol. lxvi. 2. Metſia, fol. lxxiv. 1. and Soeta, iii 2.

לפלוף Liphluph; In *Talm.* Heb. denotes *the rheum of the eyes*. Nidda, fol. vii. 1.

לפר Laphar; whence, לופר Loephar; In *Rab.* Heb. denotes *an officer of the night*; *a ſerjeant*, &c. Bamidbar Rabba, ſect. 10, fol. cxl. 1.

לפת Laphath; To turn; lay hold, &c.

וַיִּלְפֹּת שִׁמְשׁוֹן אֶת שְׁנֵי עַמּוּדֵי הַתָּוֶךְ *And* Samſon *took hold of* (or turned to) the two middle poſts. Judg. xvi. 26.

Niph. וַיִּלָּפֵת *And turned himſelf* (or laid hold of.) Ruth, iii. 8.

יִלָּפְתוּ אָרְחוֹת דַּרְכָּם The paths of their ways *are turned*. Job, vi. 18.

לְפָתָא In *Cha. Rape*. (a plant) Targ. Jeruſ. Ruth, iii. 8.

Pieng. Particip.

וַיְהִי מִסְפַּר הַמְלַקְקִים בְּיָדָם אֶל פִּיהֶם And the number of them *that lapped* by (putting) their hand to the mouth were. Judg. vii. 6.

לקה Lakah; *Cha.* To beat; bruiſe; ſtrike, &c. particularly uſed to denote correction.

לָקָא הֵיךְ עִסְבָּא לִבִּי My heart *is ſmitten* like graſs. Targ. Jeruſ. Pſalm. cii. 5.

וּלְקוֹ סַרְכֵי בְּנֵי יִשְׂרָאֵל And the officers of the children of Iſrael *were beaten.* Targ. Onk. Exod. v. 14.

עַל מַה לָקֵינָא עוֹד Why ſhould *ye be ſtricken* any more? Jona. Iſai. i 5.

Plur. according to the idiom of the *Cha.*

וְהָא עַבְדָן לָקָן And behold, thy ſervants (*are*) *beaten.* Targ. Onk. Exod. v. 16.

אֲבָהָתָא חָטָן וּבְנַיָא לָקָן The fathers have ſinned, and the children *are beaten.* Targ. Jona. Ezek. xviii. 2.

It denotes the ſame in *Talm.* and *Rab.* Heb. In which it is alſo uſed metaphorically, to denote *an eclipſe.*

It

לצר Laphath; In *Talm.* Heb. denotes the ſame. Shab. fol. l. 2. and Kelayeem, fol. xxii.

לפתא Liphtha, or לפתן Liphtan; in *Talm.* Heb. A peculiar joining, of a ſloping form. Bava Bathra, in *Gem.* fol. v.

לפתן Liphtan; In *Talm.* Heb. alſo denotes *food*; more particularly flour boiled thick, and mixed with wine, or honey, &c. Succah, fol. vi. 1. Chull. fol. lxxi. 1. and Negangeem, fol. xlv.

לצר Latſar; whence, וַיֹּאמֶר דָּנִיֵּאל אֶל הַמֶּלְצַר Then Daniel ſaid unto *the ſteward,* (or officer.) Dan. i 11, 16.

לקק Lakak; To lick; lap, &c.

בִּמְקוֹם אֲשֶׁר לָקְקוּ הַכְּלָבִים אֶת דַּם נָבוֹת In the place where the dogs *licked* the blood of Naboth. 1 King. xxi. 29.

כַּאֲשֶׁר יָלֹק הַכֶּלֶב As the dog *lappeth.* Judg. vii. 5.

Futur.

יָלְקוּ הַכְּלָבִים אֶת דָּמְךָ The dogs *ſhall lick* thy blood. 1 King. xxi. 19.

It alſo in *Talm.* Heb. denotes *ſoft*; *ſmooth*, &c. Yevamoeth, fol. lxxx. 2.

מלקות Malkuth; In *Rab.* Heb. denotes the thirty-nine ſtripes inflicted by the judges on a delinquent for certain crimes. See Deut. xxv. 2, 3, &c. See farther in מרד.

לקח Lakach; To take; alſo prey, &c. alſo tongs; alſo wares; doctrine, &c. as will be obſerved in the examples.

אֶת־בִּבכֹרָתִי לָקַח וְהִנֵּה עַתָּה לָקַח בִּרְכָתִי *He took away* my birthright; and behold, now *he hath taken away* my bleſſing. Gen. xxvii. 36.

אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי Which *I took* out of the hand of the Amorite. Ibid. xlviii. 22.

And with the firſt radical dropt.

קָח עַל מַיִם רַבִּים *He placed* (it) by great waters. Ezek. xvii. 5.

This is pointed with *kamats*, in order to diſtinguiſh it from the Imp. which is with *pathach*. Hence may be obſerved the great utility of the vowel points; and that a thorough knowledge of ſcripture is utterly unattainable without them. It alſo clearly points out the fallacy of the ſyſtem of thoſe, who attempt to teach, or underſtand ſcripture, by the ſubſtitution of the letters א, ו, י; *aleph*, *vau*, *yod*; for in this, as well as thouſands of others in ſcripture, there are none of theſe three letters to be found: conſequently, we cannot derive any aſſiſtance from them. All which, I have fully proved in my diſſertation on the neceſſity of the vowel points, for the underſtanding of the language. See the Grammar, chap. iii. ſect. i. page 20.

The reaſon of my noticing it at preſent, is, the ſtriking inſtance that occurs in the diſtinction of the preter tenſe from the imperative. The judicious reader, in the courſe of the examples produced in this Dictionary, will meet with ſo a great a number of nearly the like import, as will

וַתִּלָּקַח אֶסְתֵּר אֶל בֵּית הַמֶּלֶךְ *And* Eſther *was taken* unto the king's houſe. Eſth. ii. 8.

Puang.

אֲשֶׁר לֻקַּח מִשָּׁם From whence that *he was taken*. Gen. iii. 23.

כִּי מֵאִישׁ לֻקָּחָה זֹאת Becauſe *ſhe was taken* out of man. Ibid. ii. 23.

Particip.

אִם תִּרְאֶה אֹתִי לֻקָּח מֵאִתָּךְ If thou ſee me (when I am) *taken* from thee. 2 King. ii. 10.

Huph.

יֻקַּח נָא מְעַט מָיִם *Let* a little water, I pray you *be fetched*. Gen. xviii. 4.

הֲיֻקַּח מִגִּבּוֹר מַלְקוֹחַ *Shall* the prey *be taken* from the mighty. Iſai. xlix. 24.

Hith. Particip.

וְאֵשׁ מִתְלַקַּחַת בְּתוֹךְ הַבָּרָד And fire *mingling* (or infolding) *itſelf* with the hail. Exod. ix. 24.

Noun Maſc.

וְאֵת כָּל הַמַּלְקוֹחַ And all *the prey*. Numb. xxxi. 11.

Becauſe, taken in captivity Hence, Noun Maſc. Dual.

והמלקחים

will ſufficiently prove the truth of my poſition; and that thoſe who maintain the contrary opinion, have never arrived at a true knowledge of the ſacred language.

Imp.

קַח לְךָ סַמִּים *Take* unto thee ſweet ſpices. Exod. xxx. 34.

Another form.

הַמְעַט קָחַתְּךָ אֶת־אִישִׁי וְלָקַחַת גַּם אֶת־דּוּדָאֵי בְנִי (Is it) a ſmall matter *that thou haſt taken* my huſband? *and wouldeſt thou take away* my ſon's mandrakes alſo? Gen. xxx. 15.

Note, in the ſecond form, the ל *lamed* is not radical, but ſervile.

כִּי יִקַּח אִישׁ אִשָּׁה When a man *hath taken* a wife. Deut. xxiv. 1.

הוּא בַּעֲוֹנוֹ נִלְקָח *He is taken away* in his iniquity. Ezek. xxxiii. 6.

וַאֲרוֹן הָאֱלֹהִים נִלְקָחָה And the ark of God *is taken*. 1 Sam. iv. 17.

בְּטֶרֶם אֵלָקַח מֵעִמָּךְ Before *I be taken away* from thee. 2 King. ii. 9.

לקט Lakat; To gather; glean, &c.

לָקְטוּ לֶחֶם מִשְׁנֶה *They gathered* twice as much bread. Exod. xvi. 22.

וַיִּלְקְטוּ הַמַּרְבֶּה וְהַמַּמְעִיט *And they gathered* ſome more, and ſome leſs. Ibid. 17.

Infin. לְלַקֵּט *To gather.* Ibid. 27.

Pieng.

אֲשֶׁר לִקֳּטָה What *ſhe had gleaned.* Ruth. ii. 18.

לְלַקֵּט אֹרֹת *To gather* herbs. 2 King. iv. 39.

וַיְלַקֵּט מִמֶּנּוּ פַּקְעֹת שָׂדֶה מְלֹא בִגְדוֹ *And he gathered* thereof wild gourds his lapful. Ibid.

וַתְּלַקֵּט בַּשָּׂדֶה עַד הָעָרֶב *And ſhe gleaned* in the field unto the even. Ruth. ii. 17.

Particip.

כְּמְלַקֵּט שִׁבֳּלִים בְּעֵמֶק רְפָאִים *As he that gathereth* ears in the valley of Rephaim. Iſai. xvii. 5.

Futur.

וְאֲלַקְּטָה בַשִּׁבֳּלִים אַחַר אֶמְצָא חֵן בְּעֵינָיו *And I will glean* (in) the ears of corn after (them,) in whoſe ſight I ſhall find grace. Ruth, ii. 2.

וְהַמְּלָקָחַיִם *And the tongs.* 1 King. vii. 49.

Becauſe things are taken, or laid hold of with them.

Affix. וּמַלְקָחֶיהָ *And the tongs thereof.* Exod. xxv. 38.

Another form of the Affix.

וּלְשׁוֹנִי מְדָבָק מַלְקוֹחָי And my tongue cleaveth *to my jaws.* Pſalm. xxii. 16.

Another form with the firſt radical dropt. Conſt.

וּמִקַּח שֹׁחַד *Nor taking of* gifts. 2 Chron. xix. 7.

Fem. Plur.

הַמְּבִיאִים אֶת הַמַּקָּחוֹת Which brought *the wares.* Nehem x. 32.

Another form of the Noun Maſc.

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם For I give you good *doctrine.* Prov. iv. 2.

יִשְׁמַע חָכָם וְיוֹסֵף לֶקַח A wiſe (man) will hear, and will increaſe *learning.* Ibid. i. 5.

Affix.

יַעֲרֹף כַּמָּטָר לִקְחִי *My doctrine* ſhall drop as rain. Deut. xxxii. 2.

For פִּקַּח קוֹחַ See in פקח.

In *Rab.* Heb. It denotes *to buy; acquire,* &c.

וְאַתֶּם תְּלֻקְּטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל *And ye ſhall be gathered* one by one, O ye children of Iſrael. Iſai. xxvii. 12.

Hith.

וַיִּתְלַקְּטוּ אֶל יִפְתָּח *And there gathered themſelves* unto Jephta. Judg. xi. 3.

Noun Maſc.

וְלֶקֶט קְצִירְךָ *And the gleaning* of thy harveſt. Levit. xix. 9.

Another form of the Noun Maſc. and which denotes *a ſcrip.*

וַיָּשֶׂם אֹתָם בִּכְלִי הָרֹעִים אֲשֶׁר לוֹ וּבַיַּלְקוּט And he put them in a ſhepherd's veſſel which he had, *even in a ſcrip.* 1 Sam. xvii. 40.

In *Cha.* it denotes to gather; glean, &c. as in the Heb. with a ſmall variation in the form.

It denotes the ſame in *Talm.* Heb.

In *Cha.* עוֹבַד שׁוֹשַׁנְתָּא לָקִיט *A collection* of lily work. Targ. Jeruſ. 1 King. vii. 19.

לקטקא Laktaka; In *Rab.* Heb. denotes *a ſedan, chair,* or *horſe litter.* Yalkut, Exod. fol. lxxx. 3.

It alſo in *Cha.* denotes *to hew.*

Noun Maſc.

מִלֶּקֶט אָעָךְ *From the hewer* of thy wood. Targ. Onk. Deut. xxix. 11.

Plur.

וִידהוֹן מְלַקְּטֵי אָעִין And let them be *hewers* of wood. Targ. Jona. Joſhu. ix. 21.

לקן Lakan; *Cha.* whence מְלֵי לַקְנָא דְמַיָּא *A bowl* full of water. Targ. Jona. Judg. vi. 38.

And the Aruch reads לקונא.

לקן Lakan; In *Talm.* Heb. denotes a ſpecie of ſmall coin. *Talm.* Jeruſ. Maangſer Shenee, chap. iv.

לקש Lakaſh; Late.

Pieng.

וְכֶרֶם רָשָׁע יְלַקֵּשׁוּ And *they gather* the vintage of the wicked *late.* Job, xxiv. 6.

Noun Maſc.

יוֹרֶה וּמַלְקוֹשׁ The firſt rain *and the latter rain.* Deut. xi. 14.

Another form.

וְהִנֵּה לֶקֶשׁ אַחַר גִּזֵּי הַמֶּלֶךְ And lo, (it was) *the latter growth* after the king's mowings. Amos, vii. 1.

It denotes the ſame in *Cha.*

לרט Larat ; whence, לורטיא Lurteya ; in *Rab.* Heb. denotes a ſpecie of veſſel ; and which ſome take to be *a bathing tub.* Eachea Rabba, i. 9.

And the Aruch reads ברנטין Beranteen ; which is erroneous. And according to his explanation, it denotes a veſſel uſed to heat water.

And according to another Gloſſ. it denotes *a ſpear.*

לשד Laſhad ; Moiſture.

Noun Maſc. Conſt.

כְּטַעַם לְשַׁד הַשָּׁמֶן As the taſte of *the moiſtneſs of* oil. Numb. xi. 8.

Affix.

נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קָיִץ *My moiſture* is turned into the drought of ſummer. Pſalm. xxxii. 4.

לשך Laſhach ; whence Noun Fem. וַיַּעַשׂ לוֹ לִשְׁכָּה גְדוֹלָה And he had prepared him a great *chamber.* Nehem. xiii. 5.

Conſt. לִשְׁכַּת הַשָּׂרִים *The chamber of* the princes. Jer. xxxv. 4.

Plur. אֶל אַחַת הַלְּשָׁכוֹת In to one of *the chambers.* Ibid. 2.

It denotes the ſame in *Cha.*

לשם Leſhem ; One of the precious ſtones in the high prieſt's breaſt plate, tranſlated in Engliſh *a ligure.* Exod. xxviii. 19.

לשן Laſhan ; Tongue ; language in general.

וּכְבַד לָשׁוֹן And of a ſlow *tongue.* Exod. iv. 10.

לָשׁוֹן מְדַבֶּרֶת גְּדוֹלוֹת *The tongue* that ſpeaketh great things. Pſalm. xii. 4.

Affix.

וּמִלָּתוֹ עַל לְשׁוֹנִי And his word (was) in *my tongue.* 2 Sam. xxxiii. 2.

נְצֹר לְשׁוֹנְךָ מֵרָע Keep *thy tongue* from evil. Pſalm. xxxiv. 14.

לְשׁוֹנוֹ *His tongue.* Exod. xi. 7.

וּלְשׁוֹנֵינוּ רִנָּה *And our tongue* with ſinging. Pſal. cxxvi. 2.

לְשׁוֹנָם יַחֲלִיקוּן They flatter (with) *their tongue.* Ibid. v. 10.

Plur. וְהַלְּשֹׁנוֹת *And the tongues.* Iſai. lxvi. 18.

Affix.

לתך Lethech; A meaſure of capacity, which contained half an homer. Hoſea, iii. 2.

It denotes the ſame in *Talm.* Heb. Bava Metſia, fol. civ.

לתע Lathang; whence, Noun Fem. Plur. Conſt. מַלְתְּעוֹת כְּפִירִים *The great teeth of* the young lions. Pſalm. lviii. 7.

The verb, Niph.

וְשִׁנֵּי כְפִירִים נִתָּעוּ And the teeth of the young lions are broken. Job, iv. 20.

This, Kimchi obſerves, ought to be written נִלְתָּעוּ, And explains it thus: the great teeth *are rooted* (or fallen) *out*. Kimchi on the Roots.

And ſome think it denotes *to wander*. See Jarchi, and Aben Ezra. on Job, Ibid.

לתת Lathath; In *Talm.* Heb. denotes *to ſoak*, &c. Peſacheem, fol. iv. 1.

Affix. לְלִשְׁנֹתָם *After their tongues*. Gen. x. 20.

The verb, Pieng. Particip. מְלָשְׁנִי בַּסֵּתֶר רֵעֵהוּ *Whoſo* privily *ſlandereth* his neighbour. Pſalm. ci. 5.

Hiph.

אַל תַּלְשֵׁן עֶבֶד אֶל אֲדֹנָיו Do not *accuſe* (or calumniate) a ſervant unto his maſter. Prov. xxx. 10.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

It alſo in *Rab.* Heb. denotes *ſtyle*; alſo *ſignification*, &c.

לשש Laſhaſh; whence לשלשת Leſhleſheth; *Talm. The dung of fowls*. Shab. fol. xiv. 2.

לתא Latha; In *Talm.* Heb. denotes *fortune*; *ſtar*, &c. Metſia, fol. xx. 2. and cvi.

לתח Lathach; whence, Noun Fem. הַמִּלְתָּחָה *The veſtment cheſt*. 2 King. x. 22.

השלמתי אות הלמד
בעזר אשר לאדם דעת מלמד

מ M E M.

Is the thirteenth letter of the Heb. Alphabet. It is one of the ſervile letters; and is in number forty. It is uſed as a prefix, and denotes the ſame as the prepoſition מִן *From*; *of*, &c. See the Grammar, chap. ix. ſect. iii. page 130. It is alſo prefixed to form the comparative degree. Ibid.

The final ם *mem* is poſtfixed, to form the third perſon plur. *them*; *their*, &c.

מאד Meoed; 1ſt. An indeclinable adverb: exceedingly; very; to a great degree, &c. Gen. i. 31. xxvi. 13. and Exod. i. 7, &c.

2d. Power; ſubſtance, &c. Affix.

וּבְכָל מְאֹדֶךָ And with all *thy might*, (or ſubſtance.) Deut. vi. 5.

וּבְכָל מְאֹדוֹ And with all *his might*. 2 King. xxiii. 24.

In *Rab.* Heb. it denotes durable; great; mighty, &c.

ענינים המקרים אינם תמידים ולא מאודים The things (or beings) which are accidental, are not perpetual, nor *durable*: (or mighty.) Maim. Moreh Nevucheem, part 2, chap. xx.

מאה Meah; An hundred.

מֵאָה וְעֶשְׂרִים שָׁנָה *An hundred* and twenty years. Gen. vi. 3.

Conſt. according to the idiom of the Heb.

מֵאַת כִּכַּר *An hundred* talents. Exod. xxxviii. 25.

Plur. לְמֵאוֹת וְלַאֲלָפִים *By hundreds*, and by thouſands. 1 Sam. xxix. 2.

Fem. Dual.

מָאתַיִם שָׁנָה *Two hundred* years. Gen. xi. 23, &c.

It denotes the ſame in *Cha.* As alſo in *Rab.* Heb.

מאך Maach; *Cha.* To impoveriſh; weaken; leſſen, &c.

וּמְאַךְ יִשְׂרָאֵל לַחְדָּא *And* Iſrael *was* exceedingly *impoveriſhed*. Targ. Jona. Judg. vi. 6.

וְיוֹמָא מְאַךְ לַחְדָּא And the day *was leſſened* (or ſpent) greatly. Targ. Jona. Ibid. xix. 11.

Particip.

not go after (or follow) me. Targ. Onk. Gen. xxiv. 39.

מָאִים יִתְרַחֵים מִן קֳדָם ה׳׳ *Peradventure* we may find mercy from before the Lord. Targ. Jona. Jonah, i. 6.

מאן Meaean; To refuſe, &c.

מֵאֵן לְשַׁלַּח הָעָם *He refuſeth* to let the people go, (or to ſend the people.) Exod. vii. 14.

מֵאֲנוּ קַחַת מוּסָר *They have refuſed* to receive correction. Jer. v. 5.

Adj.

כִּי אִם מָאֵן אַתָּה לְשַׁלֵּחַ For if thou *refuſe* to let (them) go. Exod. ix. 2.

It alſo in *Rab.* Heb. denotes diſlike; refuſal, &c.

מאס Maas; To refuſe; reject, &c.

יַעַן כִּי מָאַס הָעָם הַזֶּה For as much as this people *have refuſed*, (or rejected.) Iſai. viii. 6.

כִּי מָאַס ה׳׳ בְּמִבְטָחֶיךָ For the Lord *hath rejected* thy confidences. Jer. ii. 37.

יַעַן מָאַסְתָּ אֶת דְּבַר ה׳׳ וַיִּמְאָסְךָ מִמֶּלֶךְ

Particip.

וּבֵית שָׁאוּל אָזְלִין וּמָאֲכִין And the houſe of Saul waxed *weaker and weaker*. Targ. Jona. 2 Sam. iii. 1.

Futur.

וְיִמְאַךְ יְקַר יִשְׂרָאֵל *And* the glory (or honour of) Iſrael *ſhall be leſſened*. Targ. Jona. Hoſea, v. 5.

Aphel.

אֲרוּם אַמַכְתָּנָא For *thou haſt brought us low*, (or humbled us.) Targ. Jeruſ. Pſal. xliv. 20.

Hith. וְאִתְמְכִיאוּ *And they are brought low*. Targ. Jeruſ. Job, xxiv. 24.

Pahel.

אִתְרְגוּשַׁת תַּקִּיפִין תְּמָאֵיךְ The noiſe of the mighty *ſhalt thou bring low*. Targ. Jona. Iſai. xxv. 5.

מאם Maam; whence מְאוּמָה An adverb; *nought*; *not any thing*, &c. Gen. xxxix. 6. and Deut. xiii. 18.

In *Cha.* it denotes peradventure, &c.

מָאִים לָא תֵיתֵי אִתְּתָא בַּתְרַי *Peradventure* the woman will

מִמְּלֹךְ Becauſe *thou haſt rejected* the word of the Lord, *he hath alſo rejected thee* from (being) king. 1 Sam. xv. 23.

Niph.

כֶּסֶף נִמְאָס יִקְרְאוּ לָהֶם *Refuſe* ſilver ſhall (men) call them. Jer. vi. 30.

נִבְזֶה ׀ בְּעֵינָיו נִמְאָס In whoſe eyes a vile perſon *is condemned.* Pſalm. xv. 4.

כִּי תִמָּאֵס When *ſhe is refuſed.* Iſai. liv. 6.

It denotes the ſame in *Cha.*

It alſo in *Rab.* Heb. denotes *to nauſeate,* &c.

מאר Maar; whence Hiph. Particip. סִלּוֹן מַמְאִיר *A pricking* (or fretting) brier. Ezek. xxviii. 24.

Fem.

צָרַעַת מַמְאֶרֶת *A fretting* leproſy. Levit. xiii. 51.

מבן Maban; *Cha.* whence בְּמִבְנָא *With a broom.* Targ. Jona. Iſai. xiv. 23.

מגב Magav; In *Talm.* Heb. denotes a kind of glove, or an inſtrument made in the form of one, uſed by huſbandmen to winnow or cleanſe foul corn. Keleem, chap. xiii.

מגג Magag; In *Talm.* Heb. denotes a ſpecie of ruſh, of which they made ropes. Eruveen, fol lviii. 1.

מגד Megged; Precious, &c.

Noun Maſc.

וּמִמֶּגֶד תְּבוּאֹת שָׁמֶשׁ *And of the precious* fruits (brought forth) by the ſun. Deut. xxxiii. 14.

Plur. according to the idiom of the Heb.

עִם פְּרִי מְגָדִים With *precious* fruits. Solom. Song. iv. 13.

Affix.

וְיֹאכַל פְּרִי מְגָדָיו And eat *his precious* fruits. Ibid. 16.

Fem. Plur.

וּמִגְדָּנֹת נָתַן לְאָחִיהָ וְלְאִמָּהּ He gave *alſo precious things* to her brother, and to her mother. Gen. xxiv. 53. and Ezra, i. 6.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

מגל Maggal; A ſickle.

Noun Maſc.

וְתֹפֵשׂ מַגָּל And he that handleth the *ſickle.* Jer. l. 16. Joel, iv. 13.

It denotes the ſame in *Cha.* As alſo in *Talm* Heb.

מגלונאה Magloenaah; In *Talm.* Heb. denotes the name of a place. Peſacheem, fol. xlviii. 1.

And ſome read מלוגנאה.

מגן Magan; To deliver; give, &c.

Pieng.

אֲשֶׁר מִגֵּן צָרֶיךָ בְּיָדֶךָ Which *hath delivered* thine enemies into thine hand. Gen. xiv. 20.

Futur.

אֲמַגֶּנְךָ יִשְׂרָאֵל (How) *ſhall I deliver* (or ſurrender) *thee*, Iſrael? Hoſea, xi. 8.

עֲטֶרֶת תִּפְאֶרֶת תְּמַגֶּנָּךְ A crown of glory *ſhall ſhe deliver to thee.* Prov. iv. 9.

מגן Maggan; *Cha.* Nought; nothing.

וְתִפְלְחִנַּנִי מַגָּן Thou ſhouldeſt therefore ſerve me *for nought.* Targ. Onk. Gen. xxix. 14.

הַאֶפְשַׁר דִּי לְמַגָּן אִיּוֹב דָּחֵל מִן קֳדָם ה׳ Is it poſſible that Job doth fear (or is fearful before) God for nought? Targ. Jeruſ. Job, i. 9.

לְמַגָּנָא *In vain.* Targ. Onk. Exod. xx. 7.

מגניא Meganya; *Talm.* The name of a place. Kelayeem, chap. v.

מגנון Magnoen; In *Rab.* Heb. denotes *machination.* Bereſheeth Rabba, ſect. 43.

מגניטס Magneetas; In *Rab.* Heb. denotes *the magnet*, or *load ſtone.* Ikkareem Oration, 4. chap. xxxv.

מגס Magas; *Cha.* whence מְגַסְתָּא דְּחַסַף *A* ſilver *diſh.* Targ. Onk. Numb. vii. 13.

Plur. מַגְיַסַיָּא *The diſhes.* Targ. Onk. Ibid. iv. 7.

Affix. מְגִיסוֹהִי *The diſhes thereof.* Targ. Onk. Exod. xxv. 29.

It denotes the ſame in *Talm.* Heb. Peſacheem, chap. v.

מגיסא Megeeſa; In *Rab.* Heb. denotes food; a ſmall repaſt. Vayikra Rabba, ſect. 28. and Eacha Rabba, i. 1.

מגיסתי Megeeſtea; In *Rab.* Heb denotes great; tall, &c. Bereſheeth Raba, ſect. 26.

It alſo in *Rab.* Heb. denotes a book of aſtronomy.

Maim.

Maim. in Moereh Nevucheem, part 2. chap. xxiv.

מגסתר Maggiſter; In *Rab.* Heb. A governor; Magiſtrate, &c. Vayikra, Rabba, ſect. 28.

מגף Maggaph; whence מגפיים Maggaphayeem; In *Talm.* Heb. denotes *greaves of iron*; a certain armour for the legs. Shab. chap. vi. fol. lxi. 1.

מגר Magar; whence וְכִסְאוֹ לָאָרֶץ מִגַּרְתָּה And he *caſt* his throne down to the ground. Pſalm. lxxxix. 44.

In *Cha.* it denotes to caſt; or ſtrike down; cut off, &c.

וּמַגֵּיר יַת רְתִיכַיָּא *And he caſt down* the chariots. Targ. Jona. 1 King. xx. 21.

מַגְּרַת יָתִי טִנְנָתִי My zeal *hath cut* me *off*, (or conſumed me.) Targ. Jeruſ. Pſalm. cxix. 139.

Imp. מַגְּרִיהָא *Caſt her down.* Targ. Jona. 2 King. ix. 33.

Futur.

יָתֵיהּ אֲמַגֵּר *I will cut* him *off.* Targ. Jeruſ. Pſalm. ci. 5.

וִימַגַּר רוֹכְבֵיהוֹן לַאֲחוֹרָא *And*

he ſhall haſtily caſt down their riders backward. Targ. Onk. Gen. xlix. 17.

Hith. אִתְמַגַּרוּ *They are cut off*, (or vaniſh.) Targ. Jeruſ. Job, vi. 17.

מגירוס Maggeeroes; In *Rab.* Heb. denotes *a cook.* Vayikra Rabba, ſect. 7, and 28.

מגש Magaſh; whence מגוש Magoeſh; in *Talm.* Heb. denotes *an enchanter.* Shab. fol. lxxv. 1.

מד Mad; A garment; clothes, &c.

Affix.

וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד And the prieſt ſhall put on *his* linen *garment.* Levit. vi. 3.

וַיִּלְבַּשׁ קְלָלָה כְּמִדּוֹ And he clothed himſelf with curſing *like as with his garment.* Pſal. cix. 18.

Plur. וּמַדָּיו קְרֻעִים *And his clothes* rent. 1 Sam. iv. 12.

Fem. מִדּוֹתָיו *His garments.* Pſalm. cxxxiii. 2.

מדב Madav; whence מדבורא Madboera; *Talm. a candle.* Moengead Katoen, fol. xii. 2.

מדד

It is thus cited by the Aruch; though the generality of the editions read מדוכרי, with כ *kaph*.

מדד Madad; To meaſure, &c.

מִי מָדַד בְּשָׁעָלוֹ מַיִם Who *hath meaſured* the waters in the hollow of his hand? Iſai. xl. 12.

וּמַדֹּתֶם מִחוּץ לָעִיר *And ye ſhall meaſure* without the city. Numb. xxxv. 5.

וּמַדֹּתִי פְּעֻלָּתָם רִאשֹׁנָה אֶל חֵיקָם *Therefore will I meaſure* their former work in to their boſom. Iſai. lxv. 5.

וַיָּמֹדּוּ בָעֹמֶר *And when they did mete* (it) with an omer. Exod. xvi. 18.

Infin.

לָמֹד אֶת יְרוּשָׁלַיִם *To meaſure* Jeruſalem. Zech. ii. 2.

Niph.

אֲשֶׁר לֹא יִמַּד וְלֹא יִסָּפֵר Which cannot *be meaſured* nor be numbered. Hoſea, ii. 1.

אִם יִמַּדּוּ שָׁמַיִם מִלְמָעְלָה If the heaven above *can be meaſured.* Jer. xxxi. 37.

Pieng.

וַיְמַדֵּד שְׁנֵי חֲבָלִים *And he meaſured* (with) two lines. 2 Sam. viii. 2.

וַיְמַדְּדֵם בַּחֶבֶל *And he meaſured them* with a line. Ibid.

Another form.

עָמַד וַיְמַדֵּד אֶרֶץ He ſtood *and he meaſured* the earth. Habakk. iii. 6.

וְעֵמֶק סֻכּוֹת אֲמַדֵּד And *I will mete out* the valley of Succoth. Pſalm. vi. 8.

Hith.

וַיִּתְמֹדֵד עַל הַיֶּלֶד שָׁלֹשׁ פְּעָמִים *And he meaſured* (or ſtretched) *himſelf* upon the child three times. 1 King. xvii. 21.

Noun Fem.

מִדָּה אַחַת לְכָל הַיְרִיעֹת Every one of the curtains ſhall have one *meaſure*. Exod. xxvi. 2.

אִישׁ מִדָּה A man of *meaſure*; i. e. of great ſtature. 1 Chron. xx. 6.

Plur. According to the idiom of the Heb.

אַנְשֵׁי מִדּוֹת Men of *meaſures:* (or of great ſtature.) Numb xiii. 33.

Affix. מִדּוֹתֶיהָ *The meaſures thereof.* Ezek. xlviii. 16.

Another form.

מִי שָׂם מְמַדֶּיהָ Who hath

laid *the meaſures thereof*. Job, xxxviii. 5.

Another form.

לְמִדַּת הַמֶּלֶךְ For the king's *tribute*. Nehem. v. 4.

In *Talm.* and *Rab.* Heb. it denotes to meaſure, &c. Alſo manners; morals; qualities; virtues; properties, &c.

מִדָּא Mada; In *Talm.* Heb. denotes *a veſtment*. Berachoeth, fol. xxviii. 1.

מָדַי Maday; *Cha. The medes*. Dan. v. 28.

מָדַל Madal; In *Talm.* Heb. denotes *to draw out*; *leſſen*, &c. Peah, chap. vii. Sheveengeeth, chap. iv.

מַדְלָא Madla; In *Talm.* and *Rab.* Heb. denotes *riches*; *ſubſtance*, &c. *Talm.* Jeruſ. Shekaleem, chap. iv. ſect. 4. and Eachah Rabba. chap. i. 1 fol. lix. 3.

מָדַן Madan; whence מְדִינָה *A province*. Eſth. i. 1.

Plur. מְדִינוֹת *Provinces*. Ibid. 16.

מְדִין *Judgment*. Judg. v. 10.

This ſome think denotes the name of a place; others that of a certain road; and others again think it denotes judgment. See Jarchi, R. Levi Ben Gerſhom, Kimchi, and Abarbanal, Ibid. And Kimchi on the Roots.

It alſo in *Cha.* denotes a province, &c. See in דן.

מְאָדְנִין In *Cha.* denotes *Balances*.

מָדַע Madang; whence מַדּוּעַ An indeclinable adverb, *why*; *wherefore*, &c. Numb. xvi. 3.

In *Cha.* מִדַּעַם *Nought*; *not any thing*. Targ. Onk. Deut. xiii. 17.

כָּל מִדַּעַם Every *thing*. Targ. Onk. Numb. xxxi. 23.

מוֹדָעִית Moedangeeth; *Talm.* The name of a city about fifteen miles from Jeruſalem. Peſacheem, fol. 39.

מָדַר Madar; In *Talm.* Heb. denotes *declevity*. Bava Bathra, fol. xxii. 2.

It alſo denotes a clod; turf, &c.

מַה Mah; An adverb; *What*; *when*; *how*, &c.

And with ל *lamed* prefixed.

haſten; alſo ready; near, &c.

Pieng.

וְהָאִישׁ מִהַר וַיָּבֹא וַיַּגֶּד לְעֵלִי And the man came *in haſte* and told Eli. 1 Sam. iv. 14.

מַה זֶּה מִהַרְתָּ לִמְצֹא How (is it) *that thou haſt haſtened* (or made haſte) to find (it.) Gen. xxvii. 20.

וּמְהַרְתֶּם וְהוֹרַדְתֶּם אֶת אָבִי הֵנָּה *And ye ſhall haſten*, and bring down my father hither. Ibid. xlv. 13.

Niph.

וַעֲצַת נִפְתָּלִים נִמְהָרָה And the cauſe of the froward *is carried headlong*. Job, v. 13.

Adj.

וְהוּא סֹפֵר מָהִיר בְּתוֹרַת מֹשֶׁה And he (was) *a ready* ſcribe in the law of Moſes. Ezra, vii. 6.

Noun Maſc.

לֹא תוּכַל בַּלֹּתָם מַהֵר Thou mayeſt not conſume them (*in*) *haſte* (or at once.) Deut. vii. 22.

Fem.

וְהוֹלֵךְ מְהֵרָה אֶל הָעֵדָה And go (in) *haſte* to the congregation. Numb. vii. 11.

לָמָּה *Wherefore?* Joſhu. vii. 10.

And with כ *caph* prefixed.

כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ *How many* (are) the days of the years of thy life? Gen. iv. 8.

It denotes the ſame in *Cha.* in which it is written מא, with א *aleph*, inſtead of ה *he*.

It denotes the ſame in *Rab.* Heb.

מהא Maha; whence *Rab.* Heb. אתמהא Ithmaha: *He was amazed*; or aſtoniſhed. Bereſheeth Rabba, ſect. 18.

מהה Mahah; whence מהוהה Mehuhah; In *Talm.* Heb. denotes *old*; *worn out*, &c. Keleem, chap. xxiv. and 28. and Nidda, fol. iv. 1.

מהט Mahat; whence מוהטין בה את הפתילה *They ſnuff* the wick with it. Betſa, fol. xxxii. 2.

And ſome read with ח *cheth*

מהל Mahal; whence מָהוּל בַּמַּיִם *Mixt* with water. Iſai. i. 22.

It denotes the ſame in *Rab.* Heb.

מהר Mahar; 1ſt. To

מְהֵרָה חוּשָׁה אַל תַּעֲמֹד (Make) *ſpeed*, haſte, ſtay not. 1 Sam. xx. 38.

2d. To endow, &c.

מָהֹר יְמְהָרֶנָּה לוֹ לְאִשָּׁה *He ſhall ſurely endow* her to be his wife; (or endow he ſhall endow her.) Exod. xxii. 15.

And the following, I am of opinion, denotes the ſame.

יִרְבּוּ עַצְּבוֹתָם אַחֵר מָהָרוּ Their ſorrows ſhall be multiplied (that) *give* (gifts) to another. Pſalm xvi. 4.

See alſo Jarchi and Aben Ezra. Ibid. And Kimchi on the Roots.

Noun Maſc.

הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן Aſk me never ſo much *dowry* and gift. Gen. xxxiv. 12.

אֵין חֵפֶץ לַמֶּלֶךְ בְּמֹהַר The king deſireth not *any dowry*. 1 Sam. xviii. 25.

In *Rab.* Heb. it denotes haſte; expedition, &c.

And in *Cha.* it denotes dowry.

מוהרקא Moeharka; In *Talm.* Heb. denotes *a ſeat* or *ſtool*. Eruveen, fol. lxii. 1.

It alſo denotes a letter, or

contract ſigned and ſealed. Metſia, fol. lxxiii. 2. and Nedareem, fol. xlvi. 1.

מוג Moeg; To melt; diſſolve.

הַנּוֹגֵעַ בָּאָרֶץ וַתָּמוֹג He that toucheth the land, *and it melts*. Amos, ix. 5.

This is an intranſitive verb. The following is tranſitive.

וַתְּמוּגֵנוּ בְּיַד עֲוֹנֵינוּ *And haſt melted* (or conſumed) *us* becauſe of our ſins. Iſai. lxiv. 7.

Niph.

וְהִנֵּה הֶהָמוֹן נָמוֹג And behold, the multitude *melted away*. 1 Sam. xiv. 16.

נָמֹגוּ כֹּל יֹשְׁבֵי כְנָעַן All the inhabitants of Canaan *ſhall melt away*. Exod. xv. 15.

Pieng.

וּתְמֹגְגֵנִי תְּשִׁיחָה *And thou diſſolveſt* (my) wiſdom. Joo, xxx. 22.

בִּרְבִיבִים תְּמֹגְגֶנָּה *Thou diſſolveſt it* with ſhowers. Pſalm. lxv. 11.

Hith.

וְכָל הַגְּבָעוֹת תִּתְמוֹגַגְנָה And all the hills *ſhall be melted*. Amos, ix. 13

נפשם

נַפְשָׁם בְּרָעָה תִּתְמוֹגָג Their ſoul *is melted*, becauſe of the trouble. Pſalm cvii. 26.

It denotes the ſame in *Cha.* As alſo in *Rab.* Heb. Bere ſheeth Rabba, ſect. 40.

מוֹן Moez; *Cha.* Chaff; ſtubble, &c.

יְהוֹן הֵיךְ מוֹזָא קֳדָם זַעֲפָא Let them be as *chaff* before the wind. Targ. Jeruſ. Pſal. xxxv. 5.

וּכְמוֹזָא דְּטַלְטְלִנֵּיהּ עַלְעוֹלָא *And as chaff* which the whirlwind carrieth away, or diſperſeth. Targ. Jeruſ. Job, xxi. 18.

In *Talm* Heb. מוזא Moeza, denotes *heads of onions.* Kidduſheen, fol. lii. 2.

מוח Moeach; Marrow, &c.

וּמֹחַ עַצְמוֹתָיו יְשֻׁקֶּה *And* his bones are moiſtened *with marrow.* Job, xxi. 24.

עֹלוֹת מֻחִים אַעֲלֶה לָךְ I will offer unto thee burnt ſacrifices, (or fatlings) of *marrow.* Pſalm. lxi. 15.

Another form.

שְׁמָנִים מְמֻחִים Of fat things *full of marrow.* Iſai. xxv. 6.

Hence in *Talm.* and *Rab.* Heb. מוח Moeach, denotes *the brain.* In Anatomy, the large ſoft white ſubſtance, in the inſide of the cranium, or ſkull; wherein all the organs of ſenſe terminate. It is divided into cerebrum, cerebellum, medulla, oblongata, or medulla ſpinalis. The *cerebrum*, or *brain*, properly ſo called, is a kind of medullary maſs of a moderate conſiſtance; from whence it was called מוח by the Rabbinical writers. Yevamoeth, fol. ix. 1. and Kimchi, Pſalm. cii. 5.

In *Cha.* it is uſed to denote the crown of the head.

מִפַּרְסַת רַגְלוֹהִי וְעַד מוֹחֵיהּ From the ſole of his foot, even to *the crown of his head.* Targ. Jona. 2 Sam. xiv. 25.

מוט Moet; 1ſt. To ſhake; ſlip; remove, &c.

רְפָה שְׁבָרֶיהָ כִּי מָטָה Heal the breaches thereof, for it *ſhaketh* (or noddeth.) Pſalm. lx. 4.

מָטָה רַגְלִי My foot *ſlippeth.* Ibid. xciv. 18.

וּמָטָה יָדוֹ עִמָּךְ *And* his hand *faileth*

וְנָתְנוּ עַל הַמּוֹט And they ſhall put it upon *a bar*. Numb. iv. 10.

וַיִּשָּׂאֻהוּ בַמּוֹט בִּשְׁנָיִם And they bare it between two *upon a ſtaff*. Ibid. xiii. 23.

Affix.

וְעַתָּה אֶשְׁבֹּר מֹטֵהוּ מֵעָלָיִךְ For now I will break *his yoke* from off thee. Nahum, i. 13.

Fem.

וַיִּקַּח חַנַנְיָה הַנָּבִיא אֶת הַמּוֹטָה מֵעַל צַוַּאר יִרְמְיָה הַנָּבִיא Then Hananiah the prophet took *the yoke* from off the prophet Jeremiah's neck. Jer. xxviii. 10.

Plur.

וָאֶשְׁבֹּר מֹטֹת עֻלְּכֶם And I have broken *the bands* of your yoke. Levit. xxvi. 13.

מֹטוֹת עֵץ שָׁבָרְתָּ Thou haſt broken *the yokes* of wood. Jer. xxviii. 13.

בִּכְתֵפָם בַּמֹּטוֹת Upon their ſhoulders *with ſtaves*. 1 Chron xv. 15.

In *Cha.* it denotes to fall; ſlip; remove, &c. as in the Heb. with a ſmall variation in the form.

In *Talm.* Heb. it denotes to ſhake;

faileth with thee. Levit. xxv. 35.

צַדִּיק מָט לִפְנֵי רָשָׁע A righteous man *falling down* before the wicked. Prov. xxv. 26.

וְהַגְּבָעוֹת תְּמוּטֶינָה And the hills *ſhal. be removed*, Iſai. liv. 10.

Niph.

בַּל נָמוּטוּ פְּעָמָי (That) my footſteps *move* (or ſlip) not. Pſalm. xvii. 5.

אָמַר בְּלִבּוֹ בַּל אֶמּוֹט He hath ſaid in his heart *I ſhall* not *be moved*. Ibid. x. 7.

Hiph.

כִּי יָמִיטוּ עָלַי אָוֶן For *they caſt* (or move) iniquity upon me. Pſalm. lv. 4.

Hith.

מוֹט תִּתְמוֹטְטָה אָרֶץ Moved the earth *is moved*; or the earth is moved exceedingly; as the repitition of the word is to form the ſuperlative. Iſai. xxiv. 19.

Noun Maſc.

לֹא יִתֵּן לָעוֹלָם מוֹט לַצַּדִּיק He ſhall never ſuffer *removal* to the righteous. Pſalm. lv. 23.

2d. A bar; ſtaff, &c. alſo a yoke, &c.

ſhake; move, &c. alſo a ſtave Zaveen, chap. iii. fol. 71. and Betſa, fol. 25.

מוֹךְ Moech; whence וּמָךְ אָחִיךָ עִמּוֹ *And* thy brother (which dwelleth) by him *wax poor*. Levit. xxv. 47.

This ſeems to be the opinion of R. Jonah: viz. that the proper root is quieſcent in the ſecond radical: but R. Judah is of opinion, that the proper root is מכך, which ſee.

In *Cha* it denotes to bow.

מְכָּא רְמָתָא מִן עַלְמָא The hills that were from the (beginning) of the world *did bow*. Targ. Jona. Habakk. iii. 6.

In *Talm.* Heb. it denotes to put upon; ſpread out, &c. Taangneeth, fol. 6, &c.

It alſo denotes bruiſed. Bava Kama, fol. 37.

מוּךְ Moech; In *Talm.* Heb. alſo denotes ſoft linen, or cotton. Shab. chap. vi.

מוּל Mul; 1ſt. To circumciſe; cut off, &c.

אֹתָם מָל יְהוֹשֻׁעַ Them Joſhua *circumciſed*. Joſhu. v. 7.

וּמָל ה' אֱלֹהֶיךָ אֶת לְבָבְךָ *And* the Lord thy God *will circumciſe* thy heart. Deut. xxx. 6.

וּמַלְתֶּם אֶת עָרְלַת לְבַבְכֶם *And ye ſhall circumciſe* the foreſkin of your heart. Ibid x. 16.

וּפָקַדְתִּי עַל כָּל מוּל בְּעָרְלָה That I will viſit upon (or puniſh) all (them which are) *circumciſed*, with the uncircumciſed. Jer. ix. 25.

וַיָּמָל אֶת בְּשַׂר עָרְלָתָם *And he circumciſed* the fleſh of their foreſkin. Gen. xvii. 23.

Niph.

הַמּוֹל יִמּוֹל יְלִיד בֵּיתְךָ וּמִקְנַת כַּסְפֶּךָ *Circumciſed he ſhall be circumciſed*, he that is born in thy houſe, and he that is bought with thy money. Ibid. 13.

וְאִם לֹא תִשְׁמְעוּ אֵלֵינוּ לְהִמּוֹל But if ye will not hearken unto us *to be circumciſed*. Ibid. xxxiv. 17.

Pieng. Or what is called Merubang. See the Grammar, page 313. 317. and 320 Notes.

לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ In the evening *it is cut down*, and whithereth. Pſalm. xc. 6.

Hiph.

Hiph. Futur.

בְּשֵׁם הי כִּי אֲמִילָם But in the name of the Lord *I will cut them off.* Ibid. cxviii. 10.

Hith.

כְּמוֹ יִתְמֹלָלוּ As it, *let them be cut in pieces* (or let them be as cut in pieces.) Ibid. lviii. 8.

The Noun; and which ſome reckon Plur.

לַמּוֹלֹת *Becauſe of the circumciſion.* Exod. iv. 26.

2d. The front, toward, &c.

הֱיֵה אַתָּה לָעָם מוּל הָאֱלֹהִים Be thou for the people *to* God *ward.* Exod. xviii. 19.

אֶל מוּל פְּנֵי הָאֹהֶל In *the fore front* of the tabernacle. Ibid. xxvi. 19.

וַיִּסֹּב מֵאֲצִלוֹ אֶל מוּל אַחֵר And he turned from *towards* another. 1 Sam. xvii. 30.

Affix.

וְהוּא יֵשֵׁב מִמֻּלִי And he (or they) abide *over againſt me.* Numb. xxii. 5.

Another form, with quieſcent א *aleph.*

וְהַתּוֹדָה הַשֵּׁנִית הַהוֹלֶכֶת לְמוּאל And the ſecond (or other) (company of them that gave) thanks, *went over againſt.* (them.) Nehem. xii. 38.

In *Cha.* it denotes to circumciſe; cut off, &c. the ſame as in the Heb. with a ſmall variation in the form.

It denotes the ſame in *Talm.* and *Rab.* Heb.

And מוהל Moeheal; In *Rab.* Heb. denotes *a circumciſer.*

מהולתא Mehulta; In *Talm.* and *Rab.* Heb. denotes *a ſieve.* Betſa, fol. xxix. 2. and Bereſheeth Rabba, ſect. 81.

מולאות Mulaoeth; In *Talm.* Heb. denotes *mules.* Shab. fol. lii. 1.

And מוליתא denotes the ſame in *Cha.*

מוּם Mum; A blemiſh; blot.

כָּל אִישׁ אֲשֶׁר בּוֹ מוּם No man in whom there is *a blemiſh.* Levit. xxi. 21.

Affix. מוּמָם *Their blemiſh.* (or blot.) Deut. xxxii. 5.

Another form, with quieſcent א *aleph.*

וּבְכַפַּי דָּבַק מאום And if any *blot*

blot (or ſpot) hath cleaved to my hands. Job, xxxi. 7.

יְלָדִים אֲשֶׁר אֵין בָּהֶם כָּל מאוּם Children in whom (there was) no *blemiſh*. Dan. i. 4.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

מון Mun; whence תְּמוּנָה *Likeneſs*. Exod xx. 4.

It is alſo uſed figuratively to denote *intelectual ſimilitude*; and which cannot be perceived by the power of ſenſation, as not being an external object.

Conſt.

וּתְמֻנַת ה' יַבִּיט *And the ſimilitude of* the Lord, ſhall he behold. Numb. xii. 8.

Affix.

אֶשְׂבְּעָה בְּהָקִיץ תְּמוּנָתֶךָ I ſhall be ſatisfied, when I awake, *with thy ſimilitude*. Pſalm. xvii. 15.

מוץ Moets; Chaff.

כְּמֹץ יְסֹעֵר מְנֹרָן *As the chaff* (that) is driven with the whirlwind out of the floor. Hoſea, xiii. 3.

כַּמֹּץ אֲשֶׁר תִּדְּפֶנּוּ רוּחַ *As the*

chaff which the wind driveth away. Pſalm i. 4.

In *Cha.* it denotes chaff; ſtubble. See alſo in מוז.

מוק Moek; *Cha.* To deride; ſcorn, &c.

מְמַיֵּק בְּדִינֵיהּ *He ſcorneth* (or mocketh) in his judgment. Targ. Jeruſ. Prov. xix. 28.

Fem.

מְמִיקָא עֲלָךְ (She) *hath laughed* thee *to ſcorn*. Targ. Jona. 2 King. xix. 21. and Targ. Jona. Iſai. xxxvii. 22.

The Noun.

מְמִקְנָא הוּא חַמְרָא Wine is *a mocker*. Targ. Jeruſ. Prov. xx. 1.

Plur.

וּבְסִיעַת מְמִקְנֵי And in the meeting of *the ſcorners*. Targ. Jeruſ. Pſalm. i. 1.

It alſo it *Cha.* denotes *pumps*, or *ſocks*.

מוֹקֵי פַּרְתְּיָאֵי *Pumps* of Perſia. Targ. Jeruſ. Eſth. viii. 15.

It alſo in *Talm.* Heb. denotes *a ſock* or *ſlipper*. Yevamoeth, fol. cii. 2.

מוֹר Moer; Myrrh; a vegetable product of the gum and roſin kind. See לוּט.

מֹר דְּרוֹר חֲמֵשׁ מֵאוֹת Of pure *myrrh* five hundred (Shekels.) Exod. xxx. 23.

Affix.

אָרִיתִי מוֹרִי אִם בְּשָׂמִי I have gathered *my myrrh* with my ſpice. Solom. Song. v. 1.

In denotes the ſame in *Cha.*

It alſo denotes the ſame in *Talm.* and *Rab.* Heb. And ſome explain it to denote *muſk*; but that, as Kimchi juſtly obſerves, does not agree with the expreſſion in Solom. Song. v. 1, &c.

2d. In *Heb.* To change; move, &c.

Hiph.

הַהֵימִיר גּוֹי אֱלֹהִים וְהֵמָּה לֹא אֱלֹהִים וְעַמִּי הֵמִיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל *Hath* a nation *changed* their god, and which (are) yet no god? But my people *have changed* their glory, for (that which) doth not profit. Jer. ii. 11.

אִם הָמֵר יָמִיר בְּהֵמָה בִּבְהֵמָה And if *he at all change* beaſt for beaſt. Levit. xxvii. 10.

עַל כֵּן לֹא נִירָא בְּהָמִיר אָרֶץ Therefore will we not fear, *though* the earth *be moved.* Pſalm. xlvi. 3.

כְּבוֹדָם בָּקָלוֹן אָמִיר *I will change* their glory into ſhame. Hoſea, iv. 7.

Noun Fem. תְּמוּרָה *Change.*

Affix. וְתָמוּרָתוֹ *And the exchange thereof.* Levit. xxvii. 10.

And ſome have arranged this under מיר.

It alſo in *Rab.* Heb. denotes *in exchange*; *inſtead of*, &c.

מוּמָר Mumar; In *Rab.* Heb. denotes *an apoſtate.*

מוּשׁ Moeſh; To depart; remove; take away, &c.

לֹא מָשׁוּ מִקֶּרֶב הַמַּחֲנֶה *They departed* not out of the camp. Numb. xiv. 44.

וּמָשׁ חֲצִי הָהָר צָפוֹנָה *And* half of the mountain *ſhall remove* toward the north. Zech. xiv. 4.

וּמַשְׁתִּי אֶת עֲוֹן הָאָרֶץ *And I will remove* the iniquity of the land. Ibid. iii. 9.

לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ This book of the Law *ſhall* not

not *depart* out of thy mouth Joſhu i. 8.

Hiph.

לֹא יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם *He did* not *take away* (or remove) the pillar of the cloud by day. Exod. xiii. 22.

וְלֹא יָמִישׁ מֵעֲשׂוֹת פְּרִי Neither *ſhall he ceaſe* from making fruit. Jer. xvii. 8.

לֹא תָמִישׁוּ מִשָּׁם *Ye ſhall* not *remove* from thence. Micah, ii. 3.

מות Muth; To die; death, &c.

כִּי־אָחִיו מֵת For his brother *is dead*. Gen. xlii. 38.

פֶּן תִּדְבַּקֵנִי הָרָעָה וָמַתִּי Leſt the evil overtake me *and I die*. Ibid. xix. 19.

Infin.

הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת Behold, I (am) going *to die*. Ibid. xxv. 32.

וַיָּמָת כָּל מִקְנֵה מִצְרַיִם *And* all the cattle of Egypt *died*. Exod. ix. 6.

Pieng.

אָנֹכִי מְתַתִּי אֶת מְשִׁיחַ ה׳ *I have ſlain* the Lord's anointed. 2 Sam. i. 16.

אֲשֶׁר לֹא מוֹתְתַנִי מֵרָחֶם Becauſe *he ſlew me* not from the womb. Jer. xx. 17.

Imp.

שְׁלֹף חַרְבְּךָ וּמוֹתְתַנִי Draw thy ſword, *and ſlay me*. Judg. ix. 54.

וַאֲמוֹתְתֵהוּ *And I ſlew him*. 2 Sam i. 10.

Futur.

תְּמוֹתֵת רָשָׁע רָעָה Evil *ſhall ſlay* the wicked. Pſalm. xxxiv. 22.

Hiph.

וְהֵמִית אִישׁ אוֹ אִשָּׁה *But that he hath killed* a man or a woman. Exod. xxi. 29.

אַתֶּם הֲמִתֶּם אֶת עַם ה׳ Ye *have killed* the people of the Lord Numb. xvii. 6.

וַיְמִתֻהוּ *And they ſlew him*. 2 Sam. iv. 7.

Huph. וְהוּמָת *And he be put to death*. Deut. xxi. 22.

וְהֻמָּה הֻמְתוּ בִּימֵי קָצִיר And they *were put to death* in the day of the harveſt. 2 Sam. xxi. 9.

הַמּוּמָתִים *That were ſlain*. 2 King. xi. 2.

Futur.

וְגַם בְּעָלָיו יוּמָת And his owner

owner alſo *ſhall be put to death.* Exod. xxi. 29.

Particip.

מָחָר אַתָּה מוּמָת To morrow *thou ſhalt be ſlain.* 1 Sam. xix. 11.

Adj.

אֲשֶׁר אֵין שָׁם מֵת Where there (was) not (*one*) *dead.* Exod. xii. 30.

Affix. מֵתְךָ *Thy dead.* Gen. xxiii. 15.

Plur. According to the idiom of the Heb.

כִּי אָמְרוּ כֻּלָּנוּ מֵתִים For they ſaid, we (be) all *dead* (men.) Exod. xii. 33.

Noun Maſc.

וְלוֹ אֵין מִשְׁפַּט מָוֶת Whereas he (is) not worthy of *death.* Deut. xix. 6.

And with additional ה *he* poſtfixed.

יָקָר בְּעֵינֵי ה׳ הַמָּוְתָה לַחֲסִידָיו Precious in the ſight of the Lord, (is) *the death* of his pious ones, (or ſaints;) i. e. it is precious in his ſight to ſuffer his pious ones to to die before their appointed time. Pſalm. cxvi. 18.

Conſt.

מוֹת יְשָׁרִים *The death of* the righteous. Numb. xxiii. 14.

Plur. Conſt.

מוֹתֵי עֲרֵלִים תָּמוּת Thou ſhalt die *the deaths of* the uncircumciſed. Ezek. xxviii. 10.

Affix. בְּמוֹתָיו *In his deaths.* Iſai. liii. 9.

Fem.

הוֹתֵר בְּנֵי תְמוּתָה Preſerve thou thoſe *that are appointed to die:* (or the children of *death.*) Pſalm. lxxix. 11.

It denotes the ſame in *Cha.* with ſome variation in the form.

It likewiſe denotes the ſame in *Talm.* and *Rab.* Heb.

מִזֹּג Mazag; Mixture.

אַל יֶחְסַר הַמָּזֶג (Which) wanteth not *mixture.* Solom. Song. vii. 3.

In *Cha.* it denotes to mix; pour out, &c.

וְשַׁקִּיתִי בִּבְכוּתָא מְזִגִית And my drink *is mixed* with weeping. Targ. Jeruſ. Pſalm. cii. 10.

וְאִשְׁתִּי דְמְזַגִית And drink of the wine which *I have poured*

poured out, (or mingled.) Targ. Jeruſ. Prov. ix. 5.

Particip. Aphel.

וּמְמַזְּגִין לְדַחֲלֵיתְהוֹן אֲנָנִין *And that pour out* to their idols (in) bowls. Targ. Jona. Iſai. lxv. 11.

It denotes the ſame in *Talm* and *Rab.* Heb.

It alſo in *Rab.* Heb. denotes *temperament.* Maim. Moereh Nevucheem, part 3. chap. 34.

מָזוֹנָא In *Cha.* it denotes *a butler.* Second Targ. Eſth. i. 8.

מזה Mazah; whence מְזֵי רָעָב (They ſhall be) *burnt* with hunger. Deut. xxxii. 24.

In *Talm.* Heb. it denotes *hair.* San. fol. cx. 1.

מזז Mazaz; whence in *Talm.* Heb. נתמזמז Nithmazmaz; *looſe*; *diſſolved*; in a ſtate of fluidity; oppoſed to נתמסמס Nithmaſmeas; which denotes *ſolid*; *firm*, &c. Chul. fol. xlv. 2.

In *Cha.* it denotes trembling, or beating, &c. Targ. Jeruſ. Job, xxvi. 5.

מזה Meazach; Strength; and is alſo uſed to denote a girdle; as being uſed to ſtrengthen the loins.

Noun Maſc.

אֵין מֵזַח עוֹד There is no more *ſtrength*; (or a girdle.) Iſai. xxiii. 10.

וְלִמְזַח תָּמִיד יַחְגְּרֶהָ *And for a girdle* wherewith he is girded continually. Pſalm. cix. 19.

Another form.

וּמְזִיחַ אַפִּיקִים רָפָּה *And the girdle* of the ſtrong (or mighty) he looſeth: (or weakeneth the ſtrength of the mighty.) Job, xii. 21.

מזר Mazar; whence 1ſt. לֹא יָבֹא מַמְזֵר בִּקְהַל ה׳ *A baſtard* ſhall not come into the congregation of the Lord. Deut. xxiii. 2.

And ſome are of opinion, that the two *mems* are additional, and not radical; and that its root is זר: and denotes ſtrange, in which ſenſe a baſtard is reckoned illegitimate. See Aben Ezra, Ibid. and Kimchi on the Roots.

And this ſeems to be the ſenſe of Jonathan on the following paſſage. Zech. ix. 6.

וישב

וְיָשַׁב מַמְזֵר בְּאַשְׁדּוֹד This according to ſome, and alſo the Engliſh tranſlation is. And *the baſtard* ſhall dwell in Aſhdod: i. e. the baſtards among the Jewiſh nation, ſhall dwell by themſelves in Aſhdod.

But Jona. explains it thus. וְיִתּוּבוּן בֵּית יִשְׂרָאֵל בְּאַשְׁדּוֹד דַּהֲווֹ תָּמָּה כְּנוּכְרָאִין And the houſe of Iſrael ſhall dwell in Aſhdod, who were therein *as ſtrangers*. Targ. Jona. Ibid.

This is alſo the opinion of Jarchi. See Ibid. See alſo Aben Ezra, Kimchi, Abarbanal, &c.

2d. A ſtar, or the twelve ſigns.

הֲתֹצִיא מַזָּרוֹת בְּעִתּוֹ Canſt thou bring out *the ſtar Mazaroth*, (or the ſigns) in his ſeaſon. Job, xxxviii. 22.

And R. Levi Ben Gerſhom thinks it was a ſtar in the ſouthern hemiſphere; and which was ſeldom ſeen in the country where Job dwelt. See Ibid. Alſo Jarchi and Aben Ezra.

It *Cha.* it denotes *a baſtard*. Targ. Onk. Deut. xxiii. 2.

It likewiſe denotes the ſame in *Rab.* Heb.

In *Talm.* Heb. מִזְרָה Mezarah, denotes *a bag*, or *ſack*. Keleem, chap. xx.

מִזְרוֹת Muzaroeth; In *Talm.* Heb. denotes *clear*; *bright*, &c. Soeta, fol. vi. 2. in *Gem.* and fol. xxxi.

מִזְרָן Meezran; *Talm. A carpet*. Keleem, chap. xix.

מוזרת Muzarath; *Talm. Putrid*. Chull. fol. cxl. 2.

מחה Macha; To wipe; blot out; deſtroy, &c. Alſo to ſtrike; clap, &c.

מָחָה וְהָפַךְ עַל פָּנֶיהָ *He wipeth* and turneth (it) upon the face thereof. 2 King. xxi. 13.

וּמָחָה אֶל מֵי הַמָּרִים *And he ſhall blot* (them) *out* with the bitter water. Numb. v. 23.

וּמָחָה עַל כֶּתֶף יָם כִּנֶּרֶת *And it ſhall ſtrike* (or reach) unto the ſhoulder (or ſide) of the ſea of Chinnereth. Numb. xxxiv. 11.

Niph.

וְנִמְחוּ מַעֲשֵׂיכֶם *And* your works *may be blotted out* (or aboliſhed.) Ezek. vi. 6.

In *Cha.* it denotes, 1ſt. To wipe, or blot out; as in the Heb. with a ſmall variation in the form.

2d. To ſmite; beat, &c.

וּמְחָא בַּרְדָּא *And* the hail *ſmote*. Targ. Onk. Exod. ix. 25.

דִּי מְחָא עַמְמִין סַגִּיעִין Who *ſmote* great nations. Targ. Jeruſ. Pſalm. cxxxv. 10.

Affix.

וְאִם בְּמָנָא דְּפַרְזְלָא מְחָדֵי And if he *ſmite him* with an inſtrument of iron. Targ. Onk. Numb. xxxv. 16.

Plur. לְמָחָן *To the ſmiters.* Targ. Jona. Iſai. l. 6.

3d. To weave, &c.

Particip. Paſſ.

עוֹבַד מָחֵי *Woven* work. Targ. Onk. Exod. xxviii. 32.

Plur. וּמָחָן *And they that weave.* Targ. Jona. Iſai. xix. 9.

Fem.

וְכַגְוִין דַּעֲכוּבִיתָא מַחְיָא And *they weave* (threads) as the ſpiders web. Targ. Jon. Ibid. lix. 5.

Plur. according to the idiom of the *Cha.*

וְלֹא יִמָּחֶה שְׁמוֹ מִיִּשְׂרָאֵל That his name *be* not *blotted out* of Iſrael. Deut. xxv. 6.

וַיִּמָּחוּ מִן הָאָרֶץ *And they were blotted out* (or deſtroyed) from the earth. Gen. vii. 23.

Hiph.

וְאַל תִּמַּח חֲסָדַי אֲשֶׁר עָשִׂיתִי *And wipe thou* not *out* my kindneſſes (or good deeds) which I have done. Nehem. xiii. 13.

Infin.

וְחַטָּאתָם מִלְּפָנֶיךָ אַל תִּמְחִי Neither *blot thou out* their ſin from thy ſight. Jer. xviii. 23.

Infin.

וּדְרָכֶיךָ לַמְחוֹת מְלָכִין And thy ways, *to that which deſtroyeth* kings. Prov. xxxi. 3

Note, the proper form of this is לְהַמְחוֹת.

Another form, with א *aleph* inſtead of the third radical ה *he.*

יַעַן מַחַאַתְּ יָד Becauſe *thou haſt clapt* the hand. Ezek xxv. 6.

Futur.

יִמְחֲאוּ כָף *They ſhall clap* (their) hands. Iſai. lv. 12.

It is alſo uſed in *Cha.* to denote *a blemiſh*, &c. Targ. Jeruſ. Solom. Song iv. 6.

מחל Machal; In *Talm.* and *Rab.* Heb. denotes *to forgive*; *pardon*; *remit*, &c.

מוחל Moecheal; In *Talm.* Heb. denotes *dregs*; *lees*, &c. alſo *moiſture*, &c. Taharoeth, chap. ix. fol. lviii. and Shab. fol. cxliv. 2.

מחול Machul; In *Talm.* Heb. denotes *a void ſpace*, &c. Kelayeem, chap. ii.

מכחול Machchoel, and מכחלתא Machchalta; In *Talm.* Heb. denotes *an ear-picker*; *bodkin*, &c. Bava Kama, fol. cxvii. 1. Keleem, chap. xiii. and Metſia, fol. xci. 1.

מָחַץ Machats; To wound; ſtrike, &c.

וּמָחַץ פַּאֲתֵי מוֹאָב *And he ſhall ſmite* the corners of Moab. Numb. xxiv. 17.

מָחַצְתִּי וַאֲנִי אֶרְפָּא *I wound* (or have wounded) and I heal. Deut. xxxii. 39.

Imp.

מְחַץ מָתְנַיִם קָמָיו *Smite through* the loins of them that riſe againſt him. Ibid. xxx. 11.

דִּי נְשַׁיָּא מָחְיָן תַּמָּן Where that the women *wove*. Targ Jona. 2 King. xxiii. 7.

4th, To ſtay; hinder, &c.

וְלָא אִיתַי דִּי יְמַחֵא בִידֵהּ And there is none *that can ſtay* his hand. Dan. iv. 32.

וּמַן הוּא נַבְרָא דְמָחֵי בִידֵיהּ And is it *that can reſtrain* his hand? Targ. Jeruſ. Eccle. viii. 4.

In *Talm.* and *Rab.* Heb it denotes to reſtrain; reprove; prohibit, &c. San. fol. xciii. 1. and ciii. 1.

It alſo in *Rab.* Heb. denotes to wipe, or lick out. Vayikra Rabba, ſect. 7.

It alſo in *Talm.* and *Rab.* Heb. denotes to moiſten, &c. Bava Kama, fol. lxix. 1. and Zevacheem, fol. liv. 1. and Pſalm. vi. in Medraſh.

ממחה Mamcheh; alſo in *Talm.* Heb. denotes *to examine*; *prove*, &c. Bava Bathra, fol. lxxxv.

מומחה Mumcheh; In *Talm.* and *Rab.* Heb. denotes *tried*; *approved*; *excellent*, &c.

מָחֲתָא In *Cha.* *A blow* or *wound*, &c. Targ. Jona. Joſh. x. 10.

מָחָר Machar; 1ſt. To morrow. It is alſo uſed to denote hereafter; in time to come.

Noun Maſc.

מָחָר יַעֲשֶׂה ה׳ הַדָּבָר הַזֶּה בָּאָרֶץ *To-morrow* the Lord ſhall do this thing in the land. Exod. ix. 5.

שַׁבָּתוֹן שַׁבָּת קֹדֶשׁ לַה׳ מָחָר *To morrow* is the reſt of the holy ſabbath unto the Lord. Ibid. xvi. 23.

וְהָיָה כִּי יִשְׁאָלְךָ בִנְךָ מָחָר And it ſhal be when thy ſon aſketh thee *in time to come*. Ibid xiii. 14.

מָחָר יֹאמְרוּ בְנֵיכֶם לְבָנֵינוּ *In time to come* your children might ſpeak unto our children. Joſhu. xxii. 24.

Fem.

וְכָל יוֹם הַמָּחֳרָת And all *the next* day. Nnmb. xi. 32.

וַיְהִי מִמָּחֳרָת And it came to paſs *on the morrow*. Exod. xviii. 13.

Conſt. according to the idiom of the Heb. for which reaſon, the ר *reſh* is pointed with *pathach*.

לְמַעַן תִּמְחַץ רַגְלְךָ בְּדָם That thy foot *may be red* (or dipped in the blood.) Pſalm. lxviii. 24.

Noun Maſc.

וּמַחַץ מַכָּתוֹ יִרְפָּא And healeth *the ſtroke* of their (or his) wound. Iſai. xxx. 26.

מחץ Machats; In *Talm.* Heb. denotes certain large veſſels uſed in the wine preſs to draw wine in. Parah, chap. v. and Avoedang Zara, fol. 74.

מחק Machak; whence, מָחֲקָה רֹאשׁוֹ *She ſmote off* his head. Judg. v. 26.

In *Cha.* it denotes *to blot out*.

וְיִמְחוֹק לְמַיָּא מְרִירָיָא *And he ſhall blot* (them) *out* with (or in) the bitter water. Targ. Onk. Numb. v. 23.

It denotes the ſame in *Talm.* and *Rab.* Heb.

It alſo in *Talm.* Heb. denotes to ſmooth off (the top of a meaſure.) Bava Bathra, fol. lxxxix. 1. Maangſear, chap. i.

It alſo in *Talm.* Heb. denotes to pare; ſhave; or ſcrape. Shab. fol. lxxiii.

וּמִמַּרְאֵה מָתְנָיו וּלְמַטָּה And from the appearance of his loins *even downward.* Ezek. i. 27.

וְיִהְיוּ תְאֹמִים מִלְּמַטָּה And they ſhall be twinned (or coupled together) *beneath.* Exod. xxvi. 24.

מטא Meta; *Cha.* To arrive; come; reach, &c.

וְזִמְנָא מְטָא And the time *arrived* (or came.) Dan. vii. 22.

וְכַד מְטָא סְדוּר עוּלֶּמְתָּא And when a maid's turn *was come.* Targ. Jeruſ. Eſth. ii. 12.

Fem.

דִּי מְטָת עַל מָרְאִי מַלְכָּא Which *is* (to) *come* upon my Lord the king. Dan. iv. 21.

And with pathach.

וּרְבוּתְךְ רְבָת וּמְטַת לִשְׁמַיָּא And thy greatneſs is grown, *and reacheth* unto heaven. Ibid. 19.

Aphel.

אַמְטֵי לְאַרְעָא *He hath made thee come down* to the ground. Targ. Jeruſ. Lament. ii. 2.

אֲרֵי אַמְטַתַנִי עַד הַלָּא That *thou haſt brought* me hitherto. Targ. Jona. 2 Sam. vii. 18.

In

מִמָּחֳרַת הַפֶּסַח *On the morrow after* (or of) the Paſſover. Numb. xxxiii. 3.

2d. Worth; price; value, &c.

Noun Maſc.

אֶתְּנָה לְךְ כֶּסֶף מְחִיר זֶה I will give thee *the worth* of it in money. 1 King. xxi 2.

וּמְחִיר כֶּלֶב *And the price of* a dog. Deut. xxiii. 19.

Fem. Affix.

וְלֹא יִשָּׁקֵל כֶּסֶף מְחִירָהּ Neither ſhall ſilver be weighed (for) *the price thereof.* Job, xxviii. 14.

Plur. Affix. בִּמְחִירֵיהֶם *By their price.* Pſalm. xliv. 13.

In *Cha.* it denotes to-morrow; in time to come, &c.

In *Talm* Heb. it denotes the ſame as in the pure Heb. Alſo expence.

מטט Matat; whence, 1ſt. מִטָּה *A bed*; and which ſee in נטה.

2d. Low; beneath, &c.

וְאַתָּה תֵּרֵד מַטָּה And thou ſhalt come down *low.* Deut. xxviii. 43.

וְלֹא תִהְיֶה לְמָטָּה And thou ſhalt not be *beneath.* Ibid. 13.

In *Talm.* Heb. it is uſed to denote the *ripening* of fruit. Chegiga, fol. 5.

מטח Matach; whence מטחתיה Metachtheah; In *Talm.* Heb. *His thigh.* Gitteen, fol. lxix. 2.

מטט Matat; whence מיטטור Meetattoer; In *Rab.* Heb. denotes one that goes before an army to provide quarters, and entertainment; a quarter maſter. Yelamdenu.

And מטטרון Metatroen; In *Talm.* and *Rab.* Heb. denotes the name of an angel.

מטך Metach; *Cha.* whence מְטַכְסִין *Silk*; (ſilken.) Targ. Jeruſ. Eſth. i. 6.

It denotes the ſame in *Talm.* and *Rab.* Heb. Bava Kama, fol. cxvii. 2. and Bereſheeth Rabba, ſect. 40.

מטכסא Metachſa; In *Rab.* Heb. denotes *in the midſt.* Bereſheeth Rabba, ſect. 63.

מטל Metal; whence גְּוָיָתָיו כְּמִטִּיל בַּרְזֶל His bones (are) *like bars* of iron. Job, xl. 13.

It denotes the ſame in *Cha.*

And מְטוּל In *Cha.* denotes *therefore*; *becauſe*; *for*, &c. Only uſed in the Jeruſ. Targ. on Pſalm. Prov. and Job.

מטר Matar; Rain.

Noun Maſc.

וְלֹא יִהְיֶה מָטָר That there be no *rain.* Deut. xi. 17.

Conſt.

מְטַר אַרְצְכֶם בְּעִתּוֹ *The rain of* your land in his due ſeaſon. Ibid. 14.

Fem. Plur. Conſt.

נָשֶׁם מְטְרוֹת עֻזּוֹ The ſhower of *the rains of* his ſtrength. Job, xxvii. 6.

The verb: Niph.

חֶלְקָה אַחַת תִּמָּטֵר One piece *was rained upon.* Amos, iv. 7.

כִּי לֹא הִמְטִיר ה׳ אֱלֹהִים עַל הָאָרֶץ For the Lord God *had* not *cauſed it to rain* upon the earth. Gen. ii. 5.

וְהִמְטַרְתִּי עַל עִיר אַחַת *And I cauſed it to rain* upon one city. Amos, iv. 7.

הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמָיִם Behold, *I will rain* bread from heaven for you. Exod. xvi. 4.

Infin.

לְהַמְטִיר עַל אֶרֶץ *To cauſe it to rain* on the earth. Job, xxxviii. 26.

וְעַל הֶעָבִים אֲצַוֶּה מְהַמְטִיר עָלָיו מָטָר I will alſo command the clouds *that they rain no* rain upon it. Iſai. v. 6.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

מיטרא Meetera; and מיטרין Metereen; in *Rab.* Heb. denotes the *matrix* (or womb.) Bereſheeth Rabba, ſect. xlvii. and Medraſh Ruth, ſect. 7.

מטרונא Matroena; מטרונית Matroeneeth; and מטרוניתא Matroeneetha: In *Rab.* Heb. denotes *a matron.*

It denotes the ſame in *Cha.* Targ. Jeruſ. Eſth. ii 14.

מטרופולין Meateroepoeleen, from the Greek; In *Talm.* and *Rab.* Heb denotes the chief or principal city of any country, the metropolis. Megillah, fol. vi. 1 and Jarchi, 2 Sam. viii. 1.

מטרפסא Metarpheſa; In *Talm.* and *Rab.* Heb. denotes *retribution*; *reward*; *compenſation*, &c. principally uſed to denote the reward of ſin. San. fol. xxi. 1. Kereethoeth, fol. lviii. and Yalkut, fol. xx. and cxxvii 3. In which laſt, it is explained to denote *a ſhare*, or *portion.*

מטרקא Metarka; In *Talm.* Heb. denotes a cord or laſh, made of a leather thong, faſtened to a ſtick; uſed as a ſcourge. Yoema, chap. ii. in *Gem.* fol. xxiii.

מטרתא Metarta; In *Talm.* Heb. denotes *a leather bag*, or *ſack*, uſed by millers. Kethubb. fol. cx. 1. and Avoedang Zara, fol. xx. 2.

מי Mee; 1ſt. An indeclinable adverb, *who?* always applied to perſons.

It denotes the ſame in *Rab.* Heb.

2d. Water.

Noun Maſc.

וְיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם And let it divide *the waters from the waters.* Gen. i. 6.

This is properly Dual; for there is no ſingular in the Heb. as ſome think; though I am of opinion, that מים is ſingular, and that the plur. is formed by doubling the radicals,

radicals: as will be ſhewn in the examples; although it may be ſometimes plur. without the duplication.

יֻקַּח נָא מְעַט מַיִם Let a little *water*, I pray you, be fetched. Gen. xviii. 4.

Conſt.

מִפְּנֵי מֵי הַמַּבּוּל Becauſe of *the waters of* the flood. Ibid, ix. 7.

וּנְטֵה יָדְךָ עַל מֵימֵי מִצְרַיִם And ſtretch out thine hand upon the *waters of* Egypt. Exod. vii. 19.

Affix.

וְלָקַחְתִּי אֶת־לַחְמִי וְאֶת־מֵימַי Shall I then take my bread and *my water* (or waters.) 1 Sam. xxv. 11.

מֵימֵינוּ בְּכֶסֶף שָׁתִינוּ We have drunken *our water* (or waters) for money. Lament. v. 5.

וְאֶת מֵימֶיךָ And *thy water* (or waters.) Exod. xxiii 25.

וְנָתַן מֵימָיו And he ſhall give *his water*. Numb. xx. 8.

וְעַל כָּל מִקְוֵה מֵימֵיהֶם And upon all the gathering of *their waters*. Exod. vii. 19.

From the preceding examples, beſides a number of others, it is clear, that it is uſed to expreſs both the ſingular and plural; either with or without the duplication.

It denotes the ſame in *Cha.* with ſome variation in the form.

It alſo denotes the ſame in *Talm.* and *Rab.* Heb.

מִיד Meed; *Cha.* whence מִידִי *Any thing*; *ought*. Second Targ. Job vi. 6.

It denotes the ſame in *Talm.* Heb. Chull. fol. lxiii. 4.

מִיו Meyoe; whence מִיומס Meyoemas; In *Rab.* Heb. denotes the name of an idol. Bamidbar Rabba, ſect. 10.

And ſome explain it to denote a companion; fellow, &c.

הימוס Hemoes; In *Rab.* Heb. denotes *medicine*. Bereſheeth Rabba, ſect. 45.

And the Aruch reads מיימיס.

מִיחָא Meach; whence מיחא Meacha; In *Talm.* Heb. denotes *meal*. Shab. fol. xxxii. 2. and Berachoeth, fol. xxxix.

Note, in moſt editions it is written קמחא.

מיל Meel; In *Talm.* and *Rab* Heb. denotes *a mile*; (and which according to the Rabbinical writers, contained two thouſand cubits. In Engliſh meaſure, 3648 feet; and which is 1640 feet leſs than the common meaſure of England.) San. fol. xcvi. 1.

It denotes the ſame in the Targ. that paſſes for Jona. on the Law.

מילה Mealah; *Talm.* The name of a tree; whence מילין Mealeen; *the gall-nut*; and is uſed in making ink, drying and dreſſing leather; medicine, &c. Gitteen, fol. xix. 1.

It alſo in *Talm.* Heb. denotes *an oak.* Peſacheem, fol. liii. 1. and Eruveen, fol. xiii. 1.

מילא Meala; In *Rab.* Heb. denotes *hope*; *promiſe*; *ſecurity*, &c. Eachah Rabba. i. 16.

מין Meen; A ſpecie.

Noun Maſc. Affix.

עֵשֶׂה פְּרִי לְמִינוֹ Yielding fruit *after his kind.* Gen. i. 11.

לְמִינֵהֶם *After their kind.* Ibid. 21.

It denotes the ſame in *Rab.* Heb.

מין Meen; In *Rab.* Heb. denotes *an heretic.*

מינות Meenuth; In *Rab.* Heb. denotes *hereſy.*

מַיְנָקָא In *Cha. A bracelet.* Targ. Jeruſ. Eſth. viii. 15.

מיץ Meets; To wring; force, &c. alſo to preſs, &c.

כִּי מִיץ חָלָב יוֹצִיא חֶמְאָה וּמִיץ אַף יוֹצִיא דָם וּמִיץ אַפַּיִם יוֹצִיא רִיב Surely *the churning* of milk bringeth forth butter, *and the wringing* of the noſe bringeth forth blood, *ſo the forcing* of wrath bringeth forth ſtrife. Prov. xxx. 33.

Adj.

כִּי אָפֵס הַמֵּיץ For *the wringer* (or extortioner) is at an end. Iſai. xvi. 4.

מיק Meek; To pine away.

יִמַּקּוּ בַּעֲוֹנָם *They ſhall pine away* in their iniquity. Levit. xxvi. 39.

Hiph. יָמִיקוּ *They corrupt*, (with their words.) Pſalm. lxxiii. 8.

מיר See in מור.

מיר Mayear; whence מיירון Mayroen; In *Rab.* Heb.

Heb. denotes *dark*; *obſcure*, &c. Bereſheeth Rabba, ſect. 7.

מוש Meeſh; whence מיש Mayyaſh; In *Talm.* and *Rab.* Heb. denotes the name of a certain tree. Tameed, fol. xxix. 2.

And in Bereſheeth Rabba, ſect. 72. מיישין Mayyſheen; denotes the fruit of the tree ſo called.

מכה Mechah; *Cha.* To drop; diſtil, &c.

אַף שְׁמַיָּא מְכוֹ The heavens alſo *dropped*. Targ. Jona. Judg v. 4.

מכך Machach; To impoveriſh; weaken, &c.

כִּי יָמוּךְ אָחִיךָ If thy brother *be waxen poor*. Levit. xxv. 25.

וַיָּמֹכוּ בַּעֲוֹנָם *And they were impoveriſhed* (or brought low) for their iniquity. Pſalm. cvi. 43.

Niph.

בַּעֲצַלְתַּיִם יִמַּךְ הַמְקָרֶה By much ſlothfulneſs the building *decayeth*. Eccle. x. 18.

Hiph. וְהֻמְכוּ *And they are brought low*. Job, xxiv. 24.

It denotes the ſame in *Cha.* Targ. Jeruſ. Pſalm. cvi 43.

It alſo in *Cha.* denotes to bruiſe; worry; bring down, &c.

דְּמַכְּנִין לִי בְּמִלֵּיהוֹן That *worry* (or bruiſe) *me* with their words (or ſpeech.) Targ. Jeruſ. Pſalm. xxxv. 15.

Infin.

לְמַכָּכָא טוּרַיָּא *To bring down* (or level) the mountains. Targ. Jeruſ. Solom. Song. ii. 6.

Imp. וּמַכְּנֵיהּ *And abaſe him*. Targ. Jeruſ. Job, xl. 6.

Futur.

וְלָא תְמַכֵּךְ עֲנִיָּא בְּתַרְעָא *And do* not *bruiſe* (or oppreſs) the poor (or afflicted) in the gate. Targ Jeruſ. xxii. 22.

The Noun.

וּמַכִּיךְ רוּחַ *And of a contrite* (or humble) ſpirit. Targ. Jona. Iſai. lxvi. 2.

It denotes the ſame in *Talm.* Heb. San. fol. ci. 1.

מכן Machan; whence מיכני Meechanee; In *Talm.* Heb. denotes *an engine*, or machine, made in the form of a wheel,

wheel. Yoema, fol. xxxvii. 1. and Chull. fol. xvi. 1.

מכר Machar; To ſell, &c.

לָאִישׁ אֲשֶׁר מָכַר לוֹ Unto the man to whom *he ſold* it. Levit. xxv. 27.

כִּי מְכָרָנוּ For *he hath ſold us*. Gen. xxxi. 15

מְכָרָם *Had ſold them*. Deut. xxxii. 30.

Niph.

אַחֲרֵי נִמְכַּר After *that he is ſold*. Levit. xxv. 48.

הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם Behold, for your iniquities *are ye ſold*. Iſai. l. 1.

כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי For *we are ſold*, I and my people. Eſth. vii. 2.

לֹא יִמָּכֵר *May* not *be ſold*. Levit. xxv. 34.

Hith.

אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינֵי ה׳ That *did ſell himſelf* to work wickedneſs in the ſight of the Lord. 2 King. xxi. 25.

וְהִתְמַכַּרְתֶּם שָׁם לְאֹיְבֶיךָ *And ye ſhall be ſold* there unto your enemies. Deut. xxviii. 68.

Noun Maſc.

וְכָל מֶכֶר *And* all manner of *ware*. Nehem. xiii. 16.

Affix.

וְרָחֹק מִפְּנִינִים מִכְרָהּ For *her price* (is) far above rubies. Prov. xxxi. 10.

וְנָתַתִּי מִכְרָם And I will give *their price*; (or the price thereof.) Numb. xx. 19.

Another form.

כַּקֹּנֶה כַּמּוֹכֵר As with the buyer, *ſo with the ſeller*. Iſai. xxiv. 2.

וְהַמּוֹכֵר אַל יִתְאַבָּל *And* let not *the ſeller* mourn. Ezek. vii. 12.

Another form.

וּמֹכְרֵי כָּל מִמְכָּר And the ſellers of all *ware* Nehem. xiii. 20.

Plur. Affix.

לְבַד מִמִּמְכָּרָיו עַל הָאָבוֹת Beſides *his ſales* by the fathers. Deut. xviii. 8.

Fem.

לֹא יִמָּכְרוּ מִמְכֶּרֶת עָבֶד They ſhall not be ſold *with the ſale* of a bondman. Levit. xxv. 42.

2d. Habitation; nativity; birth, &c.

Noun Fem. Affix.

מְכֹרַתַיִךְ וּמֹלַדְתַּיִךְ *Thy birth* (or)

(or habitation) and thy nativity. Ezek. xvi. 3.

בְּאֶרֶץ מְכֻרֹתַיִךְ In the land of *thy nativity*. Ibid. xxi. 30.

עַל אֶרֶץ מְכוּרָתָם Into the land of *their habitation*: (or birth.) Ibid. xxix. 14.

כְּלֵי חָמָס מְכֵרֹתֵיהֶם Inſtruments of violence (are in) *their habitations*; (or their ſwords (are) weapons of violence) Gen. xlix. 5.

It is uſed in *Rab.* Heb. to denote *a ſword*. Jarchi, Ibid.

מלל Mallal; 1ſt. To ſpeak; utter, &c.

Particip.

מוֹלֵל בְּרַגְלָיו *He ſpeaketh* with his feet. Prov. vi. 13.

Pieng.

וַתֹּאמַר מִי מִלֵּל לְאַבְרָהָם And ſhe ſaid, Who *would have ſaid* unto Abraham? Gen xxi. 7.

וְדַעַת שְׂפָתַי בָּרוּר מִלְּלוּ And my lips *ſhall utter* knowledge clearly. Job, xxxiii. 3.

מִי יְמַלֵּל גְּבוּרוֹת ה׳ Who *can utter* the mighty acts of the Lord? Pſalm. cvi. 2.

Noun Fem.

כִּי אֵין מִלָּה בִּלְשׁוֹנִי For

(there) is not *a word* in my tongue. Ibid. cxxxix. 4.

Plur. מִלִּים *Words*. Job, vi. 26.

הֲלֹא אֹזֶן מִלִּין תִּבְחָן Doth not the ear try *words*? Ibid. xii. 11.

Affix.

כּוֹשֵׁל יְקִימוּן מִלֶּיךָ *Thy words* have upholden him that was falling. Ibid. iv. 4.

וַיִּפָּתְבוּן מִלָּי That *my words* were written. Ibid. xix. 13.

מִלֵּיהֶם *Their words*. Pſalm. xix. 5.

המולה See in המל.

2d. Ears of corn,

Noun Fem Plur.

וְקָטַפְתְּ מְלִילוֹת בְּיָדֵךְ Then thou mayeſt pluck *the ears* with thine hand. Deut. xxii. 25.

In *Cha.* it denotes, 1ſt. To ſpeak; utter, &c. the ſame as in the Heb. with a ſmall variation in the form.

It denotes the ſame in *Rab.* Heb.

2d. In *Cha.* Ears of corn. Targ. Onk. Deut. xxiii. 25.

It alſo in *Talm.* Heb. denotes *to rub* (the ears of corn.)

It alſo in *Talm.* Heb. denotes to fold, or wrap toge-

ther. Moengead Katoen, fol. xxvi. 1.

מילה Millah; In Heb. Grammar, denotes an adverb; particle, &c. See the Grammar, chap. xiii. ſec. 4. p. 336.

מללי Melelee; In *Talm.* Heb. denotes *burning coals.* Shab. fol. cix. 2. and Avoedang Zara, fol. xxviii. 2.

מלא Malea; Full, &c.

וּכְבוֹד ה׳ מָלֵא אֶת הַמִּשְׁכָּן And the glory of the Lord *filled* the tabernacle. Exod. xl. 34.

וְהַיַּרְדֵּן מָלֵא עַל כָּל גְּדוֹתָיו For Jordan *overfloweth* all his banks. Joſhu. iii. 15.

כִּי מָלְאוּ יָמָי For my days *are fulfilled.* Gen. xxix. 21.

וּמָלְאוּ אֶת הַמָּקוֹם הַזֶּה דַּם נְקִיִּם And *they have filled* this place with the blood of innocents. Jer. xix. 4.

Imp.

מִלְאוּ אַרְבָּעָה כַדִּים מַיִם *Fill* four barrels of water. 1 King. xviii. 34.

Adj.

וְהַיָּם אֵינֶנּוּ מָלֵא Yet the ſea (is) not *full.* Eccle. i. 7.

Conſt.

זָקֵן עִם מָלֵא יָמִים The aged with (him that is) *full of* days. Jer. vi. 11.

Pieng.

מִלֵּא אֹתָם חָכְמַת לֵב Them *hath he filled* with wiſdom of heart. Exod. xxxv. 35.

אֲשֶׁר מִלֵּא יָדָם לְכַהֵן Whoſe hand *he hath filled* to miniſter in the prieſt's office. Numb. iii. 3.

מִלֵּא צִיּוֹן מִשְׁפָּט וּצְדָקָה *He hath filled* Zion with judgment and righteouſneſs. Iſai. xxxiii. 5.

מִלָּא כְרֵשׂוֹ מֵעֲדָנַי *He hath filled* his belly with my delicacies. Jer. li. 34.

אֲשֶׁר לֹא מִלֵּאתָ Which *thou haſt* not *filled.* Deut. vi. 11.

וּבְיָדְךָ מִלֵּאתָ בַּיּוֹם הַזֶּה And *thou haſt fulfilled* (it) with thine hand, as (it is) this day. 1 King. viii. 24.

אֶת מִסְפַּר יָמֶיךָ אֲמַלֵּא The number of thy days *I will fulfil.* Exod. xxiii. 26.

וָאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים *And I have filled* him with the ſpirit of God. Ibid. xxxi. 3.

וַאֲמַלְּאֵהוּ *And I will fill it.* Pſalm. lxxxi. 11.

הַתְמַלֵּא בְשֻׂכּוֹת עוֹרוֹ *Canſt thou fill* his ſkin with barbed irons? Job, xl. 26.

וְכָל עֲצָתְךָ יְמַלֵּא And all thy counsel *he shall fulfil*. Psalm. xx. 5.

וַיְמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים *And he hath filled* him with the spirit of God. Exod. xxxv. 31.

וַתְּמַלֵּא אֶת הַחֵמֶת מַיִם *And she filled* the bottle with water. Gen. xxi. 19.

Figuratively.

וּמְלֵאתִי אֶת דְּבָרְךָ *And I will confirm* (or perfect) thy words. 1 King. i. 14.

מְמֻלָּאִים בַּתַּרְשִׁישׁ *That are set* with the beryl. Solom. Song. v. 14.

Hith.

יָחַד עָלַי יִתְמַלָּאוּן *They have gathered themselves* together against me. Job, xvi. 10.

Noun Masc.

מְלֹא הָעֹמֶר מָן An omer *full* of manna. Exod. xvi. 33.

וְזַרְעוֹ יִהְיֶה מְלֹא גּוֹיִם And his seed shall become *a fulness* (or multitude) of nations. Gen. xlviii. 19.

Affix. וּמְלֹאָהּ *And the fulness thereof*. Deut. xxxiii. 16.

Plur. according to the idiom of the Heb.

מֵאֵיל הַמְּלֻאִים Of the ram of *fulfillings* (or consecrations.) Exod. xxix. 26.

Another form.

וְכַמְּלֵאָה מִן הַיֶּקֶב *And as the fulness* of the wine press. Numb. xviii. 27.

Affix.

מְלֵאָתְךָ וְדִמְעָךְ לֹא תְאַחֵר *Thy fulness*, (or the first of thy ripe fruits) and of thy liquors, (or tear) thou shalt not delay (to offer.) Exod. xxii. 29.

In *Cha.* it denotes, 1st. To fill, &c. as in the Heb. with a small variation in the form.

2d. To draw (water.)

Infin.

לְמִמְלֵי מַיָּא *To draw water*. Targ. Onk. Gen. xxiv. 13.

Futur.

וְאַף לִגְמַלָּךְ אִמְלֵי And *I will* also *draw* for thy camels. Targ. Onk. Ibid. xliv.

The Noun.

עַד מָלֵי מֵימָךְ Unto *the drawer* of thy water. Targ. Onk. Deut. xxix. 11.

Plur.

וּמָלָן מַיָּא *And drawers* of water. Targ. Jona. Joshu. ix. 21.

3d. A bank, or mound.

וצברו

וְצָבְרוּ מֵלְתָּא And they caſt up *a bank*. Targ. Jona. 2 Sam. xx. 15. and Targ. Jona. Jer. vi. 6.

It alſo in *Talm.* Heb. denotes a mount, or hillock. Bava Bathra, fol. liv. 1. and Metſia, fol. cix. 1.

מלאי Millay; In *Talm.* Heb. denotes *trade*; *merchandize*, &c. Peſacheem. fol. liii. 2.

מלב Malav; whence מלבניקי Malbaneekee; In *Talm.* Heb. according to the Gloſſ. denotes a ſpecie of herb, ſo called in Medicine. *Talm.* Jeruſ. Shab. chap vi.

And according to the Aruch, it is written מלכניקי, with כ *caph*, and denotes *ready*; *provided*, &c.

מלג Malag; In *Talm.* Heb. denotes to pluck off the hair, or feathers.

מלוגין את הראש *They make* the head *bald*. Betſa, fol. xxxiv. 1.

מלוג Meloeg; In *Talm.* Heb. is uſed metaphorically, to denote a certain ſpecie of property, where the uſe is

taken, and the principal remains; the ſame as the head remains after the hair is pluckt off. Bava Kama, fol. xc. and Yevamoeth, fol. vii.

And Maim. underſtands it to denote *effects* which a woman poſſeſſes over and above the fortune ſpecified in the contract to be given with her; whether ſuch effects fall to her by inheritance, or gift. Maim. in הלכות אישות, chap. xvi.

מלוגא Meloega; In *Talm.* Heb. denotes *a caſe*, or *ſheath*; or as ſome think, *a bundle*. Bava Bathra, fol. cli 1.

מלוגמא Malugma; from the Greek Μαλαγμα; In *Talm.* Heb. denotes *a plaiſter*; *poultice*; *medicine*, &c. Sheveengeeth, chap. viii. and Bava Kama, fol. cii. 1.

מלז Malaz; whence מלוזמא Meluzma; In *Talm.* Heb. denotes *a weight*, or *coin*.

מלח Melach; 1ſt. To ſalt, &c.

Noun Maſc.

וַתְּהִי נְצִיב מֶלַח And ſhe became a pillar of *ſalt*. Gen. xix. 26.

עַל כָּל קָרְבָּנְךָ תַּקְרִיב מֶלַח With all thine offerings thou ſhalt offer *ſalt*. Levit. ii 13

The verb, in Kal.

בַּמֶּלַח תְּמַלָּח *Thou ſhalt ſalt* (or ſeaſon) with ſalt. Ibid.

And as ſalt gives conſiſtence to bodies, and preſerves them from corruption, for length of time, it is uſed figuratively to denote any thing rotted, or vaniſhed; as being the oppoſite of preſervation.

Niph.

כֶּעָשָׁן נִמְלָחוּ The heavens *are vaniſhed* (or ſhall vaniſh) like ſmoke. Iſai. li. 6.

Puang. מְמֻלָּח *Salted* (or tempered.) Exod. xxx. 35.

Huph.

וְלֹא הָמְלַחְתְּ לֹא הָמְלָחַתְּ And ſalted *thou waſt* not *ſalted*; (or thou waſt not ſalted at all.) Ezek. xvi. 4.

Noun Fem.

אֶרֶץ מְלֵחָה *A ſalt* land. Jer. xvii. 6.

אֶרֶץ פְּרִי לִמְלֵחָה A fruitful land *into ſaltneſs*: (or barrenneſs.) Pſalm. cvii. 34.

Noun Maſc. Plur. According to the idiom of the Heb.

וּבְלוֹיֵ מְלָחִים And old *rotten rags*. Jer. xxxviii. 11. 12.

2d. Mariners. And which ſome derive from מְמֻלָּח *Mixed*; or *tempered*; as they ſtrike the water with the oars, as a perſon mixes any thing with his hand or ſpoon. But I think more probably from the ſalt of the ſea, and ſo may be rendered *ſalt-ſea-men*.

Noun Maſc. Plur.

וַיִּירְאוּ הַמַּלָּחִים And *the mariners* were afraid. Jonah, i. 5.

Affix. מַלָּחַיִךְ *Thy mariners*. Ezek. xxvii. 27.

כָּל אֳנִיוֹת הַיָּם וּמַלָּחֵיהֶם All the ſhips of the ſea, *with their mariners*. Ibid. 9.

In *Cha.* it denotes ſalt; as alſo in *Talm.* and *Rab.* Heb.

It is alſo uſed in *Cha.* to denote a pilot; or mariner. Targ. Jeruſ. Prov. xxiii. 34. and Targ. Jeruſ. Pſalm. cvii. 23.

It alſo in *Talm.* Heb. denotes a rower, or ſailor. Kethubb, fol. lxxxv. 1.

In *Cha.* מַלְחִין *Nettles*. Targ. Jona. Zephan. ii. 9.

It

וְהוּא מִלְּטָנוּ מִכַּף פְּלִשְׁתִּים *And he delivered us* out of the hand of the Philiſtines. 2 Sam. ix. 10.

הַמְמַלְּטִים אֶת נַפְשְׁךָ הַיּוֹם *Which have ſaved* thy life this day. Ibid. 6.

וּבְרֹב חֵילוֹ לֹא יְמַלֵּט Neither *ſhall he deliver* (any) by his great ſtrength. Pſalm. xxxiii. 17.

Figuratively to bring forth eggs, or young.

שָׁמָּה קִנְּנָה קִפּוֹז וַתְּמַלֵּט There ſhall the great owl make her neſt, *and lay*. Iſai. xxxiv. 15.

Hiph.

וְהִמְלִיטָה זָכָר *And ſhe was delivered* of a manchild. Ibid. lxvi. 7.

Hith.

וָאֶתְמַלְּטָה בְּעוֹר שִׁנָּי *And I am eſcaped* with the ſkin of my teeth. Job, xix. 20.

כִּידוֹדֵי אֵשׁ יִתְמַלָּטוּ Sparks of fire *leap out*, (or eſcape.) Ibid. xli. 10.

Noun Maſc. pointed with two *ſegols*; and which denotes potter's, or brick clay.

וּטְמַנְתָּם בַּמֶּלֶט בַּמַּלְבֵּן And thou ſhalt hide them *in the clay*

It denotes the ſame in *Talm* Heb. Keduſheen, fol. lxvi. 1.

And this, I take to be the ſenſe of the word מלוח in Job, xxx. 4. See Jarchi, Ibid. And Kimchi on the Roots.

מלט Malat; To eſcape; free; deliver; bring forth, &c.

Niph.

וְלֹא נִמְלַט אִישׁ And *there eſcaped* not a man. Judg. iii 29.

וְנִמְלַטְתִּי מִיָּדוֹ *So ſhall I eſcape* out of his hand. 1 Sam. xxvii. 1.

אִמָּלְטָה נָּא שָׁמָּה Oh *let me eſcape* thither. Gen. xix. 20.

אִמָּלְטָה נָּא וְאֶרְאֶה אֶת אַחָי *Let me get away*, I pray thee, and ſee my brethren. 1 Sam. xx. 29.

הוֹי צִיּוֹן הִמָּלְטִי O Zion, *deliver thyſelf*. Zech. ii. 7.

Pieng.

נַפְשׁוֹ מִלֵּט *He hath* (or ſhall) *deliver* his ſoul. Ezek. xxxiii. 5.

וּמִלַּט הוּא אֶת הָעִיר בְּחָכְמָתוֹ *And he delivered* the city by his wiſdom. Eccle. ix. 15.

clay in the brick kiln. Jer. xliii. 9.

In *Cha.* it alſo denotes to eſcape; free, &c.

It denotes the ſame in *Talm.* and *Rab.* Heb. Alſo excuſe, &c.

מַלְטִיתָא *Cha. Rottineſs.* Targ. Jeruſ. Prov. xii. 4. and Targ. Jeruſ. Ibid. xxv. 20.

מלוטמיה Melutmayah; In *Rab.* Heb. denotes a ſpecie of ſweet cake. Bereſheeth Rabba, ſect. 48.

מלי Malee; whence מולייר Mulyar; In *Talm.* Heb. denotes a veſſel with a falſe bottom, in which the water was below, and the coals above. Shab. chap. iii. in Miſhna.

מלך Malach; To reign, &c.

בְּחֶבְרוֹן מָלַךְ עַל יְהוּדָה שֶׁבַע שָׁנִים In Hebron *he reigned* over Judah ſeven years. 2 Sam. v. 5.

וּמָלַךְ מֶלֶךְ וְהִשְׂכִּיל *And* a king *ſhall reign*, and he ſhall proſper. Jer. xxiii. 5.

וּמָלַכְתָּ בְּכָל אֲשֶׁר תְּאַוֶּה נַפְשֶׁךָ *And that thou mayeſt reign*

over all that thy heart deſireth. 2 Sam. iii. 21.

Imp.

מָלְכִי עָלֵינוּ *Reign* over us. Judg. ix. 12.

מְלָךְ עָלֵינוּ *Reign* over us. Ibid. 14.

Hiph.

אָבָל אֲדֹנֵינוּ הַמֶּלֶךְ דָּוִד הִמְלִיךְ אֶת שְׁלֹמֹה Verily, our king David *hath made* Solomon *king*. 1 King. i. 43.

אַתָּה הִמְלַכְתָּ אֶת עַבְדְּךָ *Thou haſt made* thy ſervant *king*. 1 King. iii. 7.

וָאַמְלִיךְ עֲלֵיכֶם מֶלֶךְ *And I have made* a king *to reign* over you. 1 Sam. xii. 1.

Noun Maſc. מֶלֶךְ *A king.*

Affix. מַלְכְּךָ *Thy king.* Deut. xxviii. 36.

Plur. מְלָכִים *Kings.* Gen. xiv. 15.

Conſt.

מַלְכֵי אֶרֶץ *The kings of* the earth. Pſalm. ii. 2.

Fem. הַמַּלְכָּה *The queen.* Eſth. i. 8.

Another form of the Fem.

וְאֶת דְּבַר הַמְּלוּכָה לֹא־הִגִּיד But of the matter of *the kingdom*,

dom, be told him not. 1 Sam. x. 16.

Another form.

לְהָסֵב מַלְכוּת שָׁאוּל אֵלָיו To turn *the kingdom of* Saul to him. 1 Chron. xii. 23.

וְהֶחֱזִיק מַלְכוּת בַּחֲלַקְלַקּוֹת And he ſhall obtain *the kingdom* by flatteries. Dan. xi. 21.

Affix.

וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה *And his kingdom* ruleth over all. Pſal. ciii. 19.

כְּבוֹד־מַלְכוּתְךָ יֹאמֵרוּ They ſhall ſpeak of the glory of *thy kingdom*. Ibid. cxlv. 11.

Plur. מַלְכָיוֹת *Kingdoms*. Dan. xviii. 22.

Another form, with the firſt radical dropt.

חִלַּל מַמְלָכָה וְשָׂרֶיהָ He hath profaned (or polluted) *the kingdom* and the princes thereof. Lament. ii. 2.

כְּאַחַת עָרֵי הַמַּמְלָכָה As one of the cities of *the kingdom* (or royal cities.) Joſhu. x. 2.

Conſt.

וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים And ye ſhall be unto me *a kingdom of* prieſts. Exod. xix. 6.

Affix. מַמְלַכְתּוֹ *His kingdom*. Gen. x. 10.

Plur. מַמְלָכוֹת *Kingdoms*. Iſai. xiii. 19.

Conſt.

מַמְלְכוֹת הָאָרֶץ *The kingdoms of* the earth. Pſalm. lxviii. 33.

Another form of the Fem. Conſt.

וּמַלְכַּת שְׁבָא *And the queen of* Sheba. 1 King. x. 1.

Another form

לִמְלֶכֶת הַשָּׁמַיִם *To the queen of* heaven. Jer. vii. 18.

By the queen of heaven, is meant the moon. See Jarchi, Kimchi, and Abarbanal. Ibid. See in בעל.

2d. To conſult; and occurs but once in ſcripture.

וַיִּמְלֹךְ לִבִּי עָלַי *Then* my heart *conſulted* in me (or I conſulted with myſelf.) Nehem. v. 7.

3d. The idol called Molech.

אֲשֶׁר יִתֵּן מִזַּרְעוֹ לַמֹּלֶךְ That giveth (any) of his ſeed *to Molech*. Levit. xx. 2.

לְבִלְתִּי לְהַעֲבִיר אִישׁ אֶת בְּנוֹ וְאֶת בִּתּוֹ בָּאֵשׁ לַמֹּלֶךְ That no man might make his ſon or his

his daughter to pass through the fire *to Molech*. 2 King. xxiii. 10.

In *Cha.* it denotes, 1st. To reign, &c. as in the Heb. with a small variation in the form.

It denotes the same in *Talm.* and *Rab.* Heb.

2d. In *Cha.* Counsel, &c.

The Noun.

דַּהֲבוּ לְכוֹן מִלְכָּא מַה נַּעְבֵּיד Give *counsel* among you what we shall do. Targ. Jona. 2 Sam. xvi. 20.

The verb, Preter.

לָא תַקִּין מִלְכָּא דְּמַלַּךְ אֲחִיתוֹפֶל The counsel *which* Ahitophel *hath counselled* is not right. Targ. Jona. Ibid. xvii. 7.

דְּמַלְכַנְנִי *Who hath given me counsel.* Targ. Jerus. Psal. xvi. 7.

מַלַּכְתָּא בַּחֲתָא לְבַיְתָךְ *Thou hast counselled* (or consulted) shame to thy house. Targ. Jona. Habakk. ii. 10.

אֲרֵי מַלְכִית Therefore *I counsel.* Targ. Jona. 2 Sam. xvii. 11.

Pieng. Particip. Plur. ac-

cording to the idiom of the *Cha.*

דִּי מְלִיךְ עַל כָּל יָתְבֵי אַרְעָא That *is counselled* (or purposed) upon all the inhabitants of the earth. Targ. Jona. Isai. xiv. 26.

Futur. אֶמְלְכִנָּךְ *I will counsel thee.* Targ. Jerus. Psalm. xxxii. 8.

Pang.

מָה מַלַּכְתָּא What *hast thou counselled?* Targ. Jerus. Job, xxvi. 3.

Aphel. וְאַמְלְכַתֵּהּ *And she counselled him.* Targ. Jona. Joshu. xv. 18. and Targ. Jona. Judg. i. 14.

In Heb. it is וַתְּסִיתֵהוּ *And she moved him.*

דִּי אַמְלְכִנֵּיהּ לְבָבֵיהּ Whose heart *hath perswaded* (or counselled) *him.* Targ. Jerus. Esth. ix. 5.

Hith.

וְאִתְמְלִיךְ בִּינַקָּיָא *And he consulted* with the young men. Targ. Jona. 1 King. xii. 8.

יִתְמְלִיכוּ כַּחֲדָא *They have taken counsel* together. Targ. Jerus. Psalm. lxxi. 10.

It alſo denotes a counſellor. Plur.

בְּסוּגְעָא דְמַלְכָנָא In the multitude of *counſellors*. Targ. Jeruſ. Prov. xxiv. 6.

Another form.

בְּסוּגְעָא דְמַלְכָתָנוֹתָא In the multitude of *counſellors*. Targ. Jeruſ. Ibid. xi. 14.

In *Rab.* Heb. it denotes to conſult, &c. Jarchi, Gen. xi. 7.

מלם Malam; whence מלמל Milmeal; In *Rab.* Heb. denotes *to whiſtle*; *hiſs*, &c. Medraſh Koeleth.

מלמולין Malmuleen; In *Talm.* Heb. denotes a perſon whoſe hands are daubed with clay, dung, &c. ſo that ſmall pieces in the form of grains of barley adhere to them. Mikvaoeth, chap. viii. fol. 65.

מלן Malan; whence מילנה Mealeenah; In *Rab.* Heb. denotes *ink*. Yelamdenu.

מלניא Malneeya; In *Rab.* Heb. denotes *melancholy*. Yalkut, fol. xxi. 2.

And in Bereſheeth Rabba, ſect. 44, we find it written

מונטיא Moenteya; which, according to the Gloſſ. denotes *terror*; *perturbation*, &c.

In which ſenſe מניט is uſed in the Targ. that paſſes for Jona. Levit. xxvi. 6.

מלס Malas; whence מליסא Milleaſa; In *Talm.* Heb. denotes *ſpace*; *latitude*, &c. Bava Bathra, fol. lxvii. 1.

And according to the Miſhna, it denotes *air*.

מלע Malang; whence מלעין Maleengn; In *Talm.* Heb. denotes *the beard of corn*. Oektſeen, fol. lxxvi.

מלף Malaph; whence מַלְפְּנָיָא *Cha. A muſk-melon*. Targ. Jeruſ. Numb. xi. 5.

מלפפון Melappoen; In *Talm.* Heb. denotes the ſame. Kelayeem, chap. i. fol. 21, and Terumah, chap. ii.

מלץ Malats; whence, in Niph. מַה נִּמְלְצוּ לְחִכִּי אִמְרָתֶךָ How *ſweet are* thy words to my palate (or taſte.) Pſalm. cxix. 103.

מלק Malak; whence וּמָלַק אֶת רֹאשׁוֹ *And he ſhall pinch off* his head *with his nail*: (not

(not wring off his head, as in the Engliſh tranſlation; for that does not expreſs the full meaning of the word.) Levit. i. 15.

It denotes the ſame in *Cha.* Targ. Onk. Ibid.

It alſo denotes the ſame in *Talm.* Heb. Zevacheem, fol. ii. and Chull. fol xxi. 1.

מלת Malath; whence מילתא Meeletha; In *Talm.* Heb. denotes *letting of blood.* Chull. fol. ciii.

מֵילַת In *Cha.* Pure or *white wool.* Targ. Jona. Ezek. xxvii. 18.

Or wool of *Malta.* See in כבן.

מֵילָא Denotes the ſame. Targ. Onk. Gen. xlix. 11. and Targ. Jona. Hoſea, ii. 5.

It denotes the ſame in *Talm.* Heb. Shab. fol. x. and Chull. fol. lii. 2.

מלתרה Maltera; or more properly, אמלתראות Amalteraoeth; in *Talm.* and *Rab.* Heb. denote *beams.* Eruveen, fol. 1. Middoeth, fol. xxxvi. 1. and Vayikra Rabba, ſect. 17.

ממל Mamael; In *Talm.* Heb. denotes *a preſs*, wherein the olives are firſt ſqueeſed, or broken, &c. Bava Bathra, fol. lxvii. 2.

ממן Maman; whence מָמוֹן and מָמוֹנָא In *Cha.* denotes *money*; *riches*; *ſubſtance*, &c. Targ. Onk. Exod. xxi. 30. Targ. Jeruſ. Prov. xv. 27. and Targ. Jona. Hoſea, v. 11.

It denotes the ſame in *Talm.* and *Rab.* Heb.

ממס Mamas; whence מומוס Mumoes, and מומסין Mumſeen; in *Rab.* Heb. denote *maſks*; *vizards*; alſo maſkers; mummers, &c. Bereſheeth Rabba, ſect. 80.

ממר Mamar; whence ממרו Mamru; In *Talm.* Heb. denotes a ſpecie of medicinial herb. Gitteen, fol. lxix. 1.

ממש Mamaſh; In *Cha.* ſolidity; ſubſtance; firmneſs, &c. Targ. Jeruſ. Deut. xxxii. 17.

It denotes the ſame in *Talm.* and *Rab.* Heb. Shab. fol. clii. 2. and Kimchi, Zech. xii. 1.

מן Man; A declinable adverb,

adverb; and denotes the prepoſitions *of*; *from*; *out*, &c.

It alſo ſometimes hath ל *lamed* prefixed to it; as:

לְמִן הַיּוֹם הִוָּסְדָה *Since* the day of the foundation thereof. Exod. ix. 18.

It alſo has ſometimes י *yod* poſtfixed; as:

מִנִּי אֶפְרַיִם שָׁרְשָׁם בַּעֲמָלֵק *Out of* Ephraim (was there) a root of them againſt Amalek. Judg. 5. 13.

מִנִּי מָכִיר *Out of* Machir. Ibid.

מִנִּי בֶטֶן *From* the belly. Iſai. xlvi. 3.

מִנִּי רֶחֶם *From* the womb. Ibid.

In theſe, the *yods* ſeem to be redundant; and which I take to be altogether poetical.

It denotes the ſame in *Cha.*

And מַן in *Cha.* denotes *who*; *which*; *what*; *from whence*; *why*; *how*, &c.

מָנָא In *Cha. What*, &c. Targ. Jeruſ. Prov. xxvii. 1.

מַנּוּ In *Cha. Who*, &c Targ. Jeruſ. Ibid. xx. 6. and Targ. Jeruſ. Ibid. xxx. 9, &c.

מאן Maan; In *Talm.* Heb. denotes the ſame. San. fol. c. 1. and cv. 2.

In *Cha.* it denotes a veſſel; inſtrument, &c.

אוֹ בְכָל מָאן דְמַשְׁךְ Or in any *veſſel* of ſkin. Targ. Onk. Levit. xiii. 49.

וְכֹל מָן דַחֲסַף פְתִיחַ And every open earthen *veſſel*. Targ. Onk. Numb. xix. 15.

כָּל מָאן דְבַרְזֶל Any *Inſtrument* of iron. Targ. Jona. 1 King. vi. 7.

In theſe examples, the reader will percieve, that ſome are written with א *aleph*, and others without: to which Elias in Methurgaman obſerves, that thoſe with *aleph* are erroneous; as it is his opinion, that in the law, and the prophets, the correct copies, are all without *aleph*; but in the Hagiographa, they are all with *aleph*. But, after a thorough inveſtigation of the ſubject, I have not been able to find the hypotheſis of Elias verified: for in the Hagiographa, as well as the other parts of ſcripture, I have found

found them written indiſcriminately with or without *aleph*. I ſhall produce a few examples.

הֵיךְ מָן דְּפַחַד Like a potter's *veſſel*. Targ. Jeruſ. Pſalm. ii. 9.

Note, this is the firſt example that Elias hath adduced in ſupport of his opinion; as being written with א *aleph*, whereas I find it without.

הֲוֵיתִי כְּמָן דְּפַחַר תְּבִיר I am like a potter's broken *veſſel*. Targ. Jeruſ. Ibid. xxxi. 13.

The ſame in Targ. Jeruſ. Prov. xxv. 4, &c.

There is another form uſed in the Jeruſ. Targ, on Prov. &c. namely, with י *yod* poſtfixed; but then, it is alſo common to the other parts of ſcripture, which have alſo *aleph* or *yod* poſtfixed.

וּמָנֵי דְיָקָרָא Than a precious *veſſel*. Targ. Jeruſ. ii. and xv.

וְאוֹשִׁיט דָּוִד יַת יְדֵיהּ לְמָנָא And David put forth his hand *to the veſſel* (or bag.) Targ. Jona. 1 Sam. xvii. 49.

Plur. מָנִין *Veſſels*. Targ. Onk. Exod. xxii. 7.

Conſt.

מָאנֵי דַּהֲבָא *Veſſels of* gold. Dan. v. 3

Emphat. מָאנַיָּא *The veſſels*. Ezra. v. 14.

In *Talm.* Heb. it denotes *a veſtment*. Shab. fol. lxxxii. 1.

מנה Manah; 1ſt. To number; count, &c.

מִי מָנָה עֲפַר יַעֲקֹב Who *can count* (or number) the duſt of Jacob. Numb. xxiii. 10.

וּמָנִיתִי אֶתְכֶם לַחָרֶב Therefore *I will number* you to the ſword. Iſai. lxv. 12.

Particip.

מוֹנֶה מִסְפָּר לַכּוֹכָבִים *He counteth* the number of the ſtars. Pſalm. cxlvii. 4.

Imp.

לֵךְ מְנֵה אֶת יִשְׂרָאֵל Go *number* Iſrael. 2 Sam. xxiv. 1.

Infin.

לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע So teach (us) *to number* our days. Pſal. xc. 12.

Niph.

וְאֶת פֹּשְׁעִים נִמְנָה And *was numbered* with the tranſgreſſors. Iſai. liii. 12.

וְחֶסְרוֹן לֹא יוּכַל לְהִמָּנוֹת And that which is wanting, (or defective) cannot *be numbered.* Eccle. i. 15.

Hence, the Noun Maſc. הַמָּנֶה *The Maneh:* becauſe it contained a round number of ſhekels; viz. twenty ſhekels, and five and twenty ſhekels, and fifteen ſhekels ſhall be your *maneh.* Ezek. xlv. 12.

This was when uſed as a coin: but when uſed as a weight, it contained one hundred ſhekels. That when the *maneh* was mentioned as a meer weight without any reſpect to coinage, it contained, one hundred ſhekels, will appear clear, by comparing 1 King. x. 17, with 2 Chron. ix. 16. For in the former it is mentioned, שְׁלֹשׁ מָנִים זָהָב יַעֲלֶה עַל הַמָּגֵן הָאֶחָת Three *manehs* of gold went to one ſhield. And in the latter, it ſays, שְׁלֹשׁ מֵאוֹת זָהָב יַעֲלֶה עַל הַמָּגֵן הָאֶחָת Three hundred (ſhekels) of gold went to one ſhield: ſo that every *maneh* contained one hundred

ſhekels; for as Dr. Cumberland obſerves, that although the word ſhekel is not expreſt in the original, yet, muſt it be underſtood; becauſe, Ezek. adjuſts the maneh by ſhekels, as above obſerved.

And, according to the Heb. Commentators, as alſo the Talmudiſts a מָנֶה maneh: as a weight was *a pound:* and contained a hundred *Deenars* of gold: the weight and value of which, ſee in דנר. See alſo Jarchi, Kimchi, R. Levi Ben Gerſhom, and Abarbanal, 1 King. x. 17. and Kimchi on the Roots.

Note, מָנִים Is the Noun Maſc. Plur.

Another form of the Noun Maſc. Plur.

וְהֶחֱלִיף אֶת מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים And he hath changed my wages ten *times.* Gen. xxxi. 7.

Another form of the Noun Maſc.

וְהַמְמַלְאִים לַמְנִי מִמְסָךְ And that furniſh the drink offering *to* (that) *number:* i. e. the number of the planets, or wandering

wandering ſtars. Iſai. lxv. 11.

And ſome think, it denotes a ſtar. See Jarchi, Aben Ezra, Kimchi, and Abarbanal, Ibid.

2d. To appoint; prepare, &c.

Pieng.

אֲשֶׁר מִנָּה אֶת מַאֲכָלְכֶם Who *hath appointed* your meat. Dan. i. 10. and 11.

וְלֵילוֹת עָמָל מִנּוּ לִי And wearifom nights *are appointed* to me. Job, vii. 3.

וַיְמַן לָהֶם הַמֶּלֶךְ דְּבַר יוֹם בְּיוֹמוֹ *And* the king *had appointed* them a daily portion. Dan i. 5.

וַיְמַן ה׳ דָּג גָּדוֹל לִבְלֹעַ אֶת יוֹנָה *And* the Lord *had prepared* a great fiſh to ſwallow up Jonah. Jonah, ii. 1.

Puang.

מְמֻנִּים עַל הַכֵּלִים *Were appointed to overſee* the veſſels. 1 Chron. ix. 29.

Imp.

חֶסֶד וֶאֱמֶת מַן יְנַצְּרֻהוּ *O prepare* mercy and truth (which) may preſerve him. Pſalm. lxi. 8.

3d. A portion; part, &c. alſo manna.

Noun Fem.

מָנָה אַחַת אַפַּיִם A double (or a worthy) *portion*. 1 Sam. i. 5.

וְהָיָה לְךָ לְמָנָה And it ſhall be thy *part*, or according to the idiom of the Heb. And it ſhall be to thee *for a part*. Exod. xxix. 26.

Conſt.

מְנַת מִדַּיִךְ מֵאִתִּי *The portion of* thy meaſures from me. Jer. xiii. 25.

ה׳ מְנַת חֶלְקִי The Lord (is) *the portion of* my inheritance. Pſalm. xvi. 5.

Plur. מָנוֹת *Portions*. 1 Sam. i. 4.

And what is called the perfect form; i. e. with pronounced י *yod*.

מְנָיוֹת הַמְשֹׁרְרִים *The portions of* the ſingers. Nehem. xii. 47. and xiii. 10.

And with א *aleph* inſtead of י *yod*.

מְנָאוֹת הַתּוֹרָה *The portions of* the law; i. e. the portions appointed by the law, to be given

מִנְחָה An offering; preſent; gift, &c.

Noun Fem.

מִנְחָה לַיהוָה *An offering* to the Lord. Gen. xiv. 3.

מִנְחָה לְעֵשָׂו אָחִיו *A preſent* to his brother Eſau. Ibid. xxxii. 14.

וְנֶפֶשׁ כִּי תַקְרִיב קָרְבַּן מִנְחָה לַיהוָה And when any (ſoul) will offer a *meat-offering* unto the Lord. Levit. ii. 1.

וְהֵבֵאתָ אֶת־הַמִּנְחָה And thou ſhalt bring *the meat offering*. Ibid. 8.

וַיִּתְנַבְּאוּ עַד לַעֲלוֹת הַמִּנְחָה And they propheſied until the (time) of the offering (or aſcending) of the (evening) *ſacrifice*. 1 King. xviii. 29.

Conſt.

וְאֶת־מִנְחַת הָעֶרֶב And *the meat-offering of* the evening. 2 King. xvi. 15.

Affix. מִנְחָתוֹ *His offering*. Gen. iv. 4.

וְלָקַחְתָּ מִנְחָתִי מִיָּדִי Then receive thou *my preſent* at my hand. Ibid. xxxiii. 10.

וְכָל קָרְבַּן מִנְחָתְךָ And every oblation of *thy meat offering*. Levit. ii. 13.

Plur.

given to the Prieſts and Levites. Ibid. xii. 44.

Affix.

מְנוֹתֶיהָ *Her portions*. Eſth. ii. 9.

Another form, of the Noun Maſc. with the third radical dropt.

וַיִּקְרְאוּ בֵית יִשְׂרָאֵל אֶת שְׁמוֹ מָן And the houſe of Iſrael called the name thereof *manna*. Exod. xvi. 31.

Affix.

וּמָנְךָ לֹא מָנַעְתָּ מִפִּיהֶם And withheldeſt not *thy manna* from their mouth. Nehem. ix. 20.

It denotes the ſame in *Cha.* as in the Heb. with ſome variation in the form.

It denotes the ſame in *Rab.* Heb.

מנג Manag; whence מנגנן Manganoen; In *Rab.* Heb. denotes machination. Yalkut, fol. lxvi. 1. and Bereſheeth Rabba, ſect. 42.

And according to the Gloſſ. it denotes invention, expedient, &c.

מנח Manach; whence

Plur. Affix. מִנְחֹתֶיךָ *Thy offerings.* Pſalm. xx. 4.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb.

Among the Jewiſh Ritualiſts the noun מנחה is uſed to denote *evening*; or more properly, for any time after half an hour paſt noon, when the ſun begins viſibly to decline; about which time they began to prepare for the evening ſacrifice. See the Ceremonies of the Jews, by the Author, page 192.

מנט Manat; whence מוניטון Moeneatoen; In *Rab.* Heb. denotes *coins.* Bereſheeth Rabba, ſect. 39.

מנך Manach; *Cha.* whence וַהֲמָנִיכָא דִי־דַהֲבָא *And a chain* of gold. Dan. v. 7.

וְשַׁוִּי מְנִיכָא דַהֲבָא עַל צַוָּארֵיהּ And he put a gold *chain* about his neck. Targ. Onk. Gen. xli. 42.

Plur. מָנִיכִין *Chains.* Targ. Jeruſ. Ibid. xlix. 22.

מנל Manal; whence מנול Menoel; In *Talm.* Heb. denotes *a cap*, or *bonnet.* Bereſheeth Rabba, ſect. 5, and 28.

מנם Manam; whence מנמכוס Menamchoes; in *Rab.* Heb. denotes *a gladiator*; *ſword-fighter*, &c. Yalkut, ſect. ויחי יעקב.

מנן Manan; whence מוניני דקמצי Moeneenee Decamtſee; In *Talm.* Heb. denotes *ſalted* locuſts. Shab. fol. cx. 2.

It alſo denotes ſmall ſalted fiſh. Avoedang Zara, fol. xxix. 1.

מנע Manang; To withhold; keep back, &c.

אֲשֶׁר מָנַע מִמֵּךְ פְּרִי בָטֶן Who *hath withheld* from thee the fruit of the womb. Gen. xxx. 2.

וְהִנֵּה מְנָעֲךָ יהוה מִכָּבוֹד But lo, the Lord *hath kept thee back* from honour. Numb. xxxiv. 11.

Particip.

מֹנֵעַ חַרְבּוֹ מִדָּם *That withholdeth* his ſword from blood. Jer. xlviii. 10.

Niph.

כִּי נִמְנַע מִבֵּית אֱלֹהֵיכֶם מִנְחָה וָנֶסֶךְ For the meat-offering and the drink-offering *is with-*

holden from the houſe of your God. Joel, i. 13.

אַל נָא תְמָנַע מֵהֲלֹךְ אֵלָי *Be* not *thou*, I pray thee, *hindered* (or letted) from coming to me. Numb. xxii. 16.

וְיִמָּנַע מֵרְשָׁעִים אוֹרָם *And* from the wicked their light *is withholden.* Job, xxxviii. 15.

It denotes the ſame in *Cha.* with ſome variation in the form.

It denotes the ſame in *Rab.* Heb. Alſo impediment; impoſſibility, &c.

מְנָךְ Manak; whence מוניק Moneyak; In *Rab.* Heb. denotes *a chain*; *collar*, &c. Vayikra Rabba, ſect. 12.

מְנַר Manar; whence, כִּמְנוֹר אֹרְגִים *As a* weavers *beam.* 1 Sam. xvii. 7.

מִנַּת Menath; In *Talm.* and *Rab.* denotes *on account of*; *becauſe*; *on condition*, &c.

מסס Maſas; 1ſt. To faint; melt, &c.

וְהָיָה כְּמֹסֵס נֹסֵס And they ſhall be *as when* a ſtandard-bearer *fainteth.* Iſai. x. 18.

Niph.

נָמַס בְּתוֹךְ מֵעָי *It is melted* in the midſt of my bowels. Pſalm. xxii. 15.

וְנָמָס *And it melted.* Exod. xvi. 21.

וְנָמַסּוּ הָרִים מִדָּמָם And the mountains *ſhall be melted* with their blood. Iſai. xxxiv. 3.

Hiph.

אַחֵינוּ הֵמַסּוּ אֶת לְבָבֵנוּ Our brethren *have melted* (or diſcouraged) our heart. Deut. i. 28.

The Noun Maſc. according to the idiom of the Heb.

כְּמוֹ שַׁבְּלוּל תֵּמָס As *the melting* of a ſnail (or as a ſnail which melteth.) Pſalm. lviii. 9.

2d. Tribute; gift, &c.

Noun Maſc.

וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מַס מִכָּל־יִשְׂרָאֵל And king Solomon raiſed *a tribute* (of men) or (a levy) of all Iſrael. 1 King. v. 13.

Adj.

יִהְיוּ לְךָ לָמַס וַעֲבָדוּךָ They ſhall bocome *tributary* unto thee, and they ſhall ſerve thee. Deut. xx. 11.

Noun

Noun Plur. according to the idiom of the Heb.

שָׂרֵי מִסִּים *Taſks* maſters. Exod. i. 11.

Noun Fem. Conſt.

מַסַּת נִדְבַת יָדֶךָ *A ſufficiency* (or tribute) *of* a free-will offering of thine hand. Deut. xvi. 11.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

מסא Maſa; In *Talm.* Heb. denotes *a peel*; a broad thin board with a long handle, uſed by bakers to draw their bread, &c. Bechoeroeth, fol. xxvii. 1.

מיסא Meeſa; In *Rab.* Heb. denotes *food*; a diſh ſet on the table. Tanchuma.

מסאסא Meſaſa; In *Rab.* Heb. denotes *a goad.* Bereſheeth Rabba, ſect. 29.

מסה Maſah; To melt, &c.

Hiph.

הִמְסִיו אֶת לֵב הָעָם *They made* the heart of the people *melt.* Joſhu. xiv. 8.

בְּרִמְעָתִי עַרְשִׂי אַמְסֶה *I melt* (or moiſten, or water) my couch with my tears. Pſalm. vi. 7.

וְתָמֵס בָּעָשׁ חֶמְדּוֹ *And thou makeſt* that which is deſirable in him *to melt.* Ibid. xxxix. 12.

יְשַׁלַּח דְּבָרוֹ וְיַמְסֵם He ſendeth out his word, *and he melteth them.* Ibid. cxlvii. 18.

It alſo in *Cha.* denotes to diſſolve; melt, &c. with ſome variation in the form.

It denotes the ſame in *Talm.* Heb. Maangſeroeth, chap. 1.

מסח Maſach; *Cha.* whence מְסָחָא דְּנָכְלָא *A* falſe *balance.* Targ. Jeruſ. Prov. xi. 1.

Emphat. בְּמִסְחַרְתָּא *In the balance.* Targ. Jeruſ. Pſalm. lxii. 10.

אמסחתא Amaſachtha; In *Talm.* Heb. denotes *a table*, like a butchers ſtall, whereon they ſell the meat. Bava Metſia, fol. xx Shevungoeth, fol. xlii. 1. and Chull. fol. cxxxii. 2.

And ſome think it denotes the ſhambles.

מסט Maſat; whence

לַבָּאִים לַחֲקוֹר מִמְסָךְ They that go to ſeek *mixt wine*, Prov. xxiii. 30

And ſome have arranged the following under this root. But I am of opinion, that its proper root is סכך. And Kimchi is of opinion, that its root is שוך. Although written with ס *ſamech*. See Kimchi on the Roots.

Noun Maſc. Affix.

כָּל אֶבֶן יְקָרָה מְסָכָתֶךָ Every precious ſtone (was) *thy covering*. Ezek. xxviii. 13.

In *Talm.* Heb. it alſo denotes to mix. Avoedang Zara, fol. 58.

מסן Maſan; whence מיסון Meeſoen; *Rab. In the midſt*. Eachah Rabba. chap. i. 1.

מסס Maſas; whence נתמסמס Nithmaſmeas; In *Talm.* Heb. denotes coagulated, &c. Chull. fol. xlv. 2.

מסמסין Maſmaſeen; In *Rab.* Heb. denotes to comfort; conſole, &c. Bereſheeth Rabba, ſect. 82.

And מסמס Maſmeas; or מסמוסין Maſmuſeen; In *Talm.* Heb.

מסטכי Maſtechee; In *Rab.* Heb. denotes *gum-maſtick* Bereſheeth Rabba, ſect. 91. and Maim, in הלכות ברכות, chap. 9.

מסטירין Maſteereen, or מסטורין Maſtoereen; In *Rab.* Heb. denotes *ſecrets*; *myſteries*, &c. Bereſheeth Rabba, ſect. 50 and 78.

מסטרני See in סטר.

מסי Maſay; whence מוסיא Muſeya; In *Talm* Heb. denotes *Myſia*; a country in Aſia the leſs. Yoema, fol. x. 1.

Note, there are alſo two countries in Europe, called the upper and lower Myſia.

מסך Maſach; To mingle; mix, &c.

ה׳׳ מָסַךְ בְּקִרְבָּהּ רוּחַ עִוְעִים The Lord *hath mingled* a ſpirit of perverſities (or a perverſe ſpirit) in the midſt thereof. Iſai. xix. 14.

מָסְכָה יֵינָהּ *She hath mingled* her wine. Prov. ix. 2.

Noun Maſc.

מָלֵא מֶסֶךְ It is full of *mixture*. Pſalm. lxxv. 9.

Another form.

Heb. denotes a ſpecie of ſmall coin. Keduſheen, fol. xii. 2

מסק Maſak ; whence מוסק Moeſeak ; *Talm.* To ſtrip, or gather fruit. Negangeem, chap. ii.

מסוקין Maſoekeen ; In *Talm.* Heb. denotes depredators ; oppreſſers, &c. Bava Kama, fol. cxvi. 2.

מסר Maſar ; To commit; deliver, &c.

לְמְסוֹר מַעַל בַּה׳ *To commit* treſpaſs againſt the Lord. Numb. xxxi. 16.

Niph.

וַיִּמָּסְרוּ מֵאַלְפֵי יִשְׂרָאֵל *So there were delivered* out of the thouſands of Iſrael. Ibid. 5.

It alſo in *Cha.* denotes *to deliver into*, &c. with ſome variation in the form.

Hence, מסורה Maſoerah ; and מסורת Maſoereth ; In *Rab.* Heb. denotes *tradition*, becauſe it was delivered, or handed down from one to another.

מַסְרָא *Cha. A ſaw.* Targ. Jona. Iſai. x 5.

Plur. בְּמַסְרִין *Under ſaws.* Targ. Jona. 2 Sam. xii. 31.

מסת Maſath ; *Cha.* Sufficient ; enough, &c.

עַד דְּתֵימְרוּן מַסָּת Until ye ſhall ſay *it is enough.* Targ. Jona. Malach. ii. 10.

In the Jeruſ. Targ. Eſth. i. 7. it is uſed to denote *liberality.*

It alſo in *Talm.* and *Rab.* Heb. denotes ſufficient. Bérachoéth, fol. lv. 1. and Vayikra Rabba, ſect. 3.

מוסתקי Moeſteka ; In *Talm.* Heb. denotes ſqueeſed figs, properly a cake of figs. Betſa, xxxiii. 2.

מעא Maanga ; or מָעָה *Cha. A ſmall coin*, equal to the גֵּרָה In Heb. which ſee in גרה.

מעד Mangad ; To ſlip, &c.

וְלֹא מָעֲדוּ קַרְסֻלָי So that my ankles *did* not *ſlip.* 2 Sam. xxii. 37.

Infin.

נָכוֹן לְמוֹעֲדֵי רָגֶל Ready *to ſlip* the foot. Job, xii. 5.

Futur.

לֹא אֶמְעָד *I ſhall* not *ſlip*, (or ſlide.) Pſalm. xxvi. 1.

לֹא תִמְעַד אֲשֻׁרָיו None of his ſteps *ſhall ſlide.* Ibid. xxxvii. 31.

Hiph.

Hiph. Imp.

וְמָתְנֵיהֶם תָּמִיד הַמְעַד And *make* their loyns continually *ſhake*. Ibid. lxix. 24.

Huph. Fem.

וְרֶגֶל מוּעָדֶת And a foot *out of joint*. Prov xxv. 19.

It denotes the ſame in *Cha.* Targ. Jeruſ. Ibid.

מֵעָה Mangah; The belly; bowels, &c.

וַיְהִי יוֹנָה בִּמְעֵי הַדָּג And Jonah was *in the belly* (or bowels) of the fiſh. Jonah, ii. 1.

מֵעַי ׀ מֵעַי ׀ אוֹחִילָה *My bowels, my bowels*, I am pained. Jer. iv. 19.

כִּי אִם אֲשֶׁר יֵצֵא מִמֵּעֶיךָ But he that ſhall come forth out of *thine own bowels*. Gen. xv. 4.

וַיִּשְׁפֹּךְ מֵעָיו אַרְצָה And he ſhed out *his bowels* to the ground. 2 Sam. xx. 10.

Fem. Affix.

וְצֶאֱצָאֵי מֵעֶיךָ כִּמְעוֹתָיו And the offſpring of thy bowels *like the gravel thereof*. Iſai. xlviii. 19.

And ſome think it denotes the bowels of the ſea: i. e. the fiſh contained therein. See Jarchi, Aben Ezra, and Kimchi, Ibid.

It denotes the ſame in *Cha.* As alſo in *Talm.* and *Rab.* Heb.

מְעַט Mengat; Few, &c.

Infin. According to the idiom of the Heb. Or as ſome think, a form of the Noun Maſc.

וּלְפִי מֵעֵט הַשָּׁנִים And according to *the fewneſs* of the years. Levit. xxv. 16.

Futur.

אַל יִמְעַט לְפָנֶיךָ אֵת כָּל הַתְּלָאָה Let not all the wearineſs (or trouble) *ſeem little* before thee. Nehem. ix. 32.

Pieng.

כִּי מְעֵטוּ Becauſe *they grind little*. Eccle. xii. 3.

Hiph.

וְהִמְעִיטָה אֶתְכֶם *And they ſhall make* you *few* (in number.) Levit. xxvi. 22.

וְהִמְעַטְתִּים לְבִלְתִּי רְדוֹת בַּגּוֹיִם *And I will diminiſh them*, that they ſhall no more rule over the nations. Ezek. xxix. 15.

Adj.

כִּי נִשְׁאַרְנוּ מְעַט מֵהַרְבֵּה For

we are left (but) *a few* of many. Jer. xlii. 2.

Noun Maſc.

יֻקַּח נָא מְעַט מַיִם Let *a little* water, I pray you, be fetched. Gen. xviii. 2.

בְּעַט מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ *By little and little* I will drive them out before the. Exod. xxiii. 30.

Another form of the Adj.

הַמְעַט קַחְתְּךָ אִישִׁי (Is it) *a ſmall matter* that thou haſt taken my huſband. Gen. xxx. 15.

It is alſo uſed adverbially.

כִּמְעַט שָׁכַב אַחַד הָעָם אֶת אִשְׁתֶּךָ One of the people *might lightly* have lien with thy wife. Ibid. xxvi. 10.

Noun Maſc. Plur. according to the idiom of the Heb.

יְהִיוּ יָמָיו מְעַטִּים Let his days be *few*. Pſalm. cix. 8. and Eccle. v. 1.

It denotes the ſame in *Talm.* Heb. Alſo rare; ſcarce; uncommon, &c.

מְעַךְ Mangach; To bruiſe; preſs; ſtick, &c.

וּמְעֻכָה *And bruiſed.* Levit xxii. 24.

Fem.

וַחֲנִיתוֹ מְעוּכָה בָּאָרֶץ And his ſpear (was) *ſtuck* in the ground. 1 Sam. xxvi. 7.

Puang.

שָׁמְרוּ מְעֻכוּ שְׁדֵיהֶן There *were* their breaſts *preſſed.* Ezek. xxiii. 3.

It denotes the ſame in *Talm.* and *Rab.* Heb.

מָעַל Mangal; 1ſt. To treſpaſs.

אֲשֶׁר מָעַל בִּי That *he hath treſpaſſed* againſt me. Ezek. xvii. 20.

עַל אֲשֶׁר מְעַלְתֶּם בִּי Becauſe *ye treſpaſſed* againſt me. Deut. xxxii. 51.

Noun Maſc. מַעַל *A treſpaſs.* Levit. v. 20.

Affix. מַעֲלוֹ *His treſpaſs.* Ezek. xvii. 20.

2d. A robe.

Noun Maſc.

וְעָשִׂיתָ אֶת מְעִיל הָאֵפוֹד And thou ſhalt make *the robe* of the ephod. Exod. xxviii. 31.

Affix. מְעִילוֹ *His mantle* (or robe.) 1 Sam. xv. 27.

כְּנַף מְעִילְךָ בְּיָדִי The ſkirt *of thy robe.* Ibid. xxvi. 12.

ומעילי

וּמְעִילִי *And my mantle.* Ezra, ix. 3.

Plur. מְעִילִים *Robes.* 2 Sam. xiii. 8.

In *Cha.* it denotes *a robe, mantle,* as in the Heb.

In *Talm.* and *Rab.* Heb. it denotes to treſpaſs; alſo to prevaricate, &c.

מען Mangan; whence לְמַעַן *That; becauſe; for,* &c. Gen. xviii. 19.

וּלְמַעַן דָּוִד עַבְדִּי *And for the ſake* of my ſervant David. Iſai. xxxvii. 35.

Affix. לְמַעֲנִי *For mine own ſake.* Ibid.

מער Mangar; A cave.

Noun Fem.

אֶל הַמְּעָרָה *In the cave.* Gen. xlix. 29.

Conſt. אֶל מְעָרַת עֲדֻלָּם To *the cave* of Adullam. 1 Sam. xxii. 1.

Plur. הַמְּעָרוֹת *The caves.* Judg. vi. 2.

מפא Mappa; In *Talm.* Heb. *A table cloth; napkin; towel,* &c. Berachoeth, chap. viii.

מפץ Maphats; whence מפוץ Mephuts; *Talm. a mat,* &c. Meingla, chap. iv.

מץ Mats; whence חַלַּת מַצָּה אַחַת One *unleavened* cake. Levit. viii. 26.

Plur. according to the idiom of the Heb.

שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ Seven days ſhall ye eat *unleavened bread.* Exod xii. 15.

מצץ Matſats; whence לְמַעַן תָּמֹצוּ That *ye may ſqueeze (ſuck)* (or milk) *out.* Iſai. lxvi. 11.

In *Cha.* it alſo denotes *to ſuck out.*

It denotes the ſame in *Talm.* and *Rab.* Heb.

מצא Matſa; To find; ſuffice; alſo to deliver, &c.

וְנֹחַ מָצָא חֵן בְּעֵינֵי ה׳ But Noah *found* grace in the eyes of the Lord. Gen. vi. 8.

כָּל הַתְּלָאָה אֲשֶׁר מְצָאָתְנוּ All the travel that *hath found* (or befallen) *us.* Numb. xx. 14.

וּמָצָא לָהֶם *And to ſuffice* them. Numb. xi. 22.

כִּי חַיִּים הֵם לְמֹצְאֵיהֶם For they (are) life unto *thoſe that find them.* Prov. iv. 22.

Niph.

וְלֹא נִמְצָא חָרֵב וַחֲנִית And *there*

there was not *found* ſword or ſpear. 1 Sam. xiii. 22.

נִמְצְאוּ הָאֲתֹנוֹת The aſſes *are found*. Ibid. x. 2.

Hith.

וְלֹא הִמְצִיתִךָ בְּיַד דָּוִד And *have* not *delivered* thee in to the hand of David. 2 Sam. iii. 8.

וְאֶת הָעֹלָה הִמְצִיאוּ אֵלָיו And *they preſented* the burnt-offering unto him. Levit. ix. 13

וְהִנֵּה אָנֹכִי מַמְצִיא אֶת הָאָדָם אִישׁ בְּיַד רֵעֵהוּ But lo, *I will deliver* (or make to be found) the men every one into his neighbour's hand. Zech. xi. 6.

In *Rab.* Heb. it denotes to exiſt; bring into being, &c. alſo exiſtence; being, &c.

המצאה Hamtſaah; In *Rab.* Heb. denotes *to produce.*

תמצית Tamtſeeth; In *Rab.* denotes *ſubſtance*; *the eſſential part.* Jarchi, Deut. xii. 24.

מצד Matſad; A caſtle; ſtrong hold, &c.

Noun Maſc.

וַיֵּשֶׁב דָּוִד בַּמְּצָד And David dwelt *in the caſtle.* 1 Chron. xi. 7.

Fem. בַּמְּצוּדָה *In the hold.* 1 Sam xxii. 4.

Conſt.

וַיִּלְכֹּד דָּוִד אֶת מְצָדַת צִיּוֹן And (or nevertheleſs) David took *the ſtrong hold of* Zion. 2 Sam. v. 7.

Affix. וּמְצָדָתִי *And my fortreſs.* Ibid. xxii. 2.

Plur. according to the idiom of the Heb.

לְבֵית מְצוּדוֹת To a houſe of *fortifications.* Pſal. xxxi 3.

Another form of the Noun Maſc. Conſt.

מְצוֹד רָעִים *The fortreſs* (or net) *of* evil. Prov. xii. 12.

Plur.

וּבָנָה עָלֶיהָ מְצוֹדִים גְּדוֹלִים And he built great *bulwarks* againſt it. Eccle. ix. 24.

It denotes the ſame in *Cha.* with a ſmall variation in the form.

מצה Matſah; To wring; or ſqueeſe out.

אֶת־קְבַעַת כּוֹס הַתַּרְעֵלָה שָׁתִית מָצִית The dregs of the trembling cup haſt thou drunken, (and) *haſt wrung* (them) *out.* Iſai, li. 17.

יִמְצוּ יִשְׁתּוּ *They ſhall wring* (them) *out*, (and) drink (them.) Pſalm. lxxv. 9.

וַיִּמְץ טַל מִן הַגֵּזָּה *And he wrung* the dew out of the fleece. Judg. vi. 38.

Niph.

וְנִמְצָה דָמוֹ עַל קִיר הַמִּזְבֵּחַ And the blood thereof *ſhall be wrung out* at the ſide of the altar. Levit. i. 15.

יִמָּצֶה *Shall be wrung out.* Ibid. v. 9.

יִמָּצוּ לָמוֹ *Are wrung out* to them. Pſalm. lxxiii. 10.

In *Cha.* it alſo denotes *to wring out.* Targ. Onk. Levit. i. 15. and v. 9.

מצח Meatſach; The forehead; front, &c.

Noun Maſc.

וְהָיָה עַל מֵצַח אַהֲרֹן And it ſhall be upon Aaron's forehead. Exod. xxviii. 38.

Affix. מִצְחוֹ *His forehead.* Ibid.

וְאֶת מִצְחֲךָ חָזָק לְעֻמַּת מִצְחָם And *thy forehead* ſtrong againſt *their forehead.* Ezek. iii. 8.

Plur. Conſt.

עַל מִצְחוֹת הָאֲנָשִׁים Upon

the foreheads of the men. Ibid. ix. 4.

Fem. Conſt.

וּמִצְחַת נְחשֶׁת עַל רַגְלָיו *And* (he had) *greaves of* braſs upon his legs. 1 Sam. xvii. 6.

מצל Matſal; *Cha.* whence וּלְמִצְלַת *And for the forks.* Targ. Jona. 1 Sam. xiii. 21.

מצע Matſang; *Cha.* The midſt, &c.

בְּמִצַּע זְמָנָיִךְ *In the midſt* of thy congregations. Targ. Jeruſ. Pſalm. lxxiv. 4.

בְּמִצְיעוּת מַיָּא *In the midſt of* the waters. Targ. Onk. Exod. xxvi. 28.

It denotes the ſame in *Talm.* and *Rab.* Heb.

מצר See in צור.

מצר Matſar; whence מצרא Mitſra; In *Talm.* Heb. denotes *a ſmall bridge.* Kidduſheen, fol. lxxxi. 1.

מקק Makak; To corrupt; diſſolve; waſte away, &c.

Niph.

נָמַקּוּ חַבּוּרֹתָי My wounds *are corrupted.* Pſalm. xxxviii. 6.

וְנָמַקּוּ כָּל צְבָא הַשָּׁמַיִם *And* all the hoſt of heaven *ſhall be diſſolved* (or waſted.) Iſai. xxxiv. 4.

Particip.

וּבָם אֲנַחְנוּ נְמַקִּים And we *pine away* in them. Ezek. xxxiii. 10.

Futur.

וּלְשׁוֹנוֹ תִּמַּק בְּפִיהֶם And their tongue *ſhall conſume* in their mouth. Zech. xiv. 12.

יִמַּקּוּ בַּעֲוֹנָם *They ſhall pine away* in their iniquity. Levit. xxvi. 39.

Hiph.

הָמֵק בְּשָׂרוֹ His fleſh *ſhall be made to conſume away.* Zech. xiv. 12.

Noun Maſc.

תַּחַת בֹּשֶׂם מַק יִהְיֶה Inſtead of ſweet ſmell, there ſhall be *corruption* (or ſtink.) Iſai. iii. 24.

שָׁרְשָׁם כְּמָק יִהְיֶה Their root ſhall be *as corruption* (or rottenneſs.) Ibid. v. 24.

In *Cha.* it denotes, 1ſt. To ſtretch; ſneeze, &c.

Hith.

וְאִתְמְקַק עַל רַבְיָא *And he ſtretched himſelf* (or ſneezed) upon the child. Targ. Jona. 1 King. xvii. 21.

וְאִתְמַקַּק רַבְיָא *And* the child *ſneezed.* Targ. Jona. 2 King. iv. 35.

This laſt, is according to Elias, in Methurgaman; but the Bazil edition, now before me, reads וְאִתְמוֹרַק.

2d. To weaken; waſte; diſſolve, &c.

וְגַבְרָא יְמוּת וְיִתְמַקְמַק But man dieth, *and is weakened* (or waſteth away.) Targ. Jeruſ. Job, xiv. 10.

In *Talm.* Heb. it denotes to corrupt; rot; waſte away, &c. Nidda, fol. lxix. and Biccureem, fol. lxxxiv.

מַקַּד Makad; *Cha.* whence מוֹקְדוֹן Macedonia; A large country, of which Philip and Alexander were kings.

Plur. according to the idiom of the *Cha.*

בְּמוֹקְדוֹנִין דְּדַהֲבָא *In Macedonian* (veſtments) of gold. Targ. Jeruſ. Eſth. viii. 15.

מוֹקְדוֹנְיָא In Targ. Jeruſ. Gen. x. 2. denotes *Macedonia.*

מקט Makat ; whence מקטורן Maktoeran ; In *Talm.* Heb. denotes a long looſe garment, like a robe ; and ſome think it is a covering for the head. Shab. fol. cxx. 1.

מקל Makal ; A ſtaff ; rod, &c.

וַיִּקַּח לוֹ יַעֲקֹב מַקַּל לִבְנֶה לַח And Jacob took him *a rod* of green poplar. Gen. xxx. 37.

Another form, with *tſerea.*

מַקֵּל שָׁקֵד אֲנִי רֹאֶה I ſee *a rod* of an almond tree. Jer. i. 11.

וַיַּךְ אֶת הָאָתוֹן בַּמַּקֵּל And he ſmote the aſs *with a ſtaff.* Numb. xxii. 27.

Affix. In which the dagaſh is dropt.

בְּמַקְלִי *With my ſtaff.* Gen. xxxii. 10.

וַיִּקַּח מַקְלוֹ בְּיָדוֹ And he took *his ſtaff* in his hand. 1 Sam. xvii. 40.

Plur. מַקְלוֹת *ſtaves.* Zech. xi. 7.

It denotes the ſame in *Talm.* Heb. Shab. fol. 66. and Keleem, chap. xvii.

מקולין Makoeleen ; and מקילין Makeeleen ; In *Talm.* and *Rab.* Heb. denotes a ſlaughter houſe ; ſhambles, &c. alſo a butcher. Minachoeth, fol. xxix. 2. Chull. fol. xcv. 1. and Bereſheeth Rabba, ſect. 86.

מקס Makas ; whence במוקסידהון Bemoekſeahoen ; *With their gowns, or cloaks.* Bereſheeth Rabba, ſect. 36.

מר Mar ; A drop.

הֵן גּוֹיִם כְּמַר מִדְּלִי Behold, the nations (are) *as a drop* of a bucket. Iſai. xl 15.

מר Mar ; In *Talm.* Heb. denotes *change.* Chull. fol. xciv. 1.

It alſo in *Rab.* Heb. denotes maſter ; doctor, &c.

In *Cha.* it alſo denotes lord, &c.

הָא מָרֵי חֶלְמַיָּא Behold, the *lord* (or maſter) of dreams. Targ. Onk Gen. xxxvii. 19.

Conſt.

וּמָרֵיהּ דְּתוֹרָא *And the maſter of* the ox. Targ. Onk. Exod. xxi. 28.

And in Dan. it is written with א *aleph.*

וְעַל מָרָא שְׁמַיָּא הִתְרוֹמַמְתָּ But

But haſt lifted up thyſelf againſt *the Lord* of heaven. Dan. v. 23.

Affix.

וְאָמַר מָרַאי חֶלְמָא לְשַׂנְאָיךְ And he ſaid, *my lord*, the dream (be) to them that hate thee. Ibid. iv. 16.

Fem. Conſt.

מָרַת בֵּיתָא *The miſtreſs of* the houſe. Targ. Jona. 1 King. xvii. 17.

Affix.

וַאֲמַרַת לְמָרְתָהּ And ſhe ſaid *unto her miſtreſs*. Targ. Jona. 2 King. v. 3.

מָרְוָתָא · מָרְוַת and מָרְוָא In *Cha.* denote *dominion*; *power*, &c. Targ. Onk. Exod. xviii. 10. Targ. Jona. 1 Sam. ix. 17. and Targ. Jona. Iſai. xxviii. 2.

Another form: Affix.

וְלָא שְׁמַעִית קָלָא דְמָרְוָתִי And have not obeyed the voice of *my teachers*. Targ. Jeruſ. Prov. v. 13.

מרוא Marva; In *Talm.* Heb. denotes *hyſſop*. Shab fol. cix. 2.

And according to the Gloſſ. it denotes *ſage*.

מרן Maran; In *Rab.* Heb. alſo denotes *lord*; *maſter*, &c.

מרר Marar; Bitter; grievous, &c. alſo to provoke, &c. alſo gall.

Pieng.

אֲמָרֵר בַּבְכִי *I will be bitter* in weeping. Iſai. xxii. 4.

וַיְמָרְרוּ אֶת חַיֵּיהֶם *And they made* their lives *bitter*. Exod. i. 4.

Hiph.

כִּי הֵמַר שַׁדַּי לִי מְאֹד For the Almighty, *hath dealt* very *bitterly* with me. Ruth, i. 20.

וְשַׁדַּי הֵמַר נַפְשִׁי And the Almighty, (who) *hath made* my ſoul *bitter*. Job, xxvii. 2.

וְהָמֵר עָלָיו *And they ſhall bewail* him *bitterly*. Zech. xii. 10.

אַל תַּמֵּר בּוֹ *Do* not *provoke* (or vex) him. Exod. xxiii. 21.

Hith. with the firſt radical doubled.

וַיִּתְמַרְמַר אֵלָיו *And he was moved with choler*, (or he was imbittered) againſt him. Dan. viii. 7.

Niph. and is uſed figuratively.

וְרֵיחוֹ לֹא נָמָר And his ſcent *is* not *changed*; i. e. is not become bitter, or ſower. Jer. xlviii. 11.

יֵין שֵׁכָר לִשְׁתָיו Strong drink *ſhall be bitter* to them that drink it. Iſai. xxiv. 9.

Noun Maſc.

אָבֵן סָר מַר הַמָּוֶת Surely *the bitterneſs* of death is paſt. 1 Sam. xv. 32.

Adj.

וְכָל אִישׁ מַר נָפֶשׁ And every one (that was) *bitter* of ſoul. Ibid. xxii. 2.

Plur. according to the idiom of the Heb.

כִּי מָרִים הֵם Becauſe they (were) *bitter*. Exod. xv. 23.

Conſt.

מָרֵי נָפֶשׁ *Bitter of* ſoul. Judg. xviii. 25.

Noun Fem.

כִּי מָרָה תִהְיֶה בְּאַחֲרוֹנָה That it will be *bitterneſs* in the latter end. 2 Stm. ii 26.

Conſt.

לֵב יוֹדֵעַ מָרַת נַפְשׁוֹ The heart knoweth *the bitterneſs of* his ſoul. Prov. xiv. 10.

Noun Maſc. Perfect מָרוֹר *Bitterneſs*.

Plur. according to the Heb.

וּמַצוֹת עַל מְרֹרִים יֹאכְלֻהוּ And unleavened bread, and with *bitter* (herbs) they ſhall eat it. Exod. xii. 8.

הִשְׂבִּיעַנִי בַּמְּרוֹרִים He hath filled me with *bitterneſſes*. Lament. iii. 15.

Noun Fem. Plur. according to the Heb.

אַשְׁכְּלֹת מְרֹרֹת לָמוֹ Their cluſters are *bitterneſs*. Deut. xxxii. 32.

כִּי תִכְתֹּב עָלַי מְרֹרוֹת For thou writeſt *bitter things* againſt me. Job, xiii. 26.

Another form of the Fem.

וּבְמְרִירוּת תֵּאָנַח לְעֵינֵיהֶם *And with bitterneſs* ſigh thou before their eyes. Ezek. xxi. 6.

Noun Maſc. Plur.

כִּי יַשְׂבִּעֵנִי מַמְרֹרִים But filleth me *with bitterneſſes*. Job, ix. 18.

Another form of the Noun Maſc. Plur. according to the idiom of the Heb.

בְּכִי תַמְרוּרִים Weeping of *bitterneſſes* (or bitter weeping.) Jer. xxxi. 15.

Another

Another form of the Noun Fem. Conſt.

מְרוֹרַת פְּתָנִים בְּקִרְבּוֹ (It is) *the gall of* aſps within him. Job, xx. 14.

Affix.

וּבָרָק מְמָרָרָתוֹ Yea, the gliſtering ſword *cometh out of his gall.* Ibid. 25.

יִשְׁפֹּךְ לָאָרֶץ מְרֵרָתִי He poureth out *my gall* upon the ground. Ibid. xvi. 13.

Adj.

וְקֶטֶב מְרִירִי And *bitter* deſtruction. Deut. xxxii. 24.

And I am of opinion, that the following belongs to this root; and that the כ *caph* is ſervile. See in כמר.

יְבַעֲתֻרוּ כְּמְרִירֵי יוֹם Let them terrify it *as thoſe* (that have) a *bitter* day. Job, iii. 5.

Another form of the Noun Maſc.

וּמָמֵר לְיוֹלַדְתּוֹ *And bitterneſs* to her that bare him. Prov. xvii. 25.

It denotes the ſame in *Cha.* with ſome variation in the form.

In *Talm.* and *Rab.* Heb. it

denotes the ſame; alſo *venom.* Terumah, chap. viii.

In *Rab.* Heb. מרה Moerah; denotes *the bile*; in Anatomy, a yellow bitter liquor or fluid, ſeperated from the blood in the liver, collected in the gall bladder, and diſcharged into the lower end of the duodenum. Maim. Moreh Nevucheem, part 2, chap. lxxiii.

מרא Mara; whence שור ומריא An ox *and fatling*; i. e. a fatted ox. 2 Sam. vi. 13.

Plur.

וְחֵלֶב מְרִיאִים And the fat of *fatted* (or fed) *beaſts.* Iſai. i. 11.

Conſt.

מְרִיאֵי בָשָׁן *Fatlings of* Baſhan. Exek. xxxix. 18.

Affix. מְרִיאֵיכֶם *Your fatted beaſts.* Amos, v. 22.

It denotes the ſame in *Talm.* Heb. Shab. fol. clv. 2.

מרא Mara; alſo in *Talm.* Heb. denotes *a mattock*; or *ſpade.* Eruveen, fol. lxxvii. 2. and Metſia, lxxxii. 2.

4th. מַרְגְּלָא and מַרְגָּלִית In *Cha.* *A pearl.*

And the Plur. מַרְגְּלִין . מַרְגַּלְיָתָא and מַרְגַּלָּיִן.

It denotes the ſame in *Rab.* Heb.

5th. A ſcorpion; a ſcourge.

Plur. בְּמַרְגְּנִין *With ſcorpions.* Targ Jona. 1 King. xii. 11.

מרד Marad; 1ſt. To rebel, &c.

וְגַם בַּמֶּלֶךְ נְבוּכַדְנֶאצַּר מָרַד And *he* alſo *rebelled* againſt king Nebuchadnezzar. 2 Chron. xxxvi. 13.

כִּי מָרַדְתָּ בִּי That *thou haſt rebelled* againſt me. 2 King. xviii. 20.

וּשְׁלֹשׁ עֶשְׂרֵה שָׁנָה מָרָדוּ And in the thirteenth year *they rebelled.* Gen. xiv. 4.

אַךְ בַּה" אַל תִּמְרֹדוּ Only *rebel* not *ye* againſt the Lord. Numb. xiv. 9.

Particip. Plur. Conſt.

הֵמָּה הָיוּ בְּמֹרְדֵי אוֹר They are (or were) of *theſe that rebel againſt* the light. Job, xxiv. 13.

Noun Maſc.

אִם בְּמֶרֶד וְאִם בְּמַעַל If (it be)

מרב Marav; whence מְרִיבָא *An onyx.* Targ. Jeruſ. Solom. Song. v. 14.

מרג Marag; A threſhing inſtrument.

Noun Maſc.

הַבֵּה שַׂמְתִּיךְ לְמוֹרַג חָרוּץ חָדָשׁ Behold, I have made thee a new ſharp *threſhing inſtrument.* Iſai. xli. 15.

Plur. וְהַמֹּרָגִים *And the threſhing inſtruments.* 2 Sam. xxiv. 22.

In *Cha.* it denotes, 1ſt. A threſhing inſtrument; as in the Heb. with a ſmall variation in the form.

2d. To thruſt, or puſh forward.

אֲרֵי מְרַגּוּדֵי תּוֹרַיָּא For the oxen *thruſt forward.* Targ. Jona. 2 Sam. vi. 6.

Hith.

וְתִתְמְרֵיג יְדֵיהּ *And* his hand *is thruſt forward with a ſtroke.* Targ. Onk. Deut. xix. 5.

3d. מוֹרְיָנָא In the Jeruſ. Targ. on Pſalm. Prov. Job, and the other parts of the Hagiographa, denotes the *palate*; *jaws*, &c.

be) *in rebellion*, or in tranſgreſſion. Joſhu. xxii. 22.

Fem.

בֶּן נַעֲוַת הַמַּרְדּוּת Thou ſon of perverſe *rebellion*. 1 Sam. xx. 30.

2d. Miſery; affliction, &c.

Adj.

וַעֲנִיִּים מְרוּדִים תָּבִיא בָיִת And thou bring *the miſerable afflicted* poor to thy houſe. Iſai. lviii. 7.

Noun Maſc. Affix.

זְכָר עָנְיִי וּמְרוּדָי Remember my affliction *and my miſery*. Lament. iii. 10.

Plur. Affix.

יְמֵי עָנְיָהּ וּמְרוּדֶיהָ The days of her affliction, *and of her miſeries*. Ibid. i. 17.

And ſome have arranged this under רוד; which ſee.

In *Cha.* it denotes *rebellion*, as in the Heb. with ſome variation in the form.

It alſo denotes the ſame in *Talm.* and *Rab.* Heb. Bava Kama, fol. cxvii. 1. and Maim. in הלכות אישות, chap xiv. ſect. 8.

מרדות Marduth; In *Rab.* Heb. denotes *rebellion*; *contumacy*.

מכת מרדות Makkath Marduth; *The beating of contumacy*; and which differs from the thirty-nine ſtripes mentioned in Deut. xxv. 2, 3. in that it hath no ſettled number: it is inflicted for wilful diſobedience of the law, &c. See Maim. in San. chap. xvi. ſect. 3. and xviii. 5.

מרדא Marda; and מורדיא Moerdaya; See in רדד and רדה.

מרדה Mardah; In *Talm.* Heb. a ſpecie of bird; or the marks of a bird. Chull fol. lxii. 2.

מרדעת Mardangath; In *Talm.* Heb. denotes *a ſmall ſaddle*. Shab. chap. v. in Miſhna, fol. lii.

מרה Marah; 1ſt. To diſobey; rebel, &c.

אֲשֶׁר מָרָה אֶת פִּי ה׳ Who *was diſobedient* unto the word of the Lord. 1 King. xiii. 26.

כִּי מָרוּ בָךְ For *they have rebelled* againſt thee. Pſalm. v. 11.

כִּי אֹתִי מָרְתָה נְאֻם ה׳ Becauſe *ſhe hath been rebellious* againſt me, ſaith the Lord. Jer. iv. 17.

commandment. Joſhu. i. 18.

Another form of the Noun Maſc.

לְמִשְׁמֶרֶת לְאוֹת לִבְנֵי מָרִי To be kept for a token againſt the children of *rebellion*. Numb. xvii. 25.

אַךְ מְרִי יְבַקֶּשׁ רָע An evil (man) ſeeketh only *rebellion*. Prov. xvii. 11.

Affix.

כִּי אָנֹכִי יָדַעְתִּי אֶת מִרְיְךָ For I know *thy rebellion*. Deut. xxxi. 27.

בְּמִרְיָם *In their rebellion*. Nehem. ix. 17.

Fem. Plur.

אֶרֶץ מְרָדֹתַיִם The land of *rebellions* (or rebels.) Jer. l. 21.

2d. A razor.

וּמוֹרָה לֹא יַעֲלֶה עַל רֹאשׁוֹ *And* no *razor* ſhall come on his head. Judg. xiii. 5. and xvi. 7.

In *Talm.* and *Rab.* Heb. it denotes to rebel; rebellion, &c.

מרז Maraz; *Talm* whence מְשׁוּם דְּמִיא מְרִיז מָכָה Becauſe that the water *diſſolves*, or

Particip.

כִּי יִהְיֶה לְאִישׁ בֵּן סוֹרֵר וּמוֹרֶה If a man have a ſtubborn *and rebellious* ſon. Deut. xxi. 18.

Noun Maſc. Plur.

שִׁמְעוּ נָא הַמֹּרִים Hear now, *ye rebels*. Numb. xx. 10.

Hiph.

כִּי הִמְרוּ אֶת־רוּחוֹ Becauſe *they provoked* his ſpirit. Pſal. cvi. 33.

Particip.

מַמְרִים הֱיִיתֶם עִם ה׳ Ye *have been rebellious* againſt the Lord. Deut. ix. 7, 24.

Infin.

לַמְרוֹת עֵינֵי כְבוֹדוֹ *To provoke* the eyes of his glory. Iſai. iii. 8.

וַתָּמֶר אֶת מִשְׁפָּטַי לְרִשְׁעָה *And ſhe hath changed* my judgments into wickedneſs. By their diſobedience to my commandments. Ezek. v. 6.

וּבְהַמְרוֹתָם תָּלַן עֵינִי *And in their provocation* mine eye doth lodge (or continue.) Job, xvii. 3.

כָּל אִישׁ אֲשֶׁר יַמְרֶה אֶת פִּיךָ Every man (or whoſoever he be) *that ſhall rebel* againſt thy

or draws the wound. Yevamoeth, fol. xlvii. 2.

And according to the Aruch, it denotes to bruiſe, or mix.

מורזמא Moerzama; In *Talm.* Heb. denotes the name of a clean bird; its body is of a red colour, and it hath long legs: from whence its name. For the Aruch obſerves, that it is derived from the Perſic; in which language, what is *red* and *long*, is called מורזמא

מרח Marach; 1ſt. To lay on as a plaiſter.

וְיִמְרְחוּ עַל הַשְּׁחִין *And* lay (it) *for a plaiſter* upon the boil. Iſai. xxxviii. 21.

2d. Broken, or bruiſed.

Particip. Paſſ.

אוֹ מְרוֹחַ אָשֶׁךְ Or hath his ſtones *broken* (or bruiſed) Levit. xxi. 20.

In *Rab.* Heb. it denotes to anoint; ſmear, &c.

It alſo in *Talm.* Heb. denotes to winnow corn. Peah, chap. i. and Bava Bathra, fol. xciv. 1.

In *Cha.* it denotes perverſe; preſumptuous; haughty, &c.

מִן אוֹרְחָתֵיהּ נְסְבַע מַן דְּמָרְיַח לְבֵיהּ He that is *perverſe* in heart ſhall be ſatisfied of his own ways. Targ. Jeruſ. Prov. xiv. 14.

מְרִיחָא *Proud*; *haughty*. Targ. Jeruſ. Ibid. xxi. 24.

מרחשון Marcheſhvan; In *Cha.* denotes the eighth month of the Jewiſh eccleſiaſtical year; called in Heb. בּוּל. 1 King. vi. 38.

It anſwers to October and November.

מרט Marat; To pluck out; make bare; alſo to furbiſh, &c.

וָאֶמְרְטָה מְשַׂעַר רֹאשִׁי *And I pluckt off* the hair of my head. Ezra, ix. 3.

וָאֶמְרְטֵם *And I pluckt off their hair*. Nehem. xiii. 25.

Particip.

וּלְחָיַי לְמֹרְטִים And my cheeks *to them that pluckt off the hair*. Iſai. l. 6.

וְכָל כָּתֵף מְרוּטָה And every ſhoulder (was) *peeled*. Ezek. xxix. 18.

It is uſed figuratively, to denote poliſhing; ſmoothing, &c.

וַיִּתֵּן אֹתָהּ לְמָרְטָה And he gave it *to be furbiſhed.* Ibid. xxi. 11.

Niph.

וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ And a man whoſe head *is peeled.* Levit. xiii. 40.

Puang.

נְחֹשֶׁת מְמֹרָט Braſs *made bright.* 1 King. vii. 45.

אֶל גּוֹי מְמֻשָּׁךְ וּמוֹרָט Unto a nation ſcattered *and peeled.* Iſai. xviii. 2.

It denotes the ſame in *Cha.* alſo baldneſs.

And with the third radical doubled, it denotes (in *Cha.*) a garment.

דְּשָׁקֵל מַרְטוּטָא מִן חַבְרֵיהּ בְּיוֹם דְּקָרְתָּא That taketh away *a cloak* (or garment) from his neighbour in a cold day. Targ. Jeruſ. Prov. xxv. 20.

Affix. מַרְטוּטֵיהּ *His garment* (or gown.) Targ. Jeruſ. Ibid. xxvii. 13.

מרטיסה Marteeſah; In *Talm.* Heb. denotes a ſpecie of ſmall ſalted locuſt. *Talm.* Jeruſ. Avoedang Zara, chap. ii. fol. xlii. 1.

מרמקא Marteka, ſee מטרקא.

מרי Marea; *Cha.* whence מַרְיוֹטָאֵי The name of one of the nations that deſcended from Mizraim, called in Heb. לודים Ludim. Targ. Jeruſ. Gen. x. 13.

מוריס Muryas; *Talm. A ſauce,* or *pickle.* Chull. fol. v. 1.

מריולא Maryula; *Talm.* A ſpecie of bitter herb. Peſacheem, fol. xxxix. 1.

מרך Marach; *Cha.* whence מוּרְכָּהּ *Her pitcher.* Targ. Jeruſ. xxiv. 20.

נתמרך Nithmarrch; In *Talm.* Heb. denotes *ſoftened; liquified,* &c. Chull. fol. xlv.

מורך Moerach. See in רבך.

מרכז Marcaz. See in רכז.

מרם Maram; whence ספרי מורם Siphrea Moeram; In *Talm.* Heb. denotes *hereticaI books*; i. e. ſuch books as contain doctrines and principles repugnant to the law of God. Chull. fol. lx. 2.

And the Aruch reads ספרי המירוס Siphrea Hameerus; and which denotes the works of *Homer,* the famous Greek poet; who lived about 160 years

years before the building of Rome.

מרמהון Marmehoen; *Talm.* The name of a tree, whoſe wood is exceeding hard. Gitteen in Rephuoeth (medicine) fol. lxix. 2.

מרמיטה Marmeetah; In *Rab.* Heb. denotes *a dead*, or *inſenſible ſleep*. Bereſheeth Rabba, ſect. 17.

And the Aruch reads מרמרא Marmara; which is erroneous.

מַרְמָרָא In *Cha.* denotes *marble*.

Plur. according to the idiom of the *Cha.*

עַמּוּדֵי מַרְמָרִין Pillars of *marble*. Targ. Jeruſ. Eſth. i. 6.

It denotes the ſame in *Talm.* Heb. Bava Bathra, fol. iv. 1.

מרן Maran; whence מרון Meroen; In *Talm.* and *Rab.* Heb. denotes *ſheep*.

כבני מרון As the young of *ſheep*. Roeſh Haſhanah, fol. xviii. 1. and Machſoe, Muſaph Roeſh Haſhanah; i. e. the additional prayer of the Feaſt of the New Year.

It alſo in *Talm.* Heb. denotes *a ſmall tower*. Bava Bathra, fol. xi. 1.

מוּרְנֵי In *Cha. Worms.* Targ. Jeruſ. Job, vii. 5. and xxv. 6.

מוּרְנִיתָא In *Cha. A ſpear.* Targ. Jona. 1 Sam. xiii. 22. and xxvi. 12, &c.

Plur. מוּרְנִין *Spears.* Targ. Jona. Joel, iii. 10.

It denotes the ſame in *Rab.* Heb. Shemoeth Rabba, ſect. 17.

מוּרְנָן In *Cha.* denotes *the pine-tree.* Targ. Jona. Iſai. xli. 19. and lx. 13.

מרס Maras; *Cha.* whence אוֹ מְרִיס פַּחְדִין Or that hath his teſticles *broken* (or *bruiſed.*) Targ. Onk. Exod. xxi. 20.

וְדִי מְרִיס And that which *is bruiſed.* Targ. Onk. Ibid. xxii. 24.

It alſo in *Cha.* denotes *to mix.*

דַּהוּ מָרְסָן וּבַחֲשָׁן יַת דְּמָא Which *did mix* and ſtir about the blood. Targ. Jeruſ. Eſth. i. 14.

It denotes the ſame in *Talm.* Heb.

ונותנו למי שהוא ממרס בו And he gave it to him whoſe office it was *to mix*, or ſtir it. Yoema, fol. iv. 3. in Miſhna.

See farther in רסס.

מורסן Murſan; In *Talm.* and *Rab.* Heb. denotes *coarſe meal*, or corn broken coarſely. Chalah, in Miſhna, and Kimchi, Amos, vii. 14.

מורסנן Murſeanan; In *Talm.* Heb. denotes *coarſe meal.* Shab. chap. vii.

מרע Marang; *Cha.* Sick, &c.

הָא אֲבוּךְ מְרָע Behold, thy father (is) *ſick.* Targ. Onk. Gen. xlviii. 1.

בְּיוֹמַיָּא הָאִנּוּן מְרַע חִזְקִיָּה לְמֵמָת In theſe days *was* Hezekiah *ſick* unto death. Targ Jona. Iſai. xxxviii. 1.

Hith.

אִתְמְרַע בַּר אִתְּתָא The ſon of the woman *did fall ſick.* Targ. Jona. 1 King. xvii. 17.

Infin.

וְעָקַת לְאַמְנוֹן לְאִתְמְרָעָא And Amnon was ſo diſtreſſed (as) *to fall ſick.* Targ. Jona. 2 Sam. xiii. 2.

Imp.

שְׁכַב עַל שִׁוּיָּךְ וְאִתְמְרַע Lay thee down on thy bed, *and make thyſelf ſick.* Targ. Jona. Ibid. 5.

The Noun.

וְאַף אֲנָא אֵיתֵיתִי עֲלָךְ מְרַע And I alſo will bring *ſickneſs* upon thee. Targ. Jona. Micah, vi. 14.

Plur. מַרְעִין *Diſeaſes.* Targ. Onk. xxiii 25.

Fem. מַרְעוּת *Sickneſs.*

Affix.

בְּעִדָּן מַרְעוּתְהוֹן In the time of *their ſickneſs.* Targ. Jeruſ. Pſalm. xxxv. 13.

מרץ Marats; Forcible; ſtrong, &c.

Niph.

מַה נִמְרְצוּ אִמְרֵי יֹשֶׁר How *forcible* are right words! Job, vi. 25.

Adj.

וְחֶבֶל נִמְרָץ Even with *a ſore* deſtruction. Micah, ii. 10.

Fem.

קְלָלָה נִמְרֶצֶת *A ſtrong* (or grievous) curſe. 1 King. ii. 8.

Hiph.

אוֹ מַה יַּמְרִיצֵךְ כִּי תַעֲנֶה Or what

what *emboldeneth thee* that thou anſwereſt? Job, xvi. 3.

מרק Marak; 1ſt. To ſcour; furbiſh; make bright, &c.

נְחֹשֶׁת מָרוּק *Made bright* (or ſcoured) braſs. 2 Chron. iv. 16.

Imp.

מִרְקוּ הָרְמָחִים *Make bright* (or furbiſh) the ſpears. Jer. xlvi. 4.

Puang.

וּמֹרַק וְשֻׁטַּף בַּמָּיִם It *ſhall be both ſcoured* and rinſed in water. Levit. vi. 21.

Noun Maſc. according to the idiom of the Heb.

תַּמְרוּק בְּרַע (Is) *a purging medicine* againſt evil. Prov. xx. 30.

Plur. Conſt.

וּבְתַמְרוּקֵי הַנָּשִׁים *And with things for the purifications of* women. Eſth. ii. 12.

Affix. תַּמְרוּקֶיהָ *Her things for her purifications.* Ibid. 9.

Another form of the Plur. Affix.

מְרוּקֵיהֶן *Their purifications.* Ibid. 12.

2d. Broth.

Noun Maſc.

וְאֶת הַמָּרַק שְׁפוֹךְ And pour out *the broth.* Judg. vi. 20.

Conſt.

וּמְרַק פִּגֻלִים כֵּלֵיהֶם *And broth of* abominable (things is in) their veſſels. Iſai. lxv. 4.

In *Cha.* it denotes to rub; ſcour; cleanſe, &c.

Imp.

מָרִיקוּ וְצַחְצַחוּ זֵינָא *Rub ye,* and poliſh the armour. Targ. Jona. Iſai. xxi. 5.

Hith. Particip.

וּמִתְמָרְקָא מְשַׁח רְבוּתָא *And cleanſed* with the anointing oil. Targ. Jeruſ. Solom. Song. iii. 6.

In Targ. Onk. Levit. vi. 21. It denotes the ſame as in the Heb. only the form is in Hith.

In *Talm.* and *Rab.* Heb. it denotes to perfect; finiſh, &c. Berachoeth, fol. v. 1.

It alſo denotes ablution, &c. Sevacheem, chap. ii.

מרקא Marka; In *Talm.* Heb. denotes a kind of glutinous cement, &c. Mikvaoeth, chap. ix.

מרקא Meraka; In *Talm.* Heb. denotes *pure*; *not mixed*, or *alloyed* Yevamoeth, fol. lxxx. 1. and Gitteen, chap. vii.

מרוקא Meroeka; In *Talm.* Heb. denote *the kernels of dates*. Metsia, fol. xlvii. 2.

And according to the Gloss. of Jarchi, it denotes vessels made of the dung of oxen.

מוּרְיָקָא In *Cha.* *Saffron*. Targ. Jerus. Solom. Song. iv. 14.

It denotes the same in *Talm.* Heb. Gitteen, fol. lxx. 1.

In *Rab.* Heb. it denotes *yellow*. Jarchi. Numb. xxxi. 16. and Aben Ezra, Amos, iv. 9.

מרקולים Markoeles; The name of a certain Idol. San. fol. 60.

מרש Marash; *Cha.* Great beams.

וְסִדְרָא חַד דְּמָרִישׁ אֲעֵי אַרְזָיָא And one row of *great beams* of cedar wood. Targ. Jona. 1 King. vi. 36.

In *Talm.* and *Rab.* Heb. It denotes a beam, or rafter, &c. Bava Kama, fol. lxvi. 2.

מרת Marath; *Cha.*

whence חֲמַר מְרִית *New* (or unmixed) wine. Targ. Jona. Isai. xlix. 26.

In the Jerus. Targ. Psalm. lxix. 13. it is written מְרוֹת which denotes the same.

מושש Mashash; To feel; search; grope, &c.

אוּלַי יְמֻשֵּׁנִי אָבִי Peradventure my father *will feel me*. Gen. xxvii. 22.

גְּשָׁה נָא וְאֲמֻשְׁךָ בְּנִי Come near, I pray thee, *that I may feel thee* my son. Ibid. 21.

Pieng.

כִּי מִשַּׁשְׁתָּ כָּל־כֵּלַי Whereas, *thou hast searched* all my stuff. Ibid. xxxi. 37.

Particip.

וְהָיִיתָ מְמַשֵּׁשׁ בַּצָּהֳרַיִם And thou *shalt grope* at noon-day. Deut. xxviii. 29.

Hiph.

וַהֲמִישֵׁנִי אֶת הָעַמּוּדִים *And make me feel* the pillars. Judg. xvi. 26.

וְיָמֵשׁ חֹשֶׁךְ And that (they) *may feel* darkness. Exod. x. 21.

It denotes the same in *Cha.* with some variation in the form.

It

It alſo in *Cha.* denotes ſubſtance; utility, &c.

וּמִלַּיָא דְּלֵית מְשָׁשָׁא בְּהוֹן And words in which there is no *utility*. Targ. Jeruſ. Job, xv. 3.

וְלֵית מְשַׁשׁ לְנִבוּאָתְהוֹן And there is no *ſubſtance* in their prophecies. Targ. Jeruſ. Lament. ii. 15.

It alſo in *Rab.* Heb. denotes to feel; ſearch, &c. Bereſheeth Rabba, ſect. 74.

משה Maſhah; 1ſt. To draw.

כִּי מִן הַמַּיִם מְשִׁיתִהוּ Becauſe *I drew him* out of the water. Exod. ii. 10.

This is according to the Engliſh tranſlation; and which is alſo the opinion of Jarchi: by which we are to underſtand, that Pharaoh's daughter called him Moſes, becauſe, ſays ſhe, *I drew him* out of the water. But the learned Abarbanal is of opinion, that it refers to the mother of Moſes; who obſerved to Pharaoh's daughter, when ſhe brought him to her, I have called him Moſes; becauſe *you drew him* out of the water. This entirely coincides with my opinion; and is perfectly agreeable to the Grammatical rules of the language; for the verb מְשִׁיתִהוּ is not the preter of the firſt perſon, with the maſc. pronoun: but the preter of the ſecond perſon preſent, with the maſc. pronoun: for had it been the former, it would have been written מְשִׁיתִיהוּ i. e. מָשִׁיתִי אֹתוֹ *I drew him*. For the י *yod* between the ת *thau* and ה *he*, forms the firſt perſon. But as there is no *yod*, its ſenſe is the ſame as if written מָשִׁית אֹתוֹ *Thou haſt drawn him*.

In confirmation of what I have advanced, I muſt obſerve, that מְשִׁיתִהוּ is of the ſame form as,

אוֹ לִי אִמִּי כִּי יְלִדְתִּנִי Wo is me, my mother, *that thou haſt born me*. Jer. xv. 10.

And לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְּאַחַת מֵעֵינַיִךְ *Thou haſt raviſhed my heart*, my ſiſter, my ſpouſe; *thou haſt raviſhed my heart* with one of thine eyes. Sclom. Song. iv. 9.

These are all in the second person Fem. And therefore have not י *yod* after the ת *thau*. But that is not the case with the first person, whether Masc. or Fem. for they all have *yod*; as may be observed in the following examples.

כִּי מְאַסְתִּיהוּ For *I have refused him.* 1 Sam. xvi. 7.

לֹא מְצָאתִיהָ I cannot *find her* (or I have not found her.) Gen. xxxviii. 12.

כִּי עַל־כֵּן לֹא נְתַתִּיהָ לְשֵׁלָה בְנִי Because that *I gave her* not to Shelah my son. Ibid. xxxviii. 26.

These are all in the first person masc. with a masc. pronoun postfixed in the first example, and fem. pronoun in the others; all of which have *yod* after the *thau*.

Example of the first person fem. with the masc. pronoun.

בִּקַּשְׁתִּיהוּ וְלֹא מְצָאתִיהוּ *I sought him*, but *I could* not *find him.* Solom. Song. v. 6.

הִשְׁאִלְתִּיהוּ לַיהוָה *I have lent him* unto the Lord. 1 Sam. i. 28.

Hence it is manifest, that it was the mother of Moses that thus expressed herself; and that the name of Moses is derived from a pure Heb. verb; and not as some conjecture, that it was thus translated from the Egyptian tongue. See Aben Ezra, Abarbanal. Ibid.

From hence I could also adduce some very strong and satisfactory proofs in support of the antiquity of the Heb. language; and that it was the first and original one: and the same that was spoken by Adam, and the Patriarchs: but as I mean to treat largely on the subject, in a commentary I propose to write on the Old Testament, I shall at present take no farther notice thereof, as it does not come within the present plan.

Hith. Preter.

יְמָשֵׁנִי מִמַּיִם רַבִּים *He hath drawn me* out of great, (or many) waters. Psalm. xviii. 17.

2d. Silk; because it is drawn,

החכמות · וחבר ספרים הרבה ·
ומת בן ע' שנים :

Rabbi Moſes the ſon of Maimon the judge, the ſon of Joſeph the wiſe, the ſon of Iſaac the judge, the ſon of Joſeph the judge, the ſon of Obadiah the judge, the ſon of Solomon, the ſon of the learned Rabbi Obadiah the judge, was born in the city of Corduba, A. M. 4891, on the ſabbath, the day preceding the Paſſover, an hour and one-third after mid day. It is obſerved, that he was deſcended from our holy Doctor; (i. e. R. Judah, who for his great ſanctity was called *Hakkadoeſh*, the holy) and is called, by way of abbreviation, Rambam; but is well known among Chriſtians by the name of Maimonides.

In the year 4926, he was obliged to fly into Egypt, becauſe of the (falſe accuſations of the) detractors, or calumniators. He was (then) perfectly maſter of the Arabic language; but was not acquainted with the Chaldee and Perſic. After

drawn, or ſpun, by the worm, or fly.

וָאֲכַסֵּךְ מֶשִׁי And I covered thee (with) *Silk*. Ezek. xvi. 10, 13.

משא Maſha; and משי Maſhea; In *Talm*. Heb. denotes *to waſh the hands*. Peſacheem, fol. cxii. 1.

ר' משה בר מיימין הדיין בר יוסף
החכם בר יצחק הדיין בר יוסף
הדיין בר עובדיה הדיין בר שלמה
בן הרב ר' עובדיה הדיין נולד
בעיר קורדובא בשנת ד' אלפים
ת'ת'צ'א · ערב פסח יום שבת
שעה ושליש אחר חצי היום ·
ואמרו כי היה מזרע רבינו יהודה
הקדוש · ונקרא בר'ת ר'מ'ב'ם ·
בשנת ד' אלפים ת'ת'ק'כו ברח
למצרים מפני המלשינים · והיה
יודע לשון ערבי בשלמות · אבל
לא היה יודע לשון כשדי ופרסי ·
ובהיותו במצרים לקח לו
תלמידים מאלכסנדריאה ודמשק ·
ותקן ישיבה · ושמעו הולך
למרחוק וחכמתו היתה מפורסמת
בין היהודים ונסתרת מן האומות
לחסרונו בלשונות ההם ·
ואחר כך בחר ללמוד לשון
כשדי ופרסי עד כי ב' ז' שנים היה
שלם בלשונות ההם · ויצא שמעו
בכל הארץ · ויקחהו מלך מצרים
לרופא כי הוא היה רופא גדול ·
והוא היה בקי בלשון יון ובכל

After he was ſettled in Egypt, he took a number of ſcholars from Alexandria and Damaſcus, and formed a college: ſo that his name and wiſdom were public and well known, even at a great diſtance among the Jews; but at the ſame time, he was in obſcurity with regard to other nations; and which was owing to his deficiency in the aforeſaid languages. Some time after, he choſe to ſtudy the Chaldee and Perſic languages; ſo that in about ſeven years (allowing for the little time he had to dedicate to them) he made himſelf perfectly maſter of them, when he ſoon became famous; and the king of Egypt took him for his own phyſician, for he was excellent in phyſic. He was alſo well verſed in the Greek language; and all ſciences. He compiled a great number of books. He died at the age of ſeventy.

As an author, he is deſervedly eſteemed one of the beſt among the Jewiſh nation; not only in regard to the matter of the numerous ſubjects that he has treated of, but alſo in reſpect of the method and maſterly manner in which he has compoſed them. He did not contribute much towards the embelliſhment of the Heb. language; as moſt of his works were written in Arabic. A liſt of them, I ſhall now proceed to give.

1ſt. פירוש המשנה אשר חבר בלשון ערבי · ותחיל ארתו בהיותו בן כ"ג שנה והשלימו בז' שנים שהיה אז בן שלשים שנה כמו שכתב בעל שלשלת הקבלה A commentary on the Miſhna; which he compoſed in Arabic. He began it at the age of twenty-three, and completed it in ſeven years, being then thirty years of age, according to the author of Shalſhieleth Hakkabala.

2d. ספר היד החזקה · י"ב שנים אחר המשנה · שכן כתוב בספר יוחסין The Book of the Strong Hand: and which he compiled twelve years after the comment of the Miſhna, as I find in Juchſin.

This

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This work may be called an abſtract of the Talmud, as it contains the reſolutions, or determinations therein made on every caſe, without the diſputes, or deſcants; and is one of the completeſt digeſts of law that ever was made. I mean not as to the matter only, but alſo in reſpect of the clearneſs and purity of the ſtyle, and the method in which it is compoſed.

It is called ספר היו"ד The Book of the Hand; becauſe the Heb. letters יו"ד are in number 14, and it is divided into 14 books; and which contain all the conſtitutions contained in the Talmud, and the precepts in the law. They are as follows.

The firſt book is called ספר המדע Sepher Hamadang: the Book of Science; in which is conſidered the articles of the law of Moſes. It is di vided into five conſtitutions: which are as follow.

1ſt. הלכות יסודי התורה Hilchoeth Yeſoedea Hatoerah: the Conſtitution of the Fundamentals of the Law; in which is contained ſix affirmative precepts, and four negative, or non-affirmative ones.

2d. הלכות דעות Hilchoeth Deoength: the Conſtitution of Knowledge, Opinions, &c. in which is contained eleven precepts; five affirmative, and ſix negative.

3d. הלכות תלמוד תורה Hilchoeth Talmud Toerah: the Conſtitution of the Study of the Law; in which is contained two affirmative precepts.

4th. הלכות עבודה זרה וחוקת הגוים Hilchoeth Avoedang Zara Vechukoeth Hagoeyeem: the Conſtitution of ſtrange Worſhip; i. e. Idolatry; and the Statutes of the Gentiles; in which is contained fifty-one precepts; two affirmative, and forty-nine negative.

5th. הלכות תשובה Hilchoeth Teſhuvah: the Conſtitution of Repentance; it contains one affirmative precept.

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The ſecond book is called ספר אהבה The Book of Love: it contains the following conſtitutions; viz.

1ſt. הלכות קרית שמע Hilchoeth Kereeth Shemang: the Conſtitution of the Reading Hear (O Iſrael. Deut vi. 4) It contains one affirmative precept.

2d. הלכות תפלה וברכת כהנים Hilchoeth Tephillah Ubirchath Coeheneem: the Conſtitution of Prayer, and the Benediction of Prieſts; it contains two affirmative precepts.

3d. הלכות תפילין ומזוזה וספר תורה Hilchoeth Tepheeleen Umzuzah Veſepher Toerah: the Conſtitution of the Phylacteries, the Schedule of the door poſts, and the (writing of the) Law; it contains five affirmative precepts

4th. הלכות ציצית Hilchoeth Tſetſeeth: The Conſtitutions of the Fringes; (ſee Numb. xv. 37.) it contains one affirmative precept.

5th. הלכות ברכה Hilchoeth Berachah: the Conſtitution of Benediction; it contains one affirmative precept.

6th. הלכות מילה Hilchoeth Meelah: the Conſtitution of Circumciſion; it contains one affirmative precept.

The third book is called ספר זמנים Sepher Zemaneem; the Book of Times; becauſe it treats of the feſtivals which are obſerved according to their appointed time.

It contains the following conſtitutions.

1ſt. הלכות שבת Hilchoeth Shabboeth: the Conſtitution of the Sabbath; it contains five percepts; two affirmative, and three negative.

2d. הלכות עירובין Hilchoeth Earuveen: the Conſtitution of Mixtures; it contains one affirmative precept, of what is called דברי סופרים the Words (or ordination) of the Scribes, and conſequently is not of the number of the 613 precepts contained in the written law.

3d. הלכות עשור Hilchoeth Aſoer: the Conſtitution of the

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the Tenth (day;) i. e. the day of Expiation, which is obſerved on the tenth day of the ſeventh month: it contains four precepts; two affirmative, and two negative.

4th. הלכות שביתת יום טוב Hilchoeth Sheveethath Yoem Toev: the Conſtitution of Reſt on the Feſtival day: it contains twelve precepts; ſix affirmative, and ſix negative.

5th. הלכות חמץ ומצה Hilchoeth Chameats Umatſah: the Conſtitution of Leaven, and Unleaven: it contains eight precepts; three affirmative, and five negative.

6th. הלכות שופר וסכה ולולב Hilchoeth Shoephar: the Conſtitution of blowing the Trumpet, on the feaſt of the New Year; Veſucah, and the Tabernacle; Velulav, and the Palm-branch, &c. it contains three affirmative precepts.

7th. הלכות שקלים Hilchoeth Shekaleem: the Conſtitution of the Shekels which every one was to give yearly; it contains one affirmative precept.

8th. הלכות קידוש החדש Hilchoeth Keedoeſh Hachoedaſh: the Conſtitution of the Sanctification of the New Moon: it contains one affirmative precept.

9th. הלכות תעניות Hilchoeth Taangneyoeth: the Conſtitution of Faſting; it contains one affirmative precept.

10th. הלכות מגילה וחנוכה Hilchoeth Megillah Vechanucah: the Conſtitution of the reading of the Hiſtory of Eſth. (or the feaſt of Purim) and the Dedication of the Temple; (in the time of the Maccabees,) it contains two affirmative precepts of the Scribes; conſequently are not included in the 613 precepts of the law.

The fourth book is called ספר נשים Sepher Naſheem: the Book of Women; becauſe it treats of things which greatly concern the women.

Its conſtitutions are as follow.

1ſt. הלכות אישות Hilchoeth Eeſhoeth: the Conſtitution

קדושה The Book of Sanctity. Its conſtitutions are as follow.

1ſt. הלכות איסורי ביאה Hilchoeth Eeſurea Beeah: the Conſtitution of forbidden Marriages; it contains thirty-ſeven precepts; one affirmative, and thirty-ſix negative.

2d. הלכות מאכלות אסורות Hilchoeth Maechaloeth Eſuroeth: the Conſtitution of prohibited Meats; it contains twenty-eight precepts; four affirmative, and twenty-four negative.

3d. הלכות שחיטה Hilchoeth Shecheetah: the Conſtitution of killing beaſts for food; it contains five precepts; three affirmative, and two negative.

The ſixth book is called ספר הפלאה Sepher Haphlaah; the Book of Wonder (or excellence.) Its conſtitutions are as follow.

1ſt. הלכות שבועה Hilchoeth Shevuang: the Conſtitution of ſwearing, or taking an oath; it contains five precepts; one affirmative, and four negative. 2d.

ſtitution of Marriage; it contains four precepts; two affirmative, and two negative.

2d. הלכות גרושין Hilchoeth Geruſheen: the Conſtitution of Divorcements: it contains two precepts; one affirmative, and one negative.

3d. הלכות יבום וחליצה Hilchoeth Yibbum Vechaleetſah: the Conſtitution of marrying a deceaſed brother's wife; and of looſing the ſhoe: (See the Ceremonies of the Jews by the author page 138) it contains three precepts; two affirmative, and one negative.

4th. הלכות נערה בתולה Hilchoeth Naengrah Bethulah: the Conſtitution of the Damſel that is a Virgin; it contains five precepts; three affirmative, and two negative.

5th. הלכות סוטה Hilchoeth Soetah: the Conſtitution of the woman ſuſpected of adultery; it contains three precepts; one affirmative, and two negative.

The fifth is called ספר

3d. הלכות תרומות Hilchoeth Terumoeth: the Conſtitution of the great Tithes; it contains eight precepts; two affirmative, and ſix negative.

4th. הלכות מעשר Hilchoeth Maangſar: the Conſtitution of the (firſt) Tenth; it contains one affirmative precept.

5th. הלכות מעשר שני ונטע רביעי Hilchoeth Maangſar Shenee Venetang Revengee: the Conſtitution of the ſecond Tithe, and the Fruit of the fourth year's Growth: it contains nine precepts; three affirmative, and ſix negative.

6th. הלכות בכורים Hilchoeth Beccureem: the Conſtitution of the firſt Fruits, together with the other gifts to be given to the prieſts, in what is called גבולין The Borders: it contains nine precepts; eight affirmative, and one negative.

7th. הלכות שמיטה ויובל Hilchoeth Shemeetah Veyoeval: the Conſtitution of the ſabbatical Year, and the Jubile; it contains twenty-

2d. הלכות נדרים Hilchoeth Nedareem: the Conſtitution of Vows; it contains three precepts; two affirmative, and one negative.

3d. הלכות נזירות Hilchoeth Nezeeroeth: the Conſtitution of the Nazarite; it contains ten precepts; two affirmative, and eight negative.

4th. הלכות ערכין וחרמים Earcheen Vecharameem: the Conſtitution of Eſtimations, and Things devoted; it contains ſeven preceps; five affirmative, and two negative.

The ſeventh book is called ספר זרעים Sepher Zerangeem: the Book of Seeds; its conſtitutions are as follow.

1ſt. הלכות כלאים Hilchoeth Kelayeem: the Conſtitution of heterogeneous ſeeds, &c. It contains five negative precepts.

2d. הלכות מתנות עניים Hilchoeth Matnoeth Eneeyim: the Conſtitution of the Gifts to be given to the Poor; it contains thirteen precepts; ſeven affirmative, and ſix negative.

two precepts; nine affirmative, and thirteen negative.

The eighth book is called ספר עבודה Sepher Avoedah: the Conſtitution of the Service (performed in the temple.) Its conſtitutions are as follow.

1ſt. הלכות בית הבחירה Hilchoeth Beath Habcheerah: the Conſtitution of the choſen Houſe; i. e. the temple: it contains ſix precepts; three affirmative, and three negative.

2d. הלכות כלי המקדש והעובדים בו Hilchoeth Kelee Hamikdaſh Vehangoevdeem Boe: the Conſtitution of the Veſſels of the Sanctuary; i. e. the temple; and of thoſe that miniſter therein: it contains fourteen precepts; ſix affirmative, and eight negative.

3d. הלכות ביאת המקדש Hilchoeth Beeah Hamikdaſh: the Conſtitution of entering the Temple; it contains fifteen precepts; two affirmative, and thirteen negative.

4th. הלכות איסורי מזבח Hilchoeth Eeſura Mizbeaach: the Conſtitution of what are prohibited from being offered on the Altar; it contains fourteen precepts; four affirmative, and ten negative.

5th. הלכות מעשה הקרבנות Hilchoeth Maangſeah Hakarbanoeth: the Conſtitution of ordering the Sacrifices; it contains twenty-three precepts; ten affirmative, and thirteen negative.

6th. הלכות תמידין ומוספין Hilchoeth Temeedeen Umuſapheen: the Conſtitution of the continual Sacrifice, and the additional; it contains nineteen precepts; eighteen affirmative, and one negative.

7th. הלכות פסולי המוקדשין Hilchoeth Peſulea Hammukedaſheen; the Conſtitution of thoſe that are unfit for Sacrifices; it contains eight precepts; two affirmative, and ſix negative.

8. הלכות עבודת יום הכפורים Hilchoeth Avoedath Yoem Hakkeeppureem: the Conſtitution of the Miniſtry of the Day of Expiation; it contains one affirmative precept.

9th.

6th. הלכות מעילה Hilchoeth Mengeelah: the Conſtitution of the Treſpaſs, or Abuſe, of ſacred Things; it contains three precepts; one affirmative, and two negative.

The ninth book is called ספר קרבנות Sepher Karbanoeth: the Book of Sacrifices; its conſtitutions are as follow.

1ſt. הלכות קרבן פסח Hilchoeth Karban Peſach: the Conſtitution of the Sacrifices of the Paſſover; it contains ſixteen precepts; four affirmative, and twelve negative.

2d. הלכות חגיגה Hilchoeth Chageegah: the Conſtitution of appearing, feaſting, and rejoicing before the Lord in Jeruſalem, on the three feſtivals yearly: it contains ſix precepts; four affirmative, and two negative.

3d. הלכות בכורות Hilchoeth Bechoeroeth: the Conſtitution of the Firſt-born; it contains five precepts; two affirmative, and three negative.

4th. הלכות שגגות Hilchoeth Shegagoeth: the Conſtitution of Sacrifices for Sins committed through Ignorance; it contains five affirmative precepts.

5th. הלכות מחשורי כפרה Hilchoeth Mecheſurea Kaparah: the Conſtitution of ſuch as are not clean till after they have brought their Offering; it contains four affirmative precepts.

6th. הלכות תמורה Hilchoeth Temurah: the Conſtitution of changing one Beaſt that hath been ſanctified for another; it contains three precepts; one affirmative, and two negative.

The tenth book is called ספר טהרה Sepher Teharah: the Book of Cleanſing, or of Purification; its conſtitutions are as follow.

1ſt. הלכות טומאת מת Hilchoeth Tumeath Meath: the Conſtitution of uncleanneſs for the dead; it contains one affirmative precept.

2d. הלכות פרה אדומה Hilchoeth Parah Adumah: the Conſtitution of the red Heifer;

8th. הלכות מקואות Hilchoeth Mikvaoeth: the Conſtitution of Baths; it contains one affirmative precept.

The eleventh is called ספר נזיקין Sepher Nezeekeen: the Book of Damages: its conſtitutions are as follow.

1ſt. הלכות נזקי ממון Hilchoeth Nizkea Mamoen: the Conſtitution of damage of Money, &c. it contains four affirmative precepts.

2d. הלכות גניבה Hilchoeth Genevah: the Conſtitution of Theft; it contains ſeven precepts; two affirmative, and five negative.

3d. הלכות גזילה ואבידה Hilchoeth Gezelah Vaevedah: the Conſtitution of rapine and loſs: it contains ſeven precepts; two affirmative, and five negative.

4th. הלכות חובל ומזיק Hilchoeth Choeveal Umazzeek: the Conſtitution of Wounding and Damage; it contains one affirmative precept.

5th. הלכות רוצח ושמירת נפש Hilchoeth Roetſeach Uſhmerath Naphaſh: the Conſtitution

ſer; it contains two affirmative precepts.

3d. הלכות טומאת צרעת Hilchoeth Tumeath Tſerangath: the Conſtitution of the Uncleanneſs (of the plague) of Leproſy; it contains eight precepts; ſix affirmative, and two negative.

4th. הלכות מטמאי משכב ומושב Hilchoeth Metamea Miſhcav Umoeſhav: the Conſtitution of the Pollution of Bed and Seat; it contains four affirmative precepts.

5th. הלכות שאר אבות הטומאות Hilchoeth Shaar Avoeth Hatumoeth: the Conſtitution of the other Parents of Pollutions; i. e. ſuch as pollute others by touching of them: it contains three affirmative precepts.

6th. הלכות טומאת אוכלין Hilchoeth Tumath Occheleen: the Conſtitution of unclean Food; it contains one affirmative precept.

7th הלכות כלים Hilchoeth Keleem: the Conſtitution of Veſſels; in which is explained what veſſels receive pollution, and what do not.

Conſtitution of a Murderer, and the preſervation of the life of the innocent; it contains ſeventeen precepts; ſeven affirmative, and ten negative.

The twelfth is called ספר קניין Sepher Kinyan: The Book of Purchaſe, or acquiſition. Its conſtitutions are as follow.

1ſt. הלכות מכירה Hilchoeth Mecheerah: the Conſtitution of Selling; it contains four precepts; one affirmative, and three negative.

2d. הלכות זכייה ומתנה Hilchoeth Zecheeyah Umattanah: the Conſtitution of Acquirement and Gift: in which is explained the nature of poſſeſſing what is free and public; and alſo what conſtitutes a gift, ſo as to make it the property of the perſon that hath received it.

3d. הלכות שכנים Hilchoeth Shecheaneem: the Conſtitution of Neighbours; in which is explained the nature of boundaries, &c.

4th. הלכות שלוחין ושותפין Hilcheth Shelucheen Veſhutepheen: the Conſtitution of Meſſengers and Copartners; and other articles of copartnerſhip and commerce.

5th. הלכות עבדים Hilchoeth Avadeem: the Conſtitution of Servants; it contains thirteen precepts; five affirmative, and eight negative.

The thirteenth is called ספר משפטים Sepher Miſhpateem: the Book of Judgements; its conſtitutions are as follow.

1ſt. הלכות שכירות Hilchoeth Secheeroeth: the conſtitution of Hire; it contains ſeven precepts; three affirmative, and four negative.

2d. הלכות שאלה ופקדון Hilchoeth Shaaleh Uphekadoen: the Conſtitution of Lending and Depoſite; it contains two affirmative precepts.

3d. הלכות מלוה ולוה Hilchoeth Malveh Veloeveh: the Conſtitution of Lender and Borrower; it contains twelve precepts; four affirmative, and eight negative.

4th. הלכות טוען ונטען Hilchoeth

choeth Toeangn Venitangn: the Conſtitution of the Accuſer and the Accuſed; it contains one affirmative precept.

5th. הלכות נחלות Hilchoeth Nachloeth: the Conſtitution of Inheritance; it contains one affirmative precept.

The fourteenth is called ספר שופטים Sepher Shoepheteem: the Book of Judges; its conſtitutions are as follow.

1ſt. הלכות סנהדרין והעונשין Hilchoeth Sanhedreen Vehangoenſheen: the Conſtitution of the Sanhedreen (Judges) and the puniſhment which they may inflict; it contains thirty precepts; ten affirmative, and twenty negative.

2d. הלכות עדות Hilchoeth Eadoeth: the Conſtitution of Evidence; it contains eight precepts; three affirmative, and five negative.

3d. הלכות ממרים Hilchoeth Mamreem: the Conſtitution of the Rebellious; it contains nine precepts; three affirmative, and ſix negative.

4th. הלכות אבל Hilchoeth Aval: the Conſtitution of a Mourner, (for a deceaſed relation;) it contains four precepts; one affirmative, and three negative.

5 הלכות מלכים ומלחמותיהם Hilchoeth Melacheem Umelchemoethealhem: the Conſtitution of the Kings, and their Wars; it contains twenty-three precepts; ten affirmative, and thirteen negative.

I ſhall now proceed to give an account of the remainder of his works.

The third is called ספר המצות נכתב בלשון ערבי ונעתק ללשון עברי The Book of the Precepts: written in Arabic, and tranſlated into Heb.

This contains the number of the precepts in the law: which are ſix hundred and thirteen; two hundred and forty-eight affirmative, and three hundred and ſixty-five negative. On this book R. Moſes Bar Nachman (whom I ſhall preſently mention) has

has made ſome animadverſions. To theſe R. Iſaac de Leoen hath written a very ſpirited anſwer, intitled, מגלת אסתר Megillath Eſther, in defence of Maimonides. They are all three printed together.

Fourth. מורה נבוכים: עשה גם כן בלשון ערבי A Guide to thoſe that are perplexed: written alſo in Arabic, and tranſlated into Heb. by R. Samuel Aben Tibhoen.

It is a work of great merit; and from which I have received great advantage in the courſe of my ſtudies; although ſome have ſeverely exploded it. But this, I am clear, was owing to their not being able to comprehend the depth of his reaſoning. For as he himſelf obſerves, "that he did not compile it, but for ſuch as had drank deep of philoſophy." It is printed in Heb. with three commentaries; viz. שם טוב Shem Toev; אפודי Aphudea; and קרקאש Karkaſs.

5th. אגרת תחיית המתים Iggereth Techeeyath Hameatheem: a Letter concerning the Reſurrection of the Dead.

6th. פירוש על שלשה סדרים מהגמרא · וחבר שמונה פרקים על הרעש וקראום פרקי משה A commentary on three Sedareem; (i. e. Orders, or Claſſes) of the Gemara. He alſo compoſed eight chapters on the earthquake; and called them the chapters of Moſes.

7th. אגרת תימן הנקרא פתח תקוה Iggereth Teaman, Hanikra Pethach Tikvah: the letter of the ſouth (or ſouthern) which is called the Gate of Hope. This was written in Arabic, and tranſlated into Heb. by R. Nahum.

8th. פירוש על פרקי אבוקרט Peeroeſh Al Pirkea Avukrat; a commentary on the Aphoriſms of Hippocrates.

וכולל בו כה" מאמרים על הרפואה In which is included 25 tracts on phyſic.

9th. תשובות לאגרות שבאו אליו ממזרח וממערב מצפון ותימן מחכמי צרפת וספרד ובבל ושאר מקומות Anſwers to letters

letters that came to him from the east and west, the north and south; from the learned men of France, Spain, Babylon, and other places.

10th. תשובות לשאלות ששאלו ממנו חכמים גדולים מכמה הארצות Anſwers to queſtions aſked of him, by the learned men of different countries.

11th. הנהגת הבריאות Hanahegath Habreeoeth: the regimen of health.

12th. ספר מלאכת ההגיון ומלות ההגיון Sepher Melecheth Higgayoen Umilleth Hahiggayoen: the Book of the work of Logic; and the words of Logic.

13th. אגרת לחכמי צרפת שבמונפיליר על עניין סבוב הגלגל ונזרת הכוכבים A letter to the learned men of Montepellier in France, on the motion of the planet, and the decree of the ſtars.

4th. שלשה עשר עקרי דת משה Sheloeſheh Aſar Ikrea Dath Moeſheh: the thirteen Fundamentals of the Law of Moſes.

15th. ידיעת ה׳ Yedengath Adonai: the Knowledge of God. A manuſcript in the Vatican.

16th. ספר הסיבות Sepher Haſeeboeth: the Book of Cauſes.

17th. מגלה עמוקות Megaleh Emukoeth: the revealer of deep, or hidden things.

18th. אגרת השמד Iggereth Haſhmad: the letter of Perſecution.

He likewiſe wrote a number of ſmall tracts, which I have not yet ſeen.

ר׳ משה בר נחמן ספרדי מגירונה הנקרא בר״ת הרמ״בן׳ היה חכם גדול׳ ומכונה אב החכמה בכמה חכמות ובפרט בחכמה הקבלה׳ וחבר חבורים הרבה R. Moſes Bar Nachman, the Spaniard, of Girona (in Catalonia.) He is called by abbreviation, Ramban; and among the Chriſtians, Nachmanides. Was a very wiſe and learned (man) He was ſurnamed the father of ſcience in many ſciences; eſpecially, in the ſcience of Kabala. He compiled a number of books: the

the principal of which are as follow.

1st. ביאור על התורה · על דרך הקבלה · ושיימו בירושלם בשנת ה' אלפים כ"ח כ"ט אלול: A comment on (or elucidation of) the Pentateuch, according to the Cabala. He finiſhed it in Jeruſalem, A. M. 5028, the 29th day of the month Elul.

2d פירושים על כמה מסכתות מהגמרא Commentaries on ſeveral Meſechthoeth, or books of the Gemara.

3d. ספר תורת האדם The Book of the Law of Man.

4th. ספר הזכות The Book of Purity.

5th. שלחן ארבע The four ſquared Table.

6th. ספר הבטחון על הקבלה The Book of Confidence of Cabala.

7th. ספר המלחמות שבו הציל הר"ף מהשגות רבי זרחיה הלוי בעל המאור The Book of the Wars: in which he defends R. Alphas againſt R. Zarcheya, the Levite, author of the book called Hamaoer.

8th. השגות על ספר מנין המצות של הרמבם Animadverſions on the book of the 613 precepts of the Rambam; i. e. Maim. This hath been noticed in the life of Maim.

9th. פירוש על איוב A comment on Job.

10th. תפלה יפה דרך קינה על חורבן הבית A moſt elegant Prayer, in the form of a Lamentation, for the Deſtruction of the Houſe; i. e. the Temple of Jeruſalem.

11th. אגרת לבנו' נחמן על המוסר A Letter to his ſon R. Nachman, on inſtruction; compoſed of good morality.

12th. אגרת הקדש The Letter of Sanctity.

13th. שאלות ותשובות Queſtion and Anſwers (of the law.)

14th. ספר הרימון The Book of the Pomegranate.

15th. אוצר החיים The Treaſure of Life.

16th. גן עדן אלהים The Garden of the Eden of God.

17th. פירוש על ספר יצירה A Comment on the Book of Creation; ſuppoſed to be written by the patriarch Abraham:

(ſee in אבר.) The four laſt tracts are cabaliſtical.

He alſo compoſed a number of other tracts on the Cabala.

משח Maſhach; To anoint.

אֲשֶׁר מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ That *was anointed* with the holy oil. Numb. xxxv. 25.

וַיִּמְשַׁח אֶת שְׁלֹמֹה *And he anointed* Solomon. 1 King. i. 39.

וּמָשַׁחְתָּ לִי אֵת אֲשֶׁר אֹמַר אֵלֶיךָ *And thou ſhalt anoint* unto me (him) whom I ſhall name unto thee. 1 Sam. xvi. 3.

וְלָקַחְתָּ אֶת שֶׁמֶן הַמִּשְׁחָה וְיָצַקְתָּ עַל רֹאשׁוֹ וּמָשַׁחְתָּ אֹתוֹ And thou ſhalt take the anointing oil, and pour (it) upon his head, *and thou ſhalt anoint* him. Exod. xxix. 7.

וּמָשַׁחְתּוֹ לְנָגִיד עַל עַמִּי יִשְׂרָאֵל *And thou ſhalt anoint him* to be captain (or prince) over my people Iſrael. 1 Sam. ix. 16.

אָנֹכִי מְשַׁחְתִּיךָ לְמֶלֶךְ עַל יִשְׂרָאֵל I *anointed thee* to be king over Iſrael. 2 Sam. xii. 7.

בְּשֶׁמֶן קָדְשִׁי מְשַׁחְתִּיו With my holy oil *have I anointed him.* Pſalm. lxxxix. 21.

Niph.

כִּי נִמְשַׁח דָּוִיד לְמֶלֶךְ עַל כָּל יִשְׂרָאֵל That David *was anointed* king over all Iſrael. 1 Chron. xiv. 8.

בְּיוֹם הִמָּשַׁח אֹתוֹ In the day *when he is anointed.* Levit. vi. 13.

Hence, the king, or high prieſt, are called מָשִׁיחַ *The anointed*; as, Adj.

יִכָּרֵת מָשִׁיחַ וְאֵין לוֹ *The anointed* ſhall be cut off, and not to him; *the king* ſhall be cut off, *and not to him*; i. e. the ſhall be no more kingly power in the Jewiſh nation. Dan. ix. 26. And it may alſo allude to the high prieſt (who was alſo called מָשִׁיחַ, as will be ſhewn in the following example;) for after the people that came with the prince, deſtroyed the city and the ſanctuary, the miniſtry of the prieſthood was cut off; and there was no more of it, nor hath been to this day.

אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא If *the anointed* prieſt doth ſin. Levit. iv. 3. Conſt.

Conſt.

כִּי מְשִׁיחַ ה׳׳ הוּא For he is *the anointed of* the Lord. 1 Sam. xxiv. 7.

Affix. מְשִׁיחוֹ *His anointed.* 1 Sam. ii. 10.

Another form of the Adj.

אַתְּ־כְּרוּב מְמְשַׁךְ הַסּוֹכֵךְ Thou (att) *the anointed* cherub that covereth. Ezek. xxviii. 14.

Noun Fem.

וְאֶת שֶׁמֶן הַמִּשְׁחָה And *the anointing* oil. Exod. xxxi. 11.

Noun Fem. Conſt.

מִשְׁחַת קֹדֶשׁ *An ointment of* holineſs. Ibid. xxx. 25.

Another form of the Fem.

לְמִשְׁחָה בָהֶם *To be anointed* therein. Ibid. xxix. 29.

לְךָ נְתַתִּים לְמִשְׁחָה Unto thee have I given them, *by reaſon of the anointing.* Numb. xviii. 8.

Affix. מִשְׁחָתָם *Their anointing.* Exod. xl. 15.

Another form of the Adj. with *choelam.*

וּמְשׁוּחַ בַּשָּׁשַׁר *And painted* with vermilion. Jer. xxii. 14.

In *Cha*, it denotes, 1ſt. To anoint; ointment, &c. as in the Heb. alſo oil.

It alſo in *Talm.* and *Rab.* Heb. denotes to anoint, &c.

2d. In *Cha.* to meaſure.

מְשַׁח אוֹרְכֵיהּ *He meaſured* the length thereof. Targ. Jona. Ezek. xl. 20.

Infin.

לְמִמְשַׁח יָת יְרוּשְׁלֶם *To meaſure* Jeruſalem. Targ. Jona. Zech. ii. 2.

Futur. אֶמְשַׁח *I will meaſure.* Targ. Jeruſ. Pſalm. lx. 8.

וְתִמְשְׁחוּן מִבָּרָא לְקַרְתָּא *And ye ſhall meaſure* from without the city. Targ. Onk. Numb. xxxv. 5.

The Noun.

מִשְׁחְתָּא חֲדָא לִתְלָתֵיהוֹן *One meaſure* to all three of them. Targ. Jona. Ezek. xl. 10.

Conſt,

בְּמִשְׁחַת תַּרְעָא קַדְמָאָה *According to the meaſure of* the firſt gate. Targ, Jona. Ibid. 21.

It denotes the ſame in *Talm.* Heb. Metſia, fol. cvii. 2.

In *Talm.* Heb. משיחה Meſheechah

ſheechah, denotes *a cord.* Shab. fol. 1. and Succa, fol. xxxvii. 1.

מָשַׁךְ Maſhach; To draw.

וְאִישׁ מָשַׁךְ בַּקֶּשֶׁת לְתֻמּוֹ And a (certain) man *drew* a bow in his ſimplicity (or at a venture) 1 King. xxii. 34.

אֲשֶׁר לֹא מָשְׁכָה בְּעֹל Which *hath* not *drawn* in the yoke. Deut. xxi. 3.

עַל כֵּן מְשַׁכְתִּיךְ חָסֶד Therefore *have I drawn thee* with loving-kindneſs: (or I have extended loving kindneſs unto thee.) Jer. xxxi. 3.

Imp.

מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ *O draw out at length* thy loving kindneſs unto them that know thee. Pſalm. xxxvi. 11.

Niph.

לֹא תִמָּשֵׁךְ עוֹד כָּל דְּבָרָי *There ſhall* none of my words *be prolonged* any more. Ezek. xii. 28.

וְיָמֶיהָ לֹא יִמָּשֵׁכוּ And her days *ſhall* not *be prolonged.* Iſai. xiii. 22.

Puang.

אֶל גּוֹי מְמֻשָׁךְ Unto a nation *that is ſeparated* (or ſcattered.) Ibid. xviii. 2, 7.

Fem.

תּוֹחֶלֶת מְמֻשָּׁכָה מַחֲלָה לֵב Hope *prolonged* (or deferred) maketh the heart ſick. Prov. xiii. 12.

The Noun Maſc. and which denotes *precious*; as being drawn, or acquired with great trouble.

נֹשֵׂא מָשֶׁךְ הַזָּרַע Bearing *the precious* ſeed. Pſalm. cxxvi. 6.

And Aben Ezra thinks, it denotes the baſket wherein the ſeed is drawn to the field.

וּמְשֶׁךְ חָכְמָה מִפְּנִינִים *For the price* (or acquiſition) of wiſdom (is) above rubies. Job, xxviii. 18.

But the following is the name of a nation.

וּמָשֶׁךְ וְתִירָס *And Meſhach,* and Tiras. Gen. x. 2.

And Aben Ezra obſerves, that it is *Tuſcany.* See his comment. on Pſalm. cxx. 5.

In *Cha.* it denotes ſkin; pelt; hide, &c.

Noun Maſc.

עַל מְשַׁךְ בְּשַׂרְהוֹן On *the ſkin* of their fleſh. Targ. Onk. Gen. iii. 21.

מַפֵּיד מִן מַשְׁכָּא Lower than *the ſkin.* Targ. Onk. Levit. xiii. 21.

Affix. בְּמַשְׁכֵּיהּ *In his ſkin.* Targ. Onk. Ibid. xxiv.

מַשְׁכֵּיהוֹן *Their ſkin.* Targ. Jeruſ. Lament iv. 8.

Plur. Conſt.

וּמַשְׁכֵי דִּדְכַרֵי *And the ſkins of* rams. Targ. Onk. Exod. xxvi. 14.

In *Talm.* and *Rab.* Heb. it denotes to draw; attract; lengthen, &c.

משכוכית See in שכך.

And משכן in שכן.

משל Maſhal; 1ſt. To rule; have dominion, &c.

וְלֹא כְמָשְׁלוֹ אֲשֶׁר מָשָׁל Nor according to his dominion, in which *he ruled.* Dan. xi. 4.

וְיָשַׁב וּמָשַׁל עַל כִּסְאוֹ And he ſhall ſit, *and he ſhall rule* upon his throne. Zech. vi. 13.

וּמָשַׁלְתָּ בְּגוֹיִם רַבִּים *And thou ſhalt rule* over many nations. Deut. xv. 6.

Imp.

מְשָׁל בָּנוּ *Rule thou* over us. Judg. viii. 22.

Futur.

לֹא אֶמְשֹׁל אֲנִי בָּכֶם I *will* not *rule* over you. Ibid. 23.

Particip.

מֹשֵׁל בְּיַעֲקֹב *Ruleth* in Jacob. Pſalm. lix. 14.

Noun Maſc.

מוֹשֵׁל עַמִּים *The ruler of* the people. Ibid. cv. 20.

Plur. הַמּוֹשְׁלִים *The rulers.* (or governors.) 2 Chron. xxiii. 20.

Affix.

וּמֹשְׁלוֹ מִקִּרְבּוֹ יֵצֵא *And their governor* ſhall proceed from the midſt of them. Jer. xxx. 21.

Plur. Conſt.

מֹשְׁלֵי הָעָם הַזֶּה *The rulers of* this people. Iſai. xxviii. 14.

Hiph.

וְהִמְשִׁילָם בְּרַבִּים *And he ſhall cauſe them to rule* over many. Dan xi. 39.

הַמֶּשֶׁל וָפַחַד עִמּוֹ *Dominion* and fear (are) with him. Job, xxv. 2.

Another form of the Noun Maſc.

מִמְשָׁל רַב Great *dominion.* Dan. xi. 3.

Fem.

הממשלה

משל

הַמֶּמְשָׁלָה הָרִאשֹׁנָה The firſt *dominion.* Micah, iv. 8.

Conſt.

מֶמְשֶׁלֶת יָדוֹ *The dominion of* his hand. Jer. xxxiv. 1.

לְמֶמְשֶׁלֶת הַיּוֹם *For the rule of* the day. Gen. i. 16.

Affix.

וּמֶמְשַׁלְתְּךָ בְּכָל דּוֹר וָדֹר *And thy dominion* (endureth) throughout all generations. Pſalm. cxlv. 13.

2d. To liken; alſo a proverb; parable, &c.

הִנֵּה כָּל הַמֹּשֵׁל עָלַיִךְ יִמְשֹׁל Behold, every one *that uſeth* (a) *proverb ſhall uſe* (this) *proverb* againſt thee. Ezek. xvi. 44.

עַל כֵּן יֹאמְרוּ הַמֹּשְׁלִים Wherefore *they that ſpeak in proverbs* ſay. Numb. xxi. 27.

Noun Maſc.

לְהָבִין מָשָׁל To underſtand *a proverb* (or parable.) Prov. i. 6.

Conſt.

מְשַׁל הַקַּדְמֹנִי *The proverb of* the ancients. 1 Sam. xxiv. 14.

Affix.

וַיִּשָּׂא מְשָׁלוֹ And he took up *his parable.* Numb. xxiii. 11.

Plur. מְשָׁלִים *Proverbs.* Eccle. xii. 9.

Conſt.

מִשְׁלֵי שְׁלֹמֹה *The proverbs of* Solomon. Prov. i. 1.

Niph.

נִמְשַׁל כַּבְּהֵמוֹת *He is like* the beaſts. Pſalm. xlix. 13, 21.

וְנִמְשַׁלְתִּי עִם יוֹרְדֵי בוֹר *And I become like* them that go down into the pit. Ibid. xxviii. 1.

Hiph.

וְתַמְשִׁלֻנִי וְנִדְמֶה *And compare ye me,* that we may be alike. Iſai. xlvi. 5.

Hith.

וְאֶתְמַשֵּׁל כֶּעָפָר וָאֵפֶר *And I become like* as duſt and aſhes. Job, xxx. 19.

In *Talm.* and *Rab.* Heb. it denotes the ſame as in the pure Heb.

מִשְׁקָ See in שקק.

כּוֹשׁ Moeſhk; In *Talm.* Heb. denotes *muſk*: (a dry, light, and friable ſubſtance, of a purpliſh colour, ſmelling highly perfumed, and taſting bitteriſh; it is the produce

produce of an animal; and is brought from Bantam, in the Eaſt Indies.) Berachoeth, fol. xliii. 1.

מִשׁר Miſhar; In *Talm.* Heb. denotes a ſmall bed in a garden; alſo a plain. Gitteen, fol. lxix. 2. and Kidduſheen, fol. xxxix. 1.

מתא Matha; In *Talm.* and *Rab.* Heb. denotes *a city*. Menachoeth, fol. xcv. Peſacheem, fol. cxiii. 1. and Shemoeth, Rabba, ſect. 9.

מתב Mathav; whence מתיבתא Metheevetha; In *Talm.* Heb. denotes *an academy; ſchool*, &c. Gitteen, fol. vi.

מתג Metheg; A bridle; bit.

Noun Maſc.

מֶתֶג לַחֲמוֹר *A bridle* for an aſs. Prov. xxvi. 3.

And ſome are of opinion, that it here denotes *a goad*. See Aben Ezra, Ibid. and Kimchi on the Roots.

בְּמֶתֶג וָרֶסֶן *With bit* and bridle. Pſalm. xxxii. 9.

Affix.

וּמִתְנִי בְּשִׂפְתֶיךָ *And my bridle* in thy lips. Iſai. xxxvii. 29.

Among the Heb. Gramarians, מתג Metheg, denotes *a muſical accent*. See the Grammar, chap. xiv. ſect. 5, page 361.

מתה Matha; whence מְתִם *Men*. Deut. ii. 34.

בַּדֶּיךָ מְתִים יַחֲרִישׁוּ Should thy lies make *men* hold their peace? Job, xi 3.

Conſt.

לֹא יָשַׁבְתִּי עִם מְתֵי שָׁוְא I have not ſat with *men of* vanity. Pſalm. xxvi. 4.

Affix. מְתָיו *His men*. Deut. xxxiii. 6.

מתח Mathach; 1ſt. To ſpread.

וַיִּמְתָּחֵם כָּאֹהֶל לָשָׁבֶת *And he ſpreadeth them out* as a tent to dwell in. Iſai. xl. 22.

2d. A ſack; becauſe, when uſed, it is ſpread open.

Noun Fem.

בְּאַמְתַּחַת בִּנְיָמִין *In* Benjamin's *ſack*. Gen. xliv. 12.

Affix. אַמְתַּחְתּוֹ *His ſack*. Ibid. 1.

Plur. Conſt.

אַמְתְּחוֹת הָאֲנָשִׁים *The ſacks of* the men. Ibid.

Affix.

בְּפִי אַמְתְּחֹתֵינוּ In the mouth of *our ſacks.* Ibid. 8.

אַמְתְּחֹתֵיכֶם *Your ſacks.* Ibid. xxiii. 12.

In *Cha.* it denotes to bend; extend; ſpread out, &c.

מְתַח קַשְׁתֵּיהּ *He hath bent* his bow. Targ. Jeruſ. Lament. ii. 4.

Particip.

דִּמְתַח שְׁמַיָּא הֵידְ יְרִיעָתָא *Who ſpreadeth out* the heaven like a curtain. Targ. Jeruſ. Pſalm. civ. 2. and Targ. Jona. Iſai. xl. 22.

Puang.

וְעַל כָּל עַבָּדוֹהִי מְתִיחַ דִּינֵיהּ And over all his ſervants *he extends* his juſtice. Targ Jona. 1 Sam. ii. 3.

Fem.

כְּקֶשֶׁת מְתִיחָא Like a bow *that is bent.* Targ. Jona. Zech. ix. 13. and Targ. Jeruſ. Pſalm. vii 13.

It is alſo uſed in the Targ. that paſſes for Jona. on the law, to denote nails; and cords.

In *Talm.* Heb. it denotes to ſpread out. Kelayeem, chap. vi.

מתי Mathay; An indeclinable adverb; *when,* &c.

It denotes the ſame in *Cha.* in which it is written אִימָתַי.

In *Talm.* and *Rab.* Heb. It alſo denotes *when; at what time.* Berachoeth chap. i.

מתך Mathach; whence מתוכילתא Methucheelta; In *Talm.* Heb. liquid food; grewel; pap; ſauce, &c. Shab. fol. lxxvii. 2.

מתל Mathal; *Cha.* To liken; alſo a parable; proverb, &c. the ſame as משל in Heb. which ſee.

אמתלאה Amtalaah; In *Talm.* and *Rab.* Heb. denotes a rational probability. Gitteen, in Gem. fol. lxxxix. 2.

או הורודו על זה אמתלאות Or have ſhewn *a rational probability* of this. Maim. in Moereh Nevucheem, part 3d. chap. xl.

מתן Mathan; whence Maſc. Dual. מָתְנַיִם *The loins.* Deut. xxxiii. 11.

Conſt.

אֶל מָתְנֵי אִישׁ *To the loins of* a man. Jer. xiii. 11.

Affix. מָתְנֶיךָ *Thy loins.* 2 King. iv. 29.

מָתְנָיו *His loins.* 1 King. xviii. 46.

בְּמָתְנֵינוּ *On our loins.* Ibid. xx. 31.

בְּמָתְנֵיהֶם *On their loins.* Ibid. 32.

מתן Mathan; *Cha.* To expect; wait; alſo ſlow, &c.

וַאֲלִיהוּ מְתַן יַת אִיּוֹב בְּמִלַּיָּא And Elihu *expected* Job in words. Targ. Jeruſ. Job, xxxii. 4.

הֵיכְמָה דְמָתִינוּ Like as *they wait.* Targ. Jeruſ. Pſalm. lvi. 7.

Adj.

דְּוָה מֹשֶׁה מְתִין Moſes was *ſlow.* Targ. Jeruſ. Levit. xxiv. 12.

It alſo in *Talm.* Heb. denotes *to wait*; *expect*, &c. Chull. fol. 32. and Berachoeth, fol. xx. 1.

It alſo in *Talm.* Heb. denotes *to moiſten*; or as ſome ſay, *to ſoften.* Taheroeth, fol. 59. and Peſaçheem, fol. xlvii. 2.

It alſo denotes *a ſmall cord.* Eruveen, fol. xxxiv. 1. and Baya Metſia, fol. cxiii. 2.

מתנונא Mathnuna; In *Talm.* Heb. denotes *weakneſs*; *langour*; *laſſitude*, &c. alſo *leanneſs.* Soeta in Gem. fol. 26.

מתק Mathak; Sweet, &c.

מָתְקוּ לוֹ רִגְבֵי נָחַל The clods of the valley *ſhall be ſweet* to him. Job, xxi. 33.

וַיִּמְתְּקוּ הַמָּיִם *And* the waters *became ſweet.* Exod. xv. 25.

Hiph.

אִם תַּמְתִּיק בְּפִיו רָעָה Though wickedneſs *be* made *ſweet* in his mouth. Job, xx. 12.

אֲשֶׁר יַחְדָּו נַמְתִּיק סוֹד Who *ſweetned* counſel together. Pſalm. lv. 15.

Noun Maſc.

וּמֶתֶק שְׂפָתַיִם יוֹסִיף לֶקַח *And the ſweetneſs* of the lips increaſeth learning. Prov. xvi. 21.

Affix. מָתְקִי *My ſweetneſs.* Judg. ix. 11.

Adj.

מָתוֹק לַנָּפֶשׁ *Sweet* to the ſoul. Prov. xvi. 24.

מתר

Fem.

מְתוּקָה שְׁנַת הָעֹבֵד The sleep of a labourer (is) *sweet*. Eccle. v. 11.

Another form.

חִכּוֹ מַמְתַקִּים His palate (is) *moſt ſweet*. Solom. Song. v. 16.

It denotes the ſame in *Cha.* As alſo in *Talm.* Heb.

It alſo in *Talm.* Heb. denotes *a wild goard.* Sheveengeeth, fol. xxxvii.

מתר Mathar; whence מתוארה Metoearah; in *Talm.* Heb. denotes *a firebrand.* Chagiga, fol. xxxiii.

מתורין Metureen; In *Rab.* Heb. denotes the juriſdiction, or limit of a ſovereign. Bereſheeth Rabba, ſect. 51.

מהמה

Thus reads the Aruch, and the Moeſaph Aruch; but the edition of the *Rabba*, now before me, reads אורין.

And the following hath FOUR RADICALS.

מהמה Mahamah; whence חַשְׁתִּי וְלֹא הִתְמַהְמָהְתִּי I made haſte, and *I delayed* not. Pſalm. cxix. 60.

כִּי לוּלֵא הִתְמַהְמָהְנוּ For except *we had lingered.* Gen. xliii. 9.

אָנֹכִי מִתְמַהְמֵהַּ I *will tarry.* 2 Sam. xv. 28.

Infin. לְהִתְמַהְמֵהַּ *To tarry.* Exod. xii. 39.

השלמתי אות המם
על כן לאלהי ארומם

END OF VOLUME THE SECOND.

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